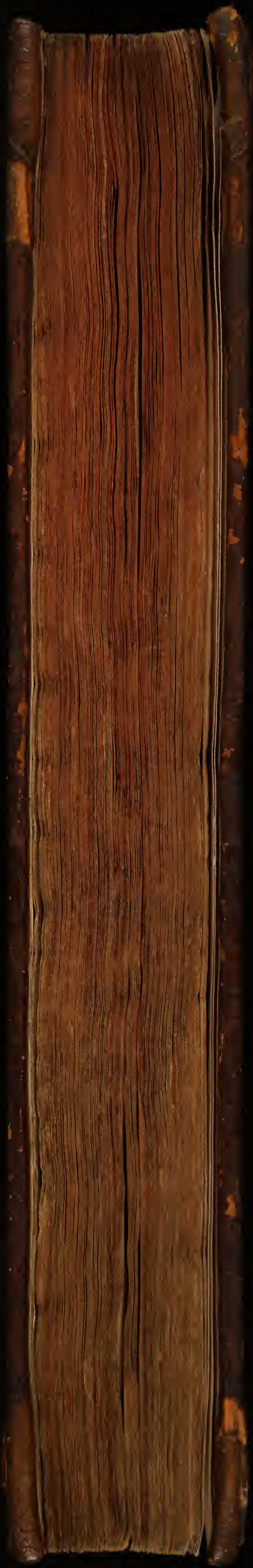




OVID'S  
METAMO-  
RPHOSES

1640













4680.

152 SANDYS (G.) Ovids Metamorphosis, Englished, Mythologiz'd, and represented in figures. An Essay to the Translation of Virgil's Aeneis, by G. S[andys]. £3. 15s.

J. L[egate] for A. Hebb, 1640

Fol., contempy. calf, recent. rebkg., small piece out of blank margin of one leaf, large and desirable copy, fine frontis., engr. title and 15 plates by S. Savery after F. Clein. "The first elaborate poetical composition of **America**." Sayle 4747. S.T.C. 18968. Daedalus and Icarus, Bk. 8, with plate showing Flying: see also the Notes p. 165 (misnumb. 155).

O. xx R

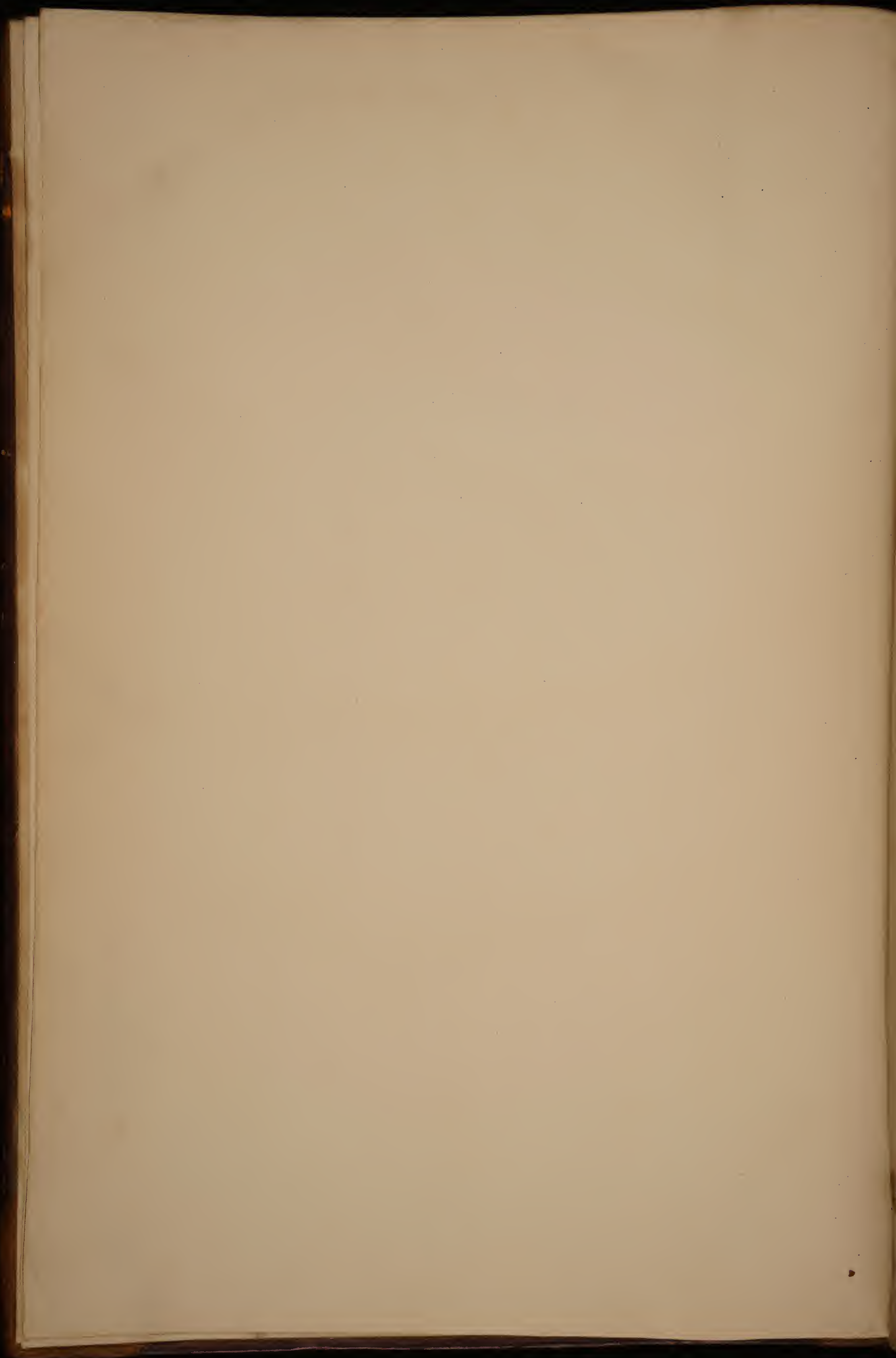
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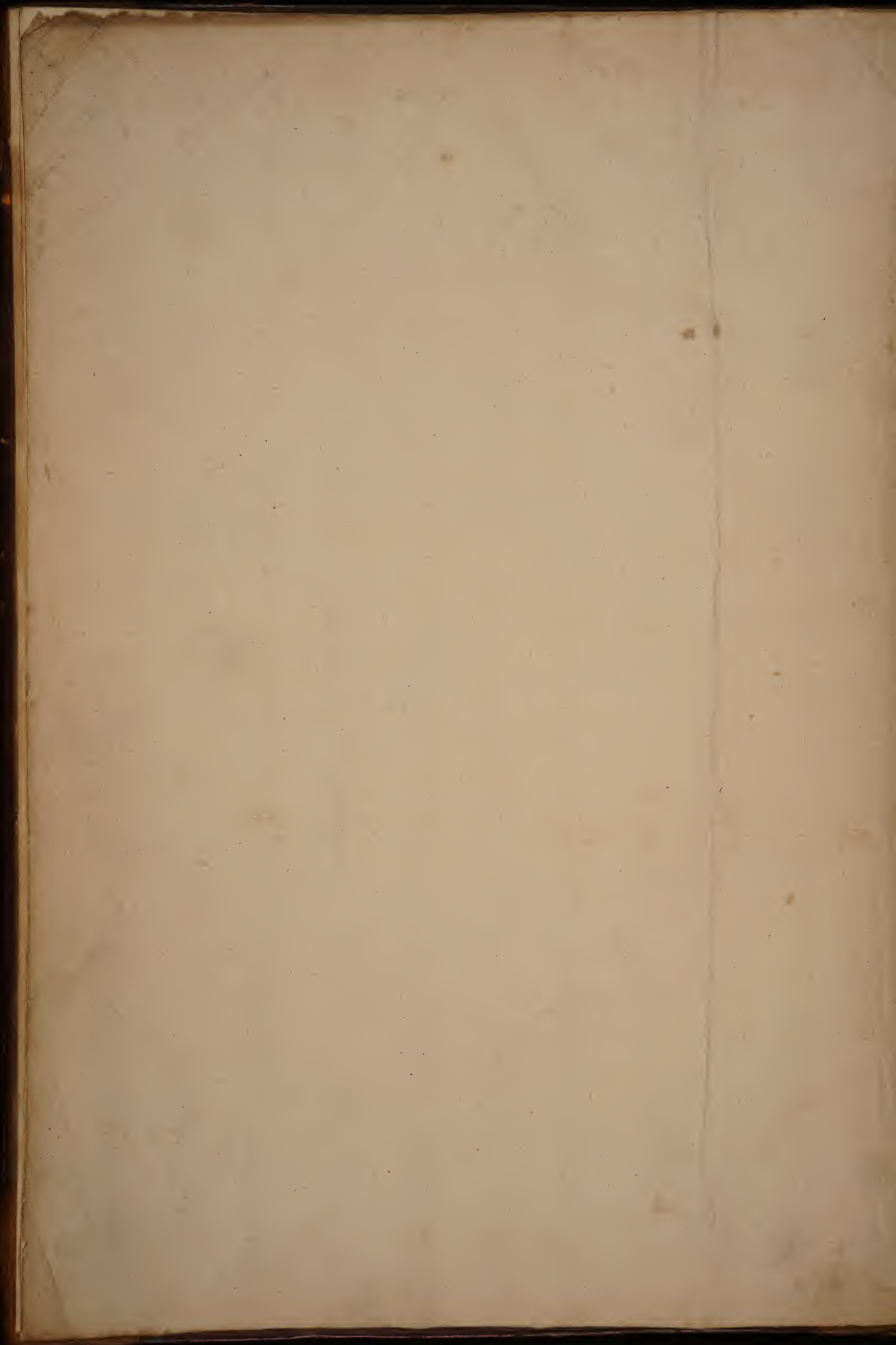










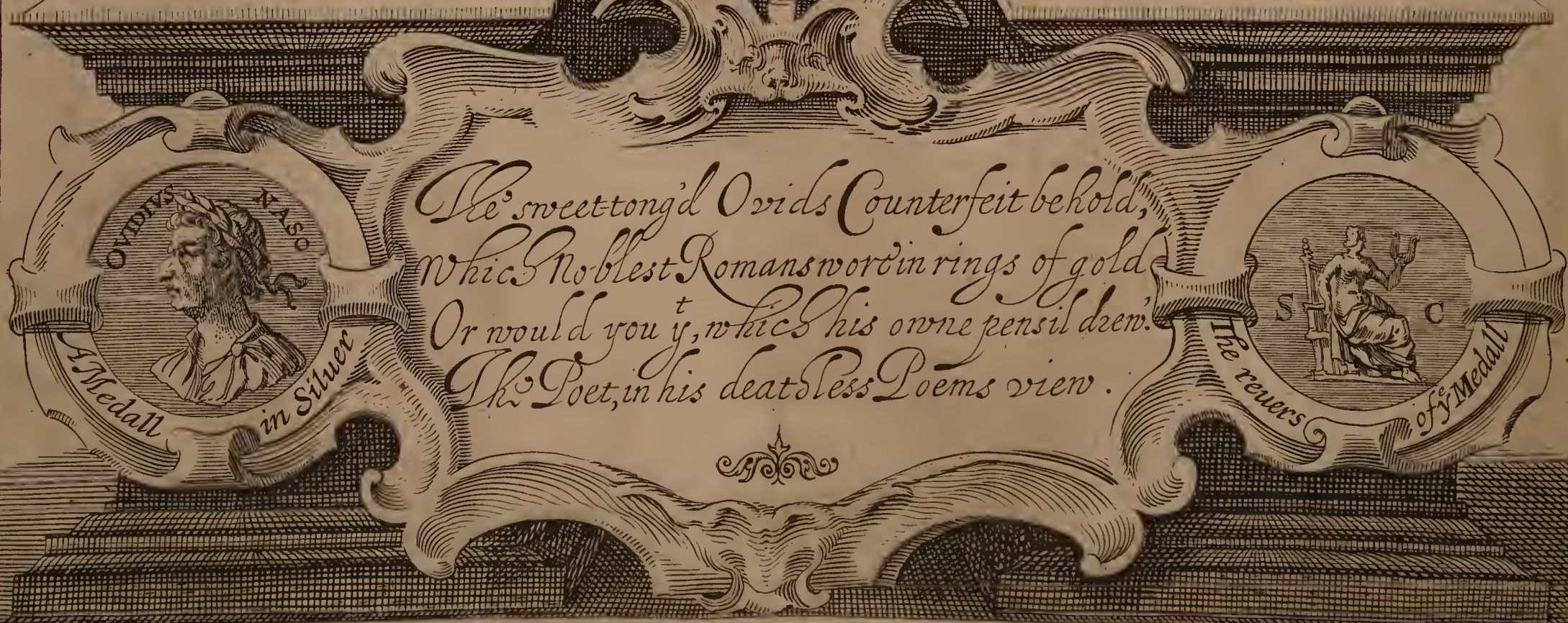






*Carmina quam tribuunt, Fama perennis erit.*

*Mercurius lingua, Plectro detaxat Apollo.  
Omne tulit punctum, bina trophæa gerens*



*The sweettongd Ovids Counterfeit behold,  
Whic Noblest Romans word in rings of gold  
Or would you y, whic his owne pensil deem.  
The Poet, in his deatless Poems view.*







567



OVIDS  
 METAMORPHOSIS  
 ENGLISHED,  
 MYTHOLOGIZ'D,

*And*

Represented in Figures.

An Essay to the Translation  
 of VIRGIL'S ÆNEIS.

By G. S.

LONDON,

Printed by J. L. for Andrew Hebb, and are to be sold at  
 the Signe of the Bell in St. Pauls Church-yard,  
 M. DC. XL.

*Cum Privilegio ad imprimendum hanc Ovidii  
 TRANSLATIONEM.*



# THE MINDE OF THE FRONTISPEECE, AND ARGVMENT OF THIS WORKE.

**F**IRE, AIRE, EARTH, WATER, all the Opposites  
 That strove in *Chaos*, powrefull LOVE unites;  
 And from their Discord drew this Harmonie,  
 Which smiles in *Nature*: who, with ravisht eye,  
 Affects his own made *Beauties*. But, our *Will*,  
*Desire*, and *Powres Irascible*, the skill  
 Of PALLAS orders; who the *Minde* attires  
 With all *Heroick Vertues*: This aspires  
 To *Fame* and *Glorie*; by her noble Guide  
 Eternized, and well-nigh Deifi'd.  
 But who forsake that faire *Intelligence*,  
 To follow *Passion*, and voluptuous *Sence*;  
 That shun the Path and Toyles of HERCULES;  
 Such, charm'd by CIRCÉ'S luxurie, and ease,  
 Themselves deforme: 'twixt whom, so great an ods;  
 That these are held for Beasts, and those for Gods.

PHŒBUS APOLLO (sacred Poesy)  
 Thus taught: for in these ancient Fables lie  
 The mysteries of all Philosophie.

Some Natures secrets shew; in some appeare  
 Distempers staines, some teach us how to beare  
 Both Fortunes, bridling Joy, Griefe, Hope, and Feare.

These Pietie, Devotion those excite;  
 These prompt to Vertue, those from Vice affright;  
 All fully mingling Profit with Delight.

This Course our Poet steeres: and those that faile,  
 By wandring Stars, not by his Compasse, faile.



# To the most High and Mightie

Prince CHARLES, KING of  
Great Britaine, France, and  
IRELAND.

SIR,

YOUR Gracious acceptance of the first fruits of my Travels; when you were our Hope, as now our Happinesse; hath actuated both Will and Power to the finishing of this Peece: being limn'd by that unperfect light which was snatcht from the houres of night and repose. For the day was not mine, but dedicated to the service of your Great Father, and your Selfe: which, had it proved as fortunate as faithfull, in me, and others more worthy; we had hoped, ere many yeares had turned about, to have presented you with a rich and wel-peopled Kingdome; from whence now, with my selfe, I onely bring this Composure:

*Inter victrices Hederam tibi serpere Laurus.*

It needeth more then a single denization, being a double Stranger: Sprung from the Stock of the ancient Romanes; but bred in the New-World, of the rudenesse whereof it cannot but participate; especially having Warres and Tumults to bring it to light in stead of the Muses. But however unperfect, Your favour is able to supply; and to make it worthy of life, if you judge it not unworthy of your Royall Patronage. To this have I added, as the Minde to the Body, the History and Philosophicall sence of the Fables, (with the shadow of either in Picture) which I humbly offer at the same Altar, that they may as the rest of my labours, receive their estimation from so great an Authoritie. Long may you live to be, as you are, the Delight and Glory of your People: and slowly, yet surely, exchange your mortall Diadem for an immortal. So wishes

Your Majesties

most humble

Servant

*George Sandys.*



A Panegyrick to the King.

— *Materia respondet Musa.* —

I Ove, whose transcendent Acts the Poets sing,  
By Men made more then Man, is found a King:  
Whose Thunder and inevitable Flame,  
His Justice and majestick Awe proclaime:  
His cheerfull Influence, and refreshing Showers,  
Mercy and Bounty; Marks of heavenly Powers.  
These, free from Joves disorders, blesse thy Raigh;  
And might restore the golden Age again,  
If all men, by thy great Example lead,  
Would that prepared way to Vertue tread.  
Rare Cures, deep Prophecies, harmonious Layes,  
Insphear'd Apollo; crown'd with Wisdoms Raies.  
Thy onely touch can heal: Thou, to thy State,  
The better Genius, Oracle, and Fate:  
The Poets Theam and Patron; who at will  
Canst adde t' Augustus Scepter Maro's Quill.  
Our Worlds clear Eye, thy Cynthia, ever bright:  
When neere'st thee, displais her fairest light:  
May her exalted Rayes for ever joyne  
In a benevolent Aspect with thine!  
Not Cupids wild-fires; but those Beams which dart  
From Venus purer Spheare, inflame thy hart.  
Minerva's Olive prospers in thy Land:  
And Neptunes Ocean stoops to thy Command.  
Like Bacchus thy fresh Youth, and free Delights;  
Not as disguised in his frantike Rites:  
Such, as when he, with Phoebus, takes his seat  
On sacred Nisa; and with quickning heat  
Inspires the Muses. Thou, our Mercury,  
From shades infernall, wretches doom'd to dy,  
Restor'st to light: thy prudent Snakes asswage  
Hell-nourisht Discord, and Wars bloody Rage:  
Thy Zeal to many Mercuries gives wing,  
Who heavenly Embasyes to Mortals bring:

Thy



*Thy Vigilance secure Repose imparts ;  
Yet build'st no Councils on his subtile Arts.  
Those old Heroes with their Heroines,  
Who spangled all the firmament with Signes,  
Shut out succeeding worthies, scarce could spare  
A little room for Berenices Haire.  
Great Julius, who their Gods transcended far,  
Could rise no higher then a Blazing-star.  
Others, whom after Ages most admire,  
At Comets catch, or Stars new set on fire ;  
Which, though Ætheriall, see not their event :  
So soon, like sublunary Glories, spent !  
These, whose Aspects gave laws to Destinie,  
Before the luster of the Day-star flie :  
Their lights prov'd erring Fiers, their Influence vain ;  
And nothing but their empty Names remain.  
Those last immortaliz'd, whose dying breath  
Pronounc'd them Men, created Gods by Death ;  
Whom fragrant Flames, Joves Eagles, Perjuries,  
And Popular Applause, rais'd to the Skies ;  
Down shot like Falling stars : more transitory  
In their Divine, then in their Humane Glory.  
These as the first, bold Flattery deifi'd :  
Thou to whom Heaven that title hath appli'd,  
Shalt by Humility, a Grace unknowne  
To their Ambition, gain a heavenly Throne.  
Enough my Muse : Time shall a Poet raise,  
Born under better stars, to sing his Praise.*

*Urania*



*Urania to the Queene.*

**T**HE *Muses*, by your favour blest,  
Faire Queene, invite you to their Feast.  
The *Graces* will rejoyce, and sue,  
Since so excell'd, to waite on you.  
Ambrosia tast, which frees from Death;  
And Nectar, fragrant as your breath,  
By *Hebe* fill'd; who states the Prime  
Of Youth, and brailes the wings of Time.  
Here in *Adonis* Gardens grow,  
What neither Age nor winter know.  
The Boy, with whom *Love* seem'd to dy,  
Bleeds in this pale Anemony.  
Self-lov'd *Narcissus* in the Myrror  
Of your faire eyes, now sees his error;  
And from the flattering Fountain turns.  
The Hyacinth no longer mourns.  
This Heliotrope, which did pursue  
Th'adored Sun, converts to you.  
These Statues touch, and they agen  
Will from cold marble change to men.  
Chast *Daphne* bends her virgin boughs,  
And twines to imbrace your sacred brows.  
Their tops the *Paphian* Myrtles move;  
Saluting you their Queene of Love.  
*Myrrha*, who weeps for her offence,  
Presents her teares; her Frankinsence  
*Leucothoe*; the *Heliades*  
Their Amber: yet you need not these.  
They all retaine their sence, and throng  
To heare the *Thracian* Poets Song.  
How would they, should you sing, admire!  
Neglect his skill! as he his Lyre!  
Contending Nightingals, struck mute,  
Drop down, and dye upon your Lute!  
The Phoenix, from the glowing East,  
With sweets here builds her Tombe and Nest:  
Another Phoenix scene, shee dyes;  
Burnt into ashes by your eyes;  
This Swan, which in *Peneus* swims,  
His Funerall songs converts to Hymnes.  
These azure-plum'd *Halcyones*,  
Whose Birth controules the raging Seas,



To your sweet Vnion yeild the praise  
Of Nuptiall loves; of Peacefull Dayes.  
Nymph, take this Quiver, and this Bow :  
*Diana* such in shape and show ;  
When with her star-like train she crowns  
*Eurotas* bancks, or *Cynthus* Downs.  
There, chace the *Calydonian* Bore :  
Here, see *Actæon* flye before  
His eager Hounds. Wild Heards will stand  
At gaze; nor feare so faire a hand.  
There be, who our Delights despise,  
As Shadows, and vain Phantasies.  
Those Sons of Earth, inthralld to sense,  
Condemn what is our Excellence.  
The Aire, Immortall Souls, the Skyes,  
The Angels in their Hirarchies;  
Vnseen, to all things seen dispense  
Breath, Life, Protection, Influence.  
Our high Conceptions crave a Minde  
From Earth, and Ignorance refin'd :  
Crown Vertue; Fortunes pride controul;  
Raife Objects, equall to the Soul :  
At will create; eternitie  
Bestow on mortalls, born to die.  
Yet we, who life to others give,  
Faife Queene, would by your fayour live.

---

B

TO



## TO THE READER.

**S**ince it should be the principall end in publishing of Books, to inform the understanding, direct the will, and temper the affections; in this second Edition of my Translation, I have attempted (with what successe I submit to the Reader) to collect out of sundry Authors the Philosophicall sense of these fables of Ovid; if I may call them his, when most of them are more ancient then any extant Author, or perhaps then Letters themselves; before which, as they expressed their Conceptions in Hieroglyphicks, so did they their Philosophie and Divinitie under Fables and Parables: a way not un-trod by the sacred Pen-men; as by the prudent Law-givers, in their reducing of the old World to civillitie, leaving behinde a deeper impression, then can be made by the livelesse precepts of Philosophie. Plato in his imaginary Commonwealth ordaineth, that Mothers and Nurses should season the tender mindes of their children with these instructive fables, wherein the wisdom of the Ancient was involved: Some under Allegories expressing the wonderfull works of nature: Some administering comfort in calamitie, others expelling the terrors and perturbations of the minde; Some inflaming by noble examples with an honest emulation, and leading, as it were, by the hand to the Temple of Honour and Vertue. For the Poet not onely renders things as they are; but what are not, as if they were, or rather as they should be; agreeable to the high affections of the Soule, and more conducing to magnanimitie: juster then either men or Fortune, in the exalting of Vertue and suppressing of Vice, by shewing the beautie of the one and deformitie of the other, pursued by the divine Vengeance, by inbred terrors, and infernall torments. For apparant it is, that They among the Heathen preserved that trueth of the immortalitie of the Soule: and therefore Epicurus, who maintained the contrary, dehorted his Scholars from the Reading of Poetry. In the Mythologie I have rather followed (as fuller of delight and more usefull) the varietie of mens severall conceptions, where they are not over-strained, then curiously examined their exact propriety; which is to be born-with in Fables and Allegories, so as the principall parts of application resemble the ground-work.

I have also endeavoured to cleare the Historicall part, by tracing the almost worn-out steps of Antiquitie; wherein the sacred stories afford the clearest direction. For the first Period from the Creation to the Flood, which the Ethnicks called the Obscure, some the Emptie times; and the Ages next following which were styl'd the Heroicall, because the after deified Heroes then flourished; as also the Fabulous, in that those stories conveyed by Tradition in loose and broken Fragments, were by the Poets interwoven with instructing Mythologies, are most obscurely and perplexedly delivered by all, but the supernaturally inspired Moses. Wherefore, not without authority, have I here and there given a touch of the relation which those fabulous Traditions have to the divine History, which the Fathers have observed, and made use of in convincing the Heathen. By this and the rest it may appeare, that our Subject, how ever slight in apparance, is nothing lesse both in use and substance, wherein, if my Intentions faile not, the matter and delivery is so tempered, that the ordinary Reader need not reject it as too difficult, nor the learned as too obvious.



## TO THE READER.

To the Translation I have given what perfection my Pen could bestow; by polishing, altering, or restoring, the harsh, improper, or mistaken, with a nicer exactnesse then perhaps is required in so long a labour. I have also added Marginall notes for illustration and ease of the meere English Reader, since divers places in our Author are otherwise impossible to be understood but by those who are well versed in the ancient Poets and Historians; withall to avoid the confusion of names which are given to one Person, derived from his Ancestors, Countrey, Qualitie, or Achievements. The heads of the stories set in capitall letters in the Margent of the Translation are the same with those in the margent of the Commentary: by which you may readily finde the Mythologic peculiar unto every Fable.

And for the farther delight, I have contracted the substance of every Booke into as many Figures (by the hand of a rare Workman, and as rarely performed, if our judgements may be led by theirs, who are Masters among us in that Facultie) since there is betweene Poetry and Picture so great a congruitie; the one called by Simonides a speaking Picture, and the other a silent Poesie: Both Daughters of the Imagination, both busied in the imitation of Nature, or transcending it for the better with equall libertie: the one being born in the beginning of the World; and the other soone after, as appeares by the Hieroglyphicall Figures on the Egyptian Obeliskes, which were long before the invention of Letters: the one feasting the Eare, and the other the Eye, the noblest of the senses, by which the Vnderstanding is onely informed, and the minde sincerely delighted: and as the rarest pieces in Poets are the descriptions of Pictures, so the Painter expresseth the Poet with equall Felicitie; representing not onely the actions of men, but making their Passions and Affections speake in their faces; in so much as he renders the lively Image of their Mindes as well as of their Bodies; the end of the one and the other being to mingle Delight with Profit. To this I was the rather induced, that so excellent a Poem might with the like Solemnitie be entertained by us, as it hath been among other Nations: rendred in so many languages, illustrated by Comments, and embellished with Figures: withall, that I may not prove lesse gratefull to my Autor, by whose Muse I may modestly hope to be rescued from Oblivion.

Lastly; since I cannot but doubt that my errors in so various a subject require a favourable connivence, I am to desire that the Printers may not be added to mine. The literall will easily passe without rubs in the reading; the grosse ones correct themselves; but by those betweene both the sence is in greatest danger to suffer. However, I have sifted out all, or the most materiall, and exposed them in the end of the Volume.







# THE LIFE OF OVID.

**P**UBLIUS OVIDIUS NASO, descended of the ancient Family of the NASONES, who had preserved the dignitie of *Romane* Knights from the first originall of that Order, was borne at *Sulmo*, a Citie of the *Peligni*, on the xiiii of the Calends of April, in the Consul-ships of HIRCIUS and PANSIA, both slaine at the battell of *Mutina* against MARCUS ANTONIUS. While yet a boy, his quick wit and ready apprehension gave his parents an assurance of a future excellencie: in so much as his father LUCIUS sent him to *Rome* (together with his brother, a yeere elder then he, and born on the same day) to be instructed by PLOSIUS GRIPPUS, that Art might perfect the accomplishments of Nature. In his first of youth he was much addicted unto Poetry, wherein he had an excellent grace and naturall facilitie. But continually reprov'd by his father for following so unprofitable a study, with an ill will he forsooke the pleasant walkes of the Muses to travell in the rugged paths of the Law, under AURELIUS FUSCUS and PORCIUS LATRO; of whose eloquence and learning he was a great Admirer. Neither attained he therein to a vulgar commendation, being numbred by MARCUS ANNÆUS SENECA among the principall Orators of those times. His prose was no other then dissolved verse: his speech wittie, briefe, and powerfull in perswasion. Having past through divers offices of Judicature, and now ready to assume the habit of a Senator; his elder brother and father being dead, impatient of toyle, and the clamours of litigious Assemblies, he retired himself from all publike affaires to affected vacancie and his former abandoned studies. Yet such was the mutuall affection between him and VARRO that he accepted of Command, and served under him in the warres of *Asia*: from whence he returned by *Athens*, where he made his aboad, untill he had attained to the perfection of that language. A man of a meane stature, slender of body, spare of diet; and, if not too amorous, every way temperate. He drunk no wine but what was much alayed with water: An abhorrer of unnaturall Lusts, from which it should seeme that age was not innocent: neat in apparell; of a free, affable, and courtly behaviour; whereby he acquired the friendship of many, such as were great in learning and nobilitie; among whom not a few of Consular dignitie: and so honoured by divers, that they wore his picture in rings cut in precious stones. One have I seene in a Cornelian, of exquisite workmanship, with his name ingraven on the one side, and certain obscure characters on the other, supposed as ancient as those times: I have also an old Medall of Silver stamped with his image: both which are presented under his Figure, with the Reverse of the latter. A great Admirer, and as much admired, of the excellent Poets of those times, with whom he was most familiar and intimate. Being perswaded by some of them to leave out three verses of those many which he had written, he gave his consent, so that of all he might except three onely: whereupon they privately writ those which they would have him abolish, and he on the other side those which he excepted; when both their papers being shown, presented the same verses: the first and second recorded by PEDO ALBINOVANUS, who was one of the Arbiters,

*Semi-bovemque virum, semi-virumque bovem.  
Sed gelidum Borean, egelidumque Notum.*

Whereby it appeareth that his admirable wit did not want an answerable judgement in suppressing the libertie of his verse, had he not affected it. An ample patrimony he had in the territories of *Sulmo*; with a house and a Temple in the Citie, where now stands the Church of *Sancta Maria de Tumba*: and where now stands the Church of *Sancta Maria de Consolatione*; he had another in *Rome*, not farre from the Capitoll; with pleasant Hort-yards betweene the wayes of *Flaminia* and *Claudia*, wherein he was accustomed to recreate himselfe with his Muses. He had three wives: whereof the first being given him in his youth, as neither worthy nor profitable, soone after (according to the custome of the *Romanes*) he divorced: nor liv'd he long with the second, although nobly born, and of behaviour inculpable. The chastitie and beautie of the third he often extolleth; whom he instructed in poetry, and to his death



## THE LIFE OF OVID.

death entirely affected. Neither was her affection inferiour to his; living all the time of his banishment like a sorrowfull widow, and continuing to the end exemplary faithfull. But in this every way happy condition, when his age required ease, and now about to imploy his beloved vacancie in the review and polishing of his former labours, he was banished, or rather confined to *Tomos* (a citie of *Sarmatia* bordering on the Euxine Sea) by AUGUSTUS CÆSAR, on the fourth of the Ides of December, and in the one and fiftieth yeere of his age, to the generall griefe of his friends and acquaintance: who sayled into *Thrace* in a ship of his own, and by land performed the rest of his voyage. The cause of this his so cruell and deplored exile, is rather conjectured then certainly knowne. Most agree that it was for his too much familiaritie with JULIA the daughter of AUGUSTUS, masked under the name of CORINNA. Others that he had unfortunately seene the incest of CÆSAR: which may be insinuated, in that he complains of his errour, and compares himselfe to ACTÆON. But the pretended occasion was for his composing of the Art of Love, as intolerably lascivious and corrupting good manners. A pretence I may call it, since unlikely it is, that he should banish him in his age for what he writ when hardly a man, and after so long a connivence. Yet AUGUSTUS, either to conceale his owne crime or his daughters, would have it so thought: neither would OVID reveale the true cause, least he should further exasperate his displeasure. After he had long in vaine solicited his repeale by the mediation of GERMANICUS CÆSAR, and others that were neere unto the Emperour; or at least to be removed to a more temperate Clime; his hopes (as he writes) forsaking the earth with AUGUSTUS, he died at *Tomos* in the fifth yeere of the raigne of TIBERIUS; having lived seven yeeres in banishment. As TIBULLUS and he were born in one day, so he and LIVIE died on an other; that his birth and death might be nobly accompanied. He had so wonne the barbarous GET's with his humanitie and generous actions (having also written a booke in their language) that they honoured him in his life with triumphant garlands, and celebrated his funerals with universall sorrow; erecting his tombe before the gates of their citie, hard by a lake which retaineth his name to this day. His sepulcher was found in the yeere, MDVIII. with a magnificent coverture presenting this Epitaph.

### FATUM NECESSITATIS LEX.

*Here lies that living Poet, by the rage  
Of great Augustus banished from Rome:  
Who in his country sought t'interre his Age;  
But vainly, Fate hath lodg'd him in this tombe.*

ISABELLA Queene of Hungary in the yeere MDXL shewed to BARGÆUS a pen of silver, found not long before under certain ruines, with this inscription; *OVIDII NASONIS CALAMVS*: which she highly esteemed, and preserved as a sacred relique. Of the books which he writ, since most of them are extant among us, I will onely recite these following verses of ANGELUS POLITIANUS.

1	<i>From times first birth he chants the change of things,</i>	Metamorphosis.
2	<i>The flames of Love in Elegiacks sings,</i>	De Arte, & Amorum.
3	<i>With curses doubtfull Ibis he insnares,</i>	In Ibin.
4	<i>Epistles dictates fraught with Lovers cares,</i>	Epist. Heroidum.
5	<i>In Swan-like tunes deplores his sad exile,</i>	Trist. & de Ponto.
6	<i>His verse the Roman Festivals compile,</i>	Fasti.
7	<i>Of fishes sings unknown to Latin eares,</i>	Halieutica.
8	<i>Computes the stars that glide in heavenly spheres,</i>	Phænomena.
9	<i>His paper fills with Epigrammick rimes,</i>	Epigrammata.
10	<i>The tragick stage on high cothurnals climes,</i>	Medæa trag.
11	<i>Whips Poetasters that abuse the times.</i>	In malos Poetas.

Yet leaves he out the *Remedy of Love*, a legitimate Poem (except he make it an appendix to the *Art*) and his *Consolation to LIVIA* for the death of DRUSUS: which SENECA hath excerpted



## THE LIFE OF OVID.

excerped and sprinkled among his severall *Consolations*. Among such a multiplicitie of arguments our gentle Poet did never write a virulent verse, but onely against *CORNIFICUS*; (maskt under the name of *IBIS*) who solicited his wife in his absence; and laboured against the repeale of his banishment. Concerning his *Metamorphosis*, it should seeme that he therein imitated *PARTHENIUS* of *Chios*, who writ on the same argument: as the *Latin* Poets even generally borrowed their inventions from the *Græcian Magazines*. I will conclude with what himself hath written of this Poem, wherein I have imployed my vacant houres: with what successe, I leave to the censure of others, which perhaps may prove lesse rigid then my owne.

*I thanke your love: my verse farre livelier then  
My picture shew me; wherefore those peruse:  
My verse, which sing the changed shapes of men;  
Though left unperfect by my banisht Muse.  
Departing, these I sadly with my hand  
Into the fire, with other riches, threw.  
Her sonne Althea burning in his brand,  
A better sister then a mother grew:  
So I, what should not perish with me, cast  
Those books, my issue, in the funerall flame:  
In that I did my Muse my crime distast;  
Or that as yet unpolished and lame.  
But since I could not so destroy them quite;  
For sundry copies it should seeme there be:  
Now may they live, nor lazily delight  
The generous Reader; put in minde of me.  
Yet they with patience can by none be read,  
That know not how they uncorrected stand:  
Snatcht from the forge, ere throughly anviled;  
Deprived of my last life-giving hand.  
For praise I crave thy pardon: highly grac'd,  
If, Reader, they be not despised by thee:  
Yet in the front be these sixe verses plac'd,  
If with thy liking it at least agree.*

Triß. lib. 1. Elegia. 6.

*WHO meets this Orphan-volume, poore in worth,  
Within your Citie harborage afford.  
To winne more favour, not by him set forth;  
But ravisht from the funerall of his Lord.  
He, all the faults, which these rude lines deface,  
Would have reform'd, had his mishaps giv'n space.*







## OVID DEFENDED.

**S**ince divers, onely wittie in reproving, have profaned our Poet with their fastidious censures, we, to vindicate his worth from detraction, and prevent prejudicacie, have here revived a few of those infinite testimonies, which the cleereſt judgements of all Ages have given him. I will begin with the censure of that accurate Orator,

MARCUS ANNÆUS SENECA,

Controv. 10

One of his frequent and admiring Auditors. *NASO had a constant, becoming, and amiable wit. His Prose appeared no other then dissolved verses. And a little after. Of his words no Prodigall, except in his Verse: wherein, he was not ignorant of the fault, but affected it: and often would say, that a Mole mis-became not a beautifull face, but made it more lovely. Amongst the excellent of his time, we may esteeme*

VELLEIUS PATERCULUS,

Hist. lib. 2.

Who writeth thus in his historie. *It is almost a folly, to number the wits that are ever in our eyes. Amongst these of our Age the most eminent are, Virgil the Prince of Verse, Rabirius, Livie imitating Salust, Tibullus, and NASO in the forme of his absolute Poem. Nor doth*

LUCIUS ANNÆUS SENECA

Natur. Quaest. li. 3.

degenerate from his Fathers opinion: who to that Verse, by him thus dissolved, *The Rocks appear like Ilands, and augment the dispersed Cyclades, annexeth this, as saith the wittiest of all Poets. A constant Imitator of his, through all his Philosophie; but especially in his Tragedies. Whereupon some have conjectured that Seneca's Medea belongeth to OVID. Whereof*

QUINTILIAN

Lib. 10.

thus censures. *OVID's Medea seemeth to me to expresse how much that man could have perform'd, would he rather have restrained then cherished his invention. And*

CORNELIUS TACITUS,

Dial. de Orat.

*Neither is there any composition of Asinius, or Messala so illustrious, as OVID's Medea. The wittie*

MARTIAL

for the most part linkes him to incomparable *Virgil: as in this Epigram;*

*Th'art more then mad! those, whom thou see'st so bare,*

*With OVID's selfe, or Virgil may compare*

Lib. 3. Epig. 38.

And in that to *Instantius.*

*Would'st thou adde spirit to my fainting Muse,*

*And read immortall Verses? love infuse.*

*Me, Mantua; SULMO mee should style divine;*

*Were but Alexis, or CORINNA mine.*

Lib. 1. Epig. 73.

Recorded by

STATIUS PAPINIUS,

Sylvar. l. 1.

amongst the best Poets.

*That honoured Day, the old Callimachus;*

*Philetas, Umbrian Propertius,*

*Prepare to celebrate with one consent,*

*And NASO, cheerefull though in banishment,*

*With rich Tibullus.*

Nor is he onely approved by prophane Authors. Thus learned

LACTANTIUS,

Instit. div. lib. 1.

*OVID, in the beginning of his excellent Poem, confesseth that God (not disguizing his Name) ordained the world; who calls him the Creator thereof, and Maker of all things. In the following booke. Which that ingenious Poet hath admirably described. And*

S. HIEROME;

In Ose. c. 2.

*Semiramis, of whom they report many wonders, erected the walls of Babylon; as testifies that renowned Poet in the fourth book of his Metamorphosis. Nor is he forgot by*

S. AUGUSTINE.

De Civ. Dei.

*And NASO, that excellent Poet. Now descend we to those, whom later times have preferred*

C

for



# OVID DEFENDED.

for learning and judgement. Thus sings the high prais'd

ANGELUS POLITIANUS.

*Tis doubtfull, whether He, whom SULMO bore,  
The World-commanding Tyber honour'd more,  
Then his foule exile thee defam'd, O Rome!  
Whom Getick sands (alas!) but halfe intombe.  
Perhaps observed by Augustus Spyes  
To looke on JULIA with too friendly eyes.*

ERASMUS

crowns him with the perfection of Eloquence. And the Censurer of all Poets,

JULIUS CAESAR SCALIGER,

thus writes, when he comes to censure our Author. But now we arrive where the height of wit, and sharpnesse of judgement, are both to be exercis'd. For, who can commend OVID sufficiently? much lesse, who dares reprehend him? Notwithstanding, I will say something; not in way of detraction, but that we also may be able to grow with his greatnesse. Then speaking of his Metamorphosis. Books deserving a more fortunate Author; that from his last hand they might have had their perfection: which he himself bewaileth in luculent Verses. Yet are there, in these well-nigh an infinite number, which the wit of another, I beleve, could never have equal'd. And thus exclames against Caesar in the person of OVID.

*Tyrant, with me I would thou hadst begun:  
Nor thy black slaughters had my Fate fore-run.  
If my licentious Youth incens'd thee so;  
Thy own condemnes thee: into exile go.  
Thy Cabinets are stayn'd with horrid deeds:  
And thy foule guilt all monstrous names exceeds.  
Divine wit, innocence, nor yet my tongue,  
Next to Apollo's, could prevent my wrong.  
I smooth'd th' old Poets with my fluent vain;  
And taught the New a farre more numerous strain.  
When thee I prais'd, then from the truth I swerv'd;  
And banishment for that alone deserv'd.*

Now heare we the much-knowing

STEPHANUS.

NASO, in his Metamorphosis, may well be called the Poet of Painters; in that those wittie descriptions afford such lively patterns for their pencils to imitate. And

MARCUS ANTONIUS TRITONIUS.

*This divine worke is necessary, and to be desired of all, that are addicted to Poetry, both for the gracefulness of speech, the admirable art of the Poet and delightfull varietie of the Subject. Neither was there ever any, that diligently collected, or learnedly, elegantly and orderly expressed the fables, but OVID; who compos'd out of Orpheus, Hesiod, Homer, and other the most ancient Poets, so excellent and noble a Worke, that therein the learning of the Latines may worthily glory. Add we that of*

BERNARDUS MARTINUS:

*I conceive the Poet of SULMO did follow the industry and advice of Zeuxes, in the composure of that admirable worke of his Metamorphosis. For as that excellent Painter, about to draw the Picture of Helena, had assembled together the most rare and beautifull Virgins of Greece; that by examining their severall perfections and graces he might expresse all in one with his curious pencill: so he out of the innumerable volumes of the Gracian Poets, first gathered these multiplicities of fables, composing the diffused and variously dispersed into one body: and then diligently noting what in every author was elegant and beautifull, transfer'd the same to his own, that nothing might be wanting to the enriching and adorning of his so divine a Poem. I must not omit this testimony of the learned*

ANTONIUS MURETUS.

*The Metamorphosis, a divine Poem; shining through-out, with all the lustres of conceit and eloquence. Nor this of*

HERCULES CIOFANUS;

*in that a Citizen of SULMO. A wittie worke, repleat with solid and manifold learning. Who peruse it diligently, shall finde such admirable fluencie, such fulnesse, so great a gravitie of words and sentences;*

In Nuticia.

In Ciceroni-  
ano Dialogo.

Poetices. lib.  
5. & 6.

In Heroibus

Præfat. in  
Horatium.

Disputat. de  
Fabula.

Variar. Lect.  
lib. 8. c. 18.

Orat. 3. vo-  
lum. 2.

Præfat. ob-  
serv. in Me-  
tam.



# OVID DEFENDED.

that few or none amongst the Latine Poets can be said to transcend him. What should I say of that singular, and well-nigh divine contexture of Fable with Fable? so surpassing, that nothing can be spoken or done, more artificially, more excellently, or, indeed, more gracefully. Who handling such diversitie of matter, so cunningly weaves them together, that all appeare but one Series. Plautudes, well knowing that Greece had not a Poem so abounding with delight and beautie, translated it into that language. What should I say more? All Arts, which antiquitie knew, are here so fully delineated, that a number, expert in both tongues, of Prime understanding and judgements, admire it beyond all exprefion. The first that writ a Commentarie on this book (whereof fiftie thousand were vented, and that in his life time) was

RAPHAEL REGIUS:

who thus in his Preface. *There is nothing appertaining to the knowledge and glory of warre, whereof we have not famous examples in the Metamorphosis of OVID; (not to speake of stratagems, nor the Orations of Commanders) described with such efficacie and eloquence, that often in reading, you will imagine your selfe imbroiled in their conflicts. Neither shall you finde any Author, from whom a civill life may gather better instructions. Conclude we with*

JACOBUS MICYLLUS.

*Hardly shall you finde a Poem, which flowes with greater facilitie. For what should I speake of Learning? Herein, so great, so various and abstruse; that many places have neither been explained, nor yet understood; no, not by the most knowing: requiring rather a resolution from the Delian Oracle, &c.*

Let the ingenious that affect not error, now rectifie their own by the judgements of these. But incurable Criticks, who warre about words, and gall the sound to feed on their sores, as not desiring their fanitie, I forbear to dissuade and deliver them up to the censure of AGRIPPA.

In præfat.  
Comment.

In Principio  
Additionum.



QVOD OLIM FACIEBAT  
VOTVM GERMANICO OVIDIVS,  
IDEM AUGUSTISSIMO CAROLO

Interpretis sui nomine faciunt  
OVIDIANI MANES.

**E**Xcipe pacato, Cæsar Britannice, vultu  
Hoc opus, & timidæ dirige navis iter.  
Officioque, levem non aversatus honorem,  
Huic tibi devoto, numine dexter ades.  
Huic te da placidum, dederis in carmina vires :  
Ingenium vultu statque caditque tuo.  
Pagina iudicium docti subitura movetur  
Principis, ut Clario missa legenda Deo.











# OVIDS

## METAMORPHOSIS

### The first Booke.

#### THE ARGUMENT.

**T**HE World, form'd out of Chaos. Man is made.  
The Ages change. The Giants Heaven invade.  
Earth turnes their blood to men. Iove's flames confound  
Lycaon, now a Wolfe. The World is drown'd.  
Man-kinde, cast stones restore. All quickning Earth  
Renewes the rest, and gives new Monsters birth.  
Apollo, Python kills; heart-wounded, loves  
Lust-flying Daphne: Shee a Lawrell proves.  
Iove, Iō made a Cow, to maske foule deeds.  
Hermes, a Heardsman. Syrinx, chang'd to Reeds.  
Dead Argu's eyes adorne the Peacocks train.  
The Cow, to Jō, Iove transformes again.

**O**F Bodies chang'd to other shapes I sing.  
Afsist, you Gods (<sup>a</sup> from you these changes spring)  
And, from the Worlds first fabrick <sup>b</sup> to these times,  
Deduce my never-discontinued Rymes.

The Sea, the Earth, all-covering Heaven unfram'd,  
One face had Nature, which they *Chaos* nam'd:  
An undigested lump; a barren load,  
Where jarring seeds of things ill-joyn'd aboad.  
No *Titan* yet the world with light adorne;  
Nor waxing <sup>d</sup> *Phœbe* fill'd her wained hornes:  
Nor hung the self-poiz'd Earth in thin Ayre plac'd;  
Nor *Amphitrite* the vast shore imbrac'd.  
With Earth, was Ayre and Sea: the Earth unstable,  
The Ayre was dark, the Sea un-navigable,  
No certain forme to any one assign'd:  
This, that resists. For, in one body joyn'd,  
The Cold and Hot, the Dry and Humid fight;  
The Soft and Hard, the Heavie with the Light.  
But God, the better Nature, this decides:  
Who Earth from Heaven, the Sea from Earth divides:  
And purer Heaven extracts from grosser Ayre.  
All which unfolded by his prudent care  
From that blind Masse; the happily disjoyn'd.  
With strifelesse peace He to their seats confin'd  
Forthwith up-sprung the quick and waightlesse Fire,  
Whose flames unto the highest Arch aspire:  
The next, in levitie and place, is Ayre:  
Grosse Elements to thicker Earth repayre  
Self-clog'd with waight: the Waters flowing round,  
Possesse the last, and solid *Tellus* bound.

What God soever this division wrought,  
And every part to due proportion brought;

First, lest the Earth unequal should appeare,  
He turn'd it round, in figure of a Spheare;  
Then, Seas diffus'd; commanding them to roare  
With ruffling Winds, and give the Land a shoare.  
To those he addeth Springs, Ponds, Lakes immense;  
And Rivers, whom their winding borders fence:  
Of these, not few Earth's thirsty jawes devour;  
The rest, their streames into the Ocean poure;  
When, in that liquid Plaine, with freer wave,  
The foamie Clifles, in stead of Banks, they lave:  
Bid's Trees increase to Woods, the Plaines extend,  
The rocky Mountains rise, and Vales descend.

Two equall <sup>g</sup> Zones, on either side, dispose  
The measur'd Heavens; a fifth, more hot then those.  
As many Lines th'included Globe divide:  
I'th' midst unsufferable beams reside;  
Snow clothes the other two: the temperate hold  
Twixt these their seats, the Heat well mixt with Cold.

As Earth, as Water, upper Ayre out-waighs;  
So much doth Ayre Fire's lighter balance raise.  
There, He commands the changing Clouds to stray;  
There, thundering terrors mortall mindes dismay;  
And with the Lightning, Winds ingendring Snow:  
Yet not permitted every way to blow;  
Who hardly now to teare the World refrain  
(<sup>h</sup> So Brothers jarre!) though they divided raig.  
To *Persis* and *Sabea*, <sup>i</sup> *Eurus* flies;  
Whose gums perfume the blushing Mornes up-rise:  
Next to the Evening, and the Coast that glows  
With setting *Phœbus*, flowry <sup>k</sup> *Zephirus* blows:  
In *Scythia* horrid <sup>l</sup> *Boreas* holds his raig,  
Beneath <sup>m</sup> *Bœtes* and the <sup>n</sup> frozen Wain:

THE 5  
ZONES.  
g So called  
of compas-  
sing the  
Heavens like  
girdles.

THE DE-  
SCRIPTI-  
ON OF THE  
AYRE.

h The sons  
of the Giant  
*Astræus* and  
*Aurora*.

i A name of  
a Easterne  
wind, in that  
it blowes  
from the O-  
rient: *Persis*  
and *Sabea*  
lying East  
from Italy.

k The West  
wind import-  
ing a nou-  
risher of life;  
for all vege-  
tables by the  
temperature  
thereof more  
luxuriously  
prosper.

l The North  
wind: so cal-  
led of his  
blustering.

m A Constel-  
lation, neere  
the *Arctike*  
Circle, which  
seems to fol-  
low the Nor-  
thern waine;  
and takes his  
name from  
the driving  
of oxen.

THE  
HEAVENS  
AND  
THEIR  
CON-  
TENTS.

n Seven stars  
that wheele  
about the  
North Pole,  
and are dis-  
posed in that  
forme.

The

a (Nam vos  
mutastis &  
illas) Ordo.  
Nam & vos  
mutastis illas  
Virg. Timeo  
Danaos &  
dona ferentes.  
Minime vero  
(inquit Re-  
gius) imperi-  
torum quorun-  
dam expositio  
est admitten-  
das; Nam mu-  
tastis vos &  
illas: quo qui-  
dem modo ex  
eleganti sen-  
sus insulsus  
efficeretur.

Periret enim  
illa emphasis  
pulchra, qua  
per copulam  
Et aperte de-  
monstratur.  
Hac autem  
expositione  
omnes, non

Deorum so-  
lum, sed alia-  
rum quoque re-  
rum transmuta-  
tiones com-  
prehenduntur.  
Sic & Pon-  
tanus.

b The raig  
of *Augustus*.

CHÆOS.  
c The Sun,  
of his suppo-  
sed mother  
*Titæa*, whose  
45 children  
were called  
*Titans*.

d The Moon;  
as *Phœbus*  
the Sunne, in  
regard of  
their bright-  
nesse, said to  
have hornes  
from the fi-  
gure of her  
Crescent.

e The daugh-  
ter of *Ocea-  
nus* and wife  
to *Neptune*,  
here taken  
for the Sea.

THE 4. E-  
LEMENTS.  
f The earth,  
or Goddess  
thereof.

THE  
EARTH A-  
DORNED.



a The Southern winds;  
and signifies  
an attraction  
of water, in  
that com-  
monly ac-  
companied  
with rain.  
MAN  
CREATED

THE 4  
AGES.

b A custome  
both among  
the Grecians  
and Romanes  
to engrave  
their laws in  
tables of  
brasse, and  
hang them  
up in the pla-  
ces of their  
publique as-  
semblies.

cW hereof  
masts are  
made for  
ships, a part  
of the ship  
here taken  
for the whole  
d *Arbutus*  
fatus] which  
I have rather  
rendred in a  
familiar

word, nor  
lesse agree-  
able to the  
subject.  
e A red fruit  
with a hard  
shell growing  
on a thicke  
shrub, for the  
most part in  
mountainous  
places.

f Either that  
the Symbol  
of Empire; or  
because he  
first introdu-  
ced the feed-  
ing upon A-  
cornes.

g Therefore  
the fained  
husband of  
Flora.

h The Scrip-  
ture expres-  
seth plentie,  
and felicitie  
by a land o-  
verflowing  
with milke  
and honey;  
borrowed  
from thence  
by the Po-  
ets. Ours  
he'e addeth  
*Nectar* which  
signifies a  
preserver of  
eternall  
youth: ex-  
pressing the  
long and  
flourishing  
lives of men  
in that age.  
i *Ilex*] the  
leaves like  
those of  
Holly ever  
flourishing.  
The dwarfe  
kinde of this  
oake beares  
the Kermes,  
an excrefcens  
upon the  
leafe.

The Land to this oppos'd, doth <sup>a</sup> *Auster* steep  
With fruitfull showres, and clouds which ever weep.  
Above all these he plac'd the liquid Skies;  
Which, void of earthly dregs, did highest rise.

Scarce had He all thus orderly dispos'd;  
When as the Stars their radiant heads disclos'd,  
(Long hid in Night) and shone through all the skie.  
Then, that no place should unpossessed lie,  
Bright Constellations, and faire figured Gods,  
In heavenly Mansions fixt their blest abodes:  
The glittering Fishes to the Floods repaire;  
The Beasts to Earth, the Birds resort to Aire.

The nobler Creature, with a minde posselt,  
Was wanting yet, that should command the rest.  
That Maker, the best World's originall,  
Either Him fram'd of seed Cœlestiall;  
Or Earth, which late he did from Heaven divide,  
Some sacred seeds retain'd, to Heaven ally'd:  
Which with the living streame *Promethens* mixt;  
And in that artificiall structure fixt  
The forme of all th'all-ruling Deities.  
And whereas others see with down-cast eyes,  
He with a loftie look did Man indue,  
And bade him heavens transcendent glories view.  
So, that rude Clay, which had no forme afore,  
Thus chang'd, of Man the unknown figure bore.

The *Golden Age* was first; which uncompeld,  
And without rule, in Faith and Truth exceld.  
As then, there was nor punishment, nor feare;  
Nor threatening <sup>b</sup> Laws in brasse prescribed were;  
Nor suppliant crouching pris'ners shooke to see  
Their angry Iudge: but all was safe and free.  
To visit other Worlds, no wounded <sup>c</sup> Pine  
Did yet from Hills to faithlesse Seas decline.  
Then, un-ambitious Mortals knew no more,  
But their own Country's Nature-bounded shore.  
Nor Swords, nor Armes were yet: no trenches round  
Besieged Towns, nor strifefull Trumpets sound:  
The Souldier, of no use. In firme content  
And harmlesse ease, their happy dayes were spent.  
The yet-free Earth did of her own accord  
(Vntorne with ploughs) all sorts of fruit afford.  
Content with Natures un-enforced food,  
They gather <sup>d</sup> Wildings, Strawb'ries of the Wood,  
Sowre <sup>e</sup> Cornels, what upon the Bramble grows,  
And Acornes, which <sup>f</sup> *Iove's* spreading Oake bestows.  
Twas alwaies Spring: <sup>g</sup> warm *Zephyrus* sweetly blew  
On smiling flowres, which without setting grew.  
Forth-with the Earth corn, unmanured, beares;  
And every yeere renews her golden Eares:  
With <sup>h</sup> Milke and Nectar were the Rivers fill'd;  
And Honey from <sup>i</sup> greene Holly-oakes destill'd.

But, after *Saturne* was thrown down to Hell,  
*Iove* rul'd; and then the *Silver Age* befell:  
More base then Gold, and yet then Brasse more pure.  
*Iove* chang'd the Spring (which alwayes did indure)  
To Winter, Summer, Autumne hot and cold:  
The shortned Springs the yeer's fourth part uphold.  
Then, first the glowing Ayre with fervor burn'd,  
The Raine to ice-sicles by bleake winds turn'd.  
Men houses built; late hous'd in caves profound,  
In plashed Bowres, and Sheds with Osiers bound.  
Then, first was corn into long furrows thrown:  
And Oxen under heavy yokes did groan.

Next unto this succeeds the *Brazen Age*;  
Worse natur'd, prompt to horrid warre, and rage:  
But yet not wicked. Stubborn *Yr'n* the last.  
Then, blusshlesse crimes, which all degrees surpast,  
The World surround. Shame, Truth, and Faith depart:  
Fraud enters, ignorant in no bad Art;  
Force, Treason, and the wicked love of gain.  
Their sails, those winds, which yet they knew not, strain:  
And ships, <sup>k</sup> which long on loftie Mountains stood,  
Then plow'd th'unpractis'd bosome of the Flood.  
The Ground, as common earst as Light, or Aire,  
<sup>l</sup> By limit-giving Geometry they share.  
Nor with rich Earth's just nourishments content,  
<sup>m</sup> For treasure they her secret entrails rent;  
The powerfull Evill, which all power invades,  
By her well hid, and wrapt in <sup>n</sup> *Stygian* shades.  
Curst Steele, more curst Gold she now forth brought:  
And bloody-handed Warre, who with both fought:  
All live by spoyle. The Host his Guest betrays;  
Sons, Fathers-in-law: 'twixt Brethren love decays.  
Wives husbands, Husbands wives attempt to kill:  
And cruell Step-mothers pale poysons fill.  
The Sonne his Fathers haltie death desires:  
Foild Pietie, trod underfoot, expires.  
<sup>o</sup> *Astræa*, last of all the heavenly birth,  
Affrighted, leaves the blood-defiled Earth.

And that the Heavens their safetie might suspect,  
The Gyants now cœlestiall Thrones affect;  
Who to the skies congested mountains reare.  
Then *Iove* with thunder did <sup>p</sup> *Olympus* teare;  
Steep <sup>p</sup> *Pelion* from under <sup>p</sup> *Ossa* thrown.  
<sup>q</sup> Preft with their burthen their huge bodies grown;  
And with her Childrens blood the Earth imbrud:  
Which she, scarce throughly cold, with life indu'd;  
And gave thereto, t'uphold her Stock; the face  
And forme of Man; a God-contemning Race,  
Greedy of slaughter, not to be withstood;  
Such, as well shews, that they were born of blood.

Which when from Heaven <sup>r</sup> *Saturnius* did behold;  
He sigh't; revolving what was yet untold,  
Of fell *Lycaon's* late inhumane feast.  
Iust anger, worthy *Iove*, inflam'd his brest.  
A Synod call'd, the summoned appeare.  
There is a way, well seene when skies be cleare,  
The <sup>s</sup> *Milkie* nam'd: by this, the Gods resort  
Vnto th'Almightie Thunderers high Court.  
With ever-open doores, on either hand,  
Of nobler Deities the Houses stand:  
The Vulgar dwell disperst: the Chiefe and Great  
In front of all, their shining Mansions seat.  
This glorious Roofe I would not doubt to call,  
Had I but boldnesse lent me, Heaven's *White Hall*.  
All set on Marble seats; He, leaning on  
His Ivory Scepter, in a higher Throne,  
Did twice or thrice his dreadfull Tresses shake:  
The Earth, the Sea, the Stars (though fixed) quake;  
Then thus, inflam'd with indignation, spake:

I was not more perplext in that sad Time,  
For this Worlds Monarchie, when, bold to clime,  
The Serpent-footed Giants durst invade,  
And would on Heaven their hundred hands have laid.  
Though fierce the Foe, yet did that Warre depend  
But of one Body, and had soone an end.  
Now all the race of man I must confound,

k The trees  
whereof they  
were made.

l The Scrip-  
ture informes  
us that the  
earth was  
divided in  
the dayes of  
*Phalec*; he  
thereof so  
called, which  
signifies di-  
vision.

m *Lyncæus*  
was said to  
be the first  
that funk  
mines: and  
therefore  
fained to  
penetrate  
the Earth  
with the  
sharpnesse of  
his sight.

n *Hell*, so  
called of  
*Stryx* (which  
signifies  
loathsome)  
an infernall  
River.

o *Iustice* the  
daughter of  
*Iuniter* and  
*Themis*. Or of  
*Astræa*  
(who first  
gave names  
to the stars,  
and there-  
upon called  
their father)  
and *Hemera*;  
that is the  
Daughter of  
the Day; or  
Goddess of  
civillite, be-  
cause *Iustice*  
maketh men  
civill.

THE  
WARS OF  
THE GI-  
ANTS.

p Mountains  
of *Theffaly*.

q The moun-  
taines by  
them cast  
upon one  
another.

r *Iupiter* the  
sonne of *Sa-  
turne*.

THE PAR-  
LIAMENT  
OF THE  
GODS.

s A white ap-  
parition  
which com-  
passeth the  
Heavens in  
a broken and  
irregular  
circle.

Where-



a A Sea God, here taken for the ambient Ocean.  
b *Stryx*: the oath of the Gods. See the Comment on the second book.  
See the Comment.

c Divers conspiracies there were against the life of *Augustus*, as by *Lepidus* the younger, *Varro*, *Murana*, *Fannius*, *Cepio*, &c. One *Telephus* intended to have slain him in the Senate: and a slave belonging to the *Illyrian* army with a wooden knife under his gown was crept into his bedchamber.  
LYCAON.  
d A Mountain between *Macedon* and *Thessaly*, whose top is never reached by the Clouds, therefore so called by the inhabitants, and used for heaven by the Poets.  
e Mountains of *Arcadia*. *Manalius* celebrated for wild beasts. *Cyllene* for the birth of *Mercury*: and *Lycaeus* for Pine trees.  
f Twi-light.  
g A Region of *Epirus*.

h *Lycaon* signifies a Wolfe.

i A Fury: her name importing a brocher of discord.

Where-ever <sup>a</sup> *Nereus* walks his wavy Round:  
And this I vow by those <sup>b</sup> infernall Floods,  
Which slowly glide through silent *Stygian* woods.  
All cures first sought; such parts as health reject  
Must be cut off, least they the sound infect.  
Our Demi-gods; Nymphs, Sylvans, Satyres, Faunes,  
Who haunt clear Springs, high Mountains, Woods and  
(On whom since yet we please not to bestow (Lawnes,  
Cœlestiall dwellings) must subsist below.

Think you, you Gods, they can in safetie rest,  
When me (of lightning, and of you possest,  
Who both at our Imperiall pleasure sway)  
The sterne *Lycaon* practis'd to betray?

All bluster, and in rage the wretch demand:  
So, <sup>c</sup> when bold treason sought, with impious hand,  
By *Cæsar*'s blood t'out-race the Roman name;  
Man-kinde, and all the World's affrighted Frame,  
Astonisht at so great a ruine, shooke.

Nor thine, for Thee, lesse thought, *Augustus*, tooke,  
Then they for *Iove*. He, when he had suppress'd  
Their murmur, thus proceeded to the rest.

He hath his punishment; remit that care:

The manner how, I will in brieve declare.

The Time's accus'd, (but, as I hop't, bely'd)

To try, I down from steep <sup>d</sup> *Olympus* slide.

A God, transform'd like one of humane birth,

I wandred through the many-peopl'd Earth.

'Twere long to tell, what crimes of every sort

Swarm'd in all parts: the truth exceeds report.

Now past den-dreadfull <sup>e</sup> *Manalius* confines,

<sup>e</sup> *Cyllene*, cold <sup>e</sup> *Lycaeus* clad with Pines,

There where th' *Arcadians* dwell, when <sup>f</sup> Doubtfull

Drew on the dewy Chariot of the Night, (light

I entred his un-hospitable Court.

The better Vulgar to their prair's resort,

When I by signes had shown a Gods repaire.

*Lycaon* first derides their zealous pray'r;

Then said, We straight th'undoubted truth will trie;

Whether He be immortall or may die.

In dead of Night, when all was whist and still,

Me, in my sleepe, he purposeth to kill.

Nor with so foule an enterprize content,

An Hostage murders, from <sup>g</sup> *Molossia* sent:

Part of his sever'd scarce-dead limmes he boyles;

An other part on hissing Embers broyles;

This set before me, I the house ore-turn'd

With vengefull flames, which round about him burn'd.

He, frighted, to the silent Defart flies;

There howles, and speech with lost indeavour tries.

His self-like jawes still grin: more then for food

He slaughters beasts, and yet delights in blood:

His armes to thighs, his clothes to bristles chang'd;

A <sup>h</sup> Wolfe; not much from his first forme estrang'd:

So hoarie hair'd; his looks so full of rape;

So fiery ey'd; so terrible his shape.

One house that fate, which all deserve, sustains:

For, through the World the fierce <sup>i</sup> *Erinnys* raigns.

You'd think they had conspir'd to sinne. But, all

Shall swiftly by deserved vengeance fall.

*Iove*'s words a Part approve, and his intent

Exasperate: the rest give their consent.

Yet all for Mans destruction griev'd appeare;

And aske what form the widowed Earth shall beare?

Who shall with odours their cold Altars feast?

Must Earth be only by wild beasts possest?

The King of Gods re-comforts their despaire;

And biddeth them impose on him that care:

Who promis'd, by a strange originall

Of better people, to supply their fall.

And now about to let his lightning flie,

He fear'd least so much flame should catch the skie,

And burn Heavens Axletree. Besides, <sup>k</sup> by doome,

Of certain Fate, he knew the time should come,

When, Sea, Earth, raviht Heaven, the curious Frame

Of this World's masse, should shrink in purging flame.

He therefore those <sup>l</sup> *Cyclopean* darts rejects;

And different-natur'd punishments elects:

To open all the Flood-gates of the skie,

And Man by inundation to destroy.

Rough *Boreas* in <sup>m</sup> *Aeolian* prison laid,

And those drie blasts which gathered Clouds invade:

Out flies the South, with dropping wings; who shrouds

His terrible aspect in pitchie clouds. (showres;

His white haire stream's, his Beard big-swoln with

Mists bind his brows, Rain from his bosome powres,

As with his hands the hanging clouds he cruht:

They roar'd, and down in showres together rusht.

All-colour'd <sup>n</sup> *Iris*, *Iuno*'s messenger,

To weeping Clouds doth nourishment confer.

The Corn is lodg'd, the Husband-men despaire;

Their long yeers labour lost, with all their care.

*Iove*, not content with his æthereall rages,

His <sup>o</sup> brother's auxil'arie floods ingages.

The Streames convented; 'Tis too late to use

Much speech, said *Neptune*; all your powres effuse;

Your doores unbarre, remove what-ere restraines

Your liberall Waves, and give them the full rains:

Thus charged, they return; their Springs unfold;

And to the Sea with head-long fury rol'd.

He with his <sup>p</sup> Trident strikes the Earth: She shakes;

And way for Water by her motion makes.

Through open fields now rush the spreading Floods;

And hurrie with them Cattle, People, Woods,

Houses, and Temples with their Gods inclos'd.

What such a force, un-overthrown, oppos'd,

The higher-swelling Water quite devoures;

Which hides th'aspiring tops of swallowed towres.

Now Land and Sea no different visage bore:

For all was Sea, nor had the Sea a shore.

One takes a Hill: One in a Boat deplores;

And, where He lately plow'd, now strikes his Oares.

O'r Corn, o'r drowned Villages He sailes:

This from high Elmes intangled Fishes hales.

In Fields they anchor cast, as Chance did guide:

And Ships the under-lying Vineyards hide.

Where Mountain-loving Goats did lately graze,

The Sea-calf now his ugly body layes.

Groves, Cities, Temples, cover'd by the Deep,

The Nymphs admire; in woods the Delphins keep,

And chase about the boughs: <sup>q</sup> the Wolfe doth swim

Amongst the Sheep: the Lion (now not grim)

And Tygers tread the Waves. Swift feet no more

Avails the Hart: nor wounding tusks the Bore.

The wandring Birds, hid Earth long sought in vain,

With weary wings descend into the Main.

Licentious Seas o'r drowned Hills now fret:

And unknown furies ayrie Mountains beat.

The Waves the greater part devoure: the rest,

Death,

<sup>k</sup> Concurring with the sacred Scriptures.

<sup>l</sup> Lightning forged by the Cyclops. See the Comment.

<sup>m</sup> *DEVCALYON'S FLOOD* in *Aeolus* was fained to be the God of the Winds, because he first discovered their nature. As those Ilands their prison which carry his name, lying West of *Sicilia*.  
<sup>n</sup> A name of the Rain-bow.

<sup>o</sup> *Neptune*, the God of Waters.

<sup>p</sup> *Neptunes* three forked mace expressing his triple Empire. See the Comment.

<sup>q</sup> *Seneca* reproves this part of the description, as too light for so sad an argument, herein perhaps a better Philosopher then a Poet.



DEUCALION AND  
PYRRHA.  
a But according to the  
truth of  
Geography,  
*Aonia*,  
which is *Bœotia*, lies be-  
tween *Attica* and *Pho-  
cia*.  
b A moun-  
tain of *Pho-  
cia*; called at  
the first *Lar-  
nassus*, of  
*Deucalions*  
*Arke*, or co-  
vered Boat.  
c *Corycus* is a  
cave in *Par-  
nassus*, conse-  
crated to the  
Nymphs: and  
thereof cal-  
led *Corycian*.  
d The God-  
desse of  
Counsell:  
called the  
good coun-  
sellor by  
*Pindarus*.  
e A petty  
sea-god; said  
to be blew,  
of the colour  
of the Sea.

f Long for  
many.  
g *Prometheus*  
and *Epime-  
theus* were  
the sonnes of  
*Iapetus*. *Epi-  
metheus* the  
father of  
*Pyrrha* and  
*Prometheus*  
of *Deucalion*,  
yet calls he  
her sister, as  
of old they  
did cozin  
Germans.

h *Promethe-  
us*, who  
made man of  
Earth.  
i Of *Themis*,  
the first that  
gave any,  
whose Tem-  
ple stood in  
*Bœotia* by the  
river *Cephis-  
sus*.

Death, with long-wanted sustenance, oppress.  
a The Land of *Phocis*, fruitfull when a Land,  
Divides *Aonia* from th' *Ætean* strand;  
But now a part of the insulting Main,  
Of sudden-swelling waters a vast Plain.  
There, his two heads b *Parnassus* doth extend  
To touched Stars; whose tops the Clouds transcend.  
On this *Deucalion's* little Boat was thrown:  
With him, his wife; the rest all overflown.  
c *Corycian* Nymphs, and Hill-gods he adores;  
And d *Themis*, then oraculous, implores.  
None was there better, none more just then He:  
And none more reverenc't the Gods then She.  
*Iove*, when he saw that all a Lake was growne,  
And of so many thousand men but one;  
One, of so many thousand women, left;  
Both guiltlesse, pious both; and all bereft:  
The clouds (now chac't by *Boreas*) from him throws:  
And Earth to Heaven, Heaven unto Earth he shews.  
Nor Seas persist to rage: their awfull guide  
The wild waves calmes, his Trident laid aside;  
And calls e blew *Triton*, riding on the Deep.  
(Whose mantle Nature did in purple steep)  
And bids him his lowd sounding shell inspire,  
And give the Floods a signall to retire.  
He his wreath'd trumpet takes (as given in charge)  
That from the turning bottom grows more large:  
To which when he gives breath, 'tis heard by all,  
From farre-uprising *Phœbus* to his fall.  
When this the watery Deitie had set  
To his large mouth, and founded a retreat;  
All Floods it heard, that Earth or Ocean knew:  
And all the Floods, that heard the same, with-drew.  
Seas now have shores: full streames their channels keep:  
They sink, and hills above the waters peep.  
Earth re-ascends: as waves decrease, so grow  
The formes of things, and late-hid figures shew.  
And after f a long day, the trees extend  
Their bared tops; with mud their branches bend.  
The World's restor'd. Which when in such a state,  
So deadly silent, and so desolate,  
*Deucalion* saw: with teares which might have made  
An other Flood, he thus to *Pyrrha* said.  
g O Sister! O my wife! the poore remains  
Of all thy Sex; which all, in one, contains!  
Whom human Nature, one paternall Line,  
Then one chaste Bed, and now like dangers joyne!  
Of what the Sunne beholds from East to West,  
We two are all: the Sea intombs the rest.  
Nor yet can we of life be confident;  
The threatening clouds strange terrors still present.  
O what a heart wouldst thou have had, if Fate  
Had ta'ne me from thee, and prolong'd thy date!  
So wild a feare, such sorrows, so forlorn  
And comfortlesse, how couldest thou have born!  
If Seas had suckt thee in, I would have follow'd  
My Wife in death, and Sea should me have swallow'd.  
O would I could my h Fathers cunning use!  
And souls into well-modul'd Clay infuse!  
Now, all our mortall Race we two contain;  
And but a pattern of Man-kinde remain.  
This said, both wept: both pray'rs to Heaven addresse;  
And seek the i Oracle in their distresse.  
Forth-with descending to *Cephisus* Flood,

Which in known banks now ran, though thick w<sup>th</sup> mud;  
They on their heads and garments water throw;  
And to the Temple of the Goddesse go;  
At that time all defil'd with mosse and mire;  
The unfrequented Altar without fire.  
Then, humbly on their faces prostrate lay'd,  
And kissing the cold stones, with feare thus pray'd.  
If Powres divine to just desires consent,  
And angry Gods do in the end relent;  
Say, *Themis*, how shall we our Race repaire?  
O, help the drown'd in Water and Despaire!  
The Goddesse, with compassion mov'd, reply'd;  
Go from my Temple: both your faces hide;  
Let Garments all unbraced loosely flow;  
And your Great-Parents bones behinde you throw.  
Amaz'd! first *Pyrrha* silence breaks, and said;  
By me the Goddesse must not be obey'd;  
And, trembling, pardon craves: k Her Mothers ghost  
She feares would suffer, if her bones were tost.  
Meane-while they ponder and reiterate  
The words proceeding from ambiguous Fate,  
Then l *Promethides*, m *Epimethida*  
Thus recollecteth; lost in her dismay:  
Or I the Oracle misse understand,  
Or the just Gods no wicked thing command,  
The Earth is our Great Mother: and the stones,  
Therein contain'd, I take to be her bones.  
These, sure, are those we should behinde us throw.  
Although n *Titania* thought it might be so,  
Yet she mis-doubts. Both with weake faith rely  
On ayding Heaven. What hurt was it to try?  
Departing with heads vail'd, and clothes unbrac't,  
Commanded stones they o're their shoulders cast.  
Did not Antiquitie avouch the same,  
Who would beleeve't! the stones lesse hard became.  
And as their naturall hardnesse them forsooke;  
So by degrees they Man's dimensions tooke;  
And gentler-natur'd grew, as they increast:  
And, yet not manifestly Man exprest;  
But, like rough-hewn rude marble Statues stand,  
That want the Workmans last life-giving hand.  
The Earthy parts, and what had any juyce,  
Were both converted to the body's use.  
The unflexible and solid, turn to bones:  
The veins remain, that were when they were stones.  
Those, thrown by Man, the forme of men indue:  
And those were Women, which the Woman threw.  
Hence we, a hardy Race, inur'd to pain:  
Our Actions our Originall explain.  
All other Creatures took their numerous birth  
And figures, from the voluntary Earth.  
When that old humor with the Sunne did sweat,  
And slimy Marishes grew big with heat;  
The pregnant Seeds, as from their Mothers wombe,  
From quickning Earth both growth and forme assume.  
So, o when seven channel'd *Nile* forsakes the Plain,  
When ancient bounds retiring streames contain,  
And late-left slime æthereall fervours burn,  
Men various creatures with the gleabe up turn:  
Of those, some in their very time of birth;  
Some lame; and others half alive, half earth.  
For, Heat and Moisture, when they temperate grow,  
Forth-with conceive; and life on things bestow.  
From striving Fire and Water all proceed;  
Discording

k Superstiti-  
ous antiquitie  
supposed that  
the Soule  
could not be  
at rest if the  
body were  
unburied, or  
otherwise dis-  
turbed.  
l *Deucalion*  
the sonne of  
*Prometheus*.  
m *Pyrrha*, the  
daughter of  
*Epimetheus*.  
n *Pyrrha*; of  
her Great-  
grand-father  
*Titan*, the  
father of *Ia-  
phet*, as he of  
*Epimetheus*.

o *Nilus* for a  
part of the  
Summer sur-  
rounds all E-  
gypt; begin-  
ning to rise  
with the ri-  
sing Sun on  
the 17 of  
June: about  
the middle of  
September it  
ceaseth to  
augment; and  
in the midst  
of October  
retires within  
his channell.



Discording Concord ever apt to breede.

So, Earth by that late Deluge muddy growne,  
When on her lap reflecting <sup>a</sup> *Titan* shone,  
Produc't a World of formes; restor'd the late:  
And other unknowne Monsters did create.

<sup>a</sup> The Sun.

<sup>b</sup> *Python*.

Huge *Python*, thee, against her will, she bred;  
A Serpent, whom the new-borne People dread;  
Whose bulk did like a moving Mountaine shewe.  
Behold! <sup>b</sup> the God that beares the silver Bowe  
(Till then, inur'd to strike the flying Deere,  
Or swifter Roe, who every shadow feare)  
That terror with a thousand arrowes flew;  
And through black wounds the clotted poison drew.  
Then, lest the well-deserved memorie  
Of such a Praise, in future times should die;

<sup>b</sup> *Apollo*; the same with the Sunne, so named from the shooting of beames, his silver bow expressing his light.

<sup>c</sup> Celebrated chiefly by the *Megarians* and *Sicyonians*.

He instituteth celebrated <sup>c</sup> Games  
Of free contention; which he *Pythia* names.  
Who Ran, who Wrestled best; or Rak't the ground  
With swiftest Wheelles, the Oaken Garland crown'd.  
The Laurel was not yet: all sorts of Boughs  
*Phæbus* then bound about his radiant Browes.

<sup>d</sup> *Daphne*.  
<sup>d</sup> The daughter of the River *Peneus*.

<sup>e</sup> *Apollo*; of the Island *Delos* where he was faim'd to have been borne.

<sup>d</sup> *Peneian Daphne* was his first belov'd;  
Not Chance, but *Cupid's* wrath, that fury mov'd,  
Whom <sup>e</sup> *Delius* (proud of his late Conquest) saw,  
As he his pliant Bowe began to draw;  
And said: Lascivious Boy, how ill agree  
Thou and these Armes! too Manly far for thee.  
Such suit our shoulders; whose strong arme confounds  
Both Man and Beast, with never-missing wounds;  
That *Python*, bristled with thick Arrows, queld,  
Who o're so many poy'sned Akers sweld.  
Be thou content to kindle with thy Flame  
Desires we know not; nor our praises claime.  
Then, <sup>f</sup> *Venus* sonne; Selfe-praised ever be:  
All may thy Bowe transfix; as mine shall thee.  
So farre as Gods exceed all earthly pow'r's;  
So much thy glory is exceld by ours.

<sup>f</sup> *Cupid*, or *Desire*; as *Venus* beauty: Beauty being the parent of Love, and love a desire of Beauty.

With that, He brake the Ayre with nimble wings,  
And to *Parnassus* shadie summit Springs;  
Two different arrowes from his Quiver drawes:  
One, hate of Love; the other Love doth cause.

<sup>g</sup> *Daphne*, the daughter of *Peneus*.

<sup>h</sup> *Diana*.  
said to affect virginity of the cold influence of the Moone: as to be a huntresse of her continuall course, or in that lust is subdued by labour.

What caus'd, was sharpe, and had a golden Head:  
But what repulst, was blunt, and tipt with Lead.  
The God this in <sup>g</sup> *Peneia* fixt: that stricke  
*Apollo's* bones, and in his Marrow stucke.  
Forth-with he loves: a Lover's name she flies:  
And emulating <sup>h</sup> un-wed *Phæbe*, joyes  
In spoyle of salvage Beasts, and sylvan Lares;  
A fillet binding her neglected haire.  
Her, many sought: but she, averse to all,  
Vnknowne to Man, nor brooking such a thrall  
Frequents the pathlesse Woods; and hates to prove,  
Nor cares to heare, what <sup>i</sup> *Hymen* is, or Love.

<sup>i</sup> The president of Marriage.

<sup>k</sup> *Jupiter* was the father of *Diana*, so called of *Iana*, which signifies the Moone: or of her unspotted chastity.

Off said her Father; Daughter, thou do'st owe  
A Son-in-law, who Nephews may bestowe.  
But she, who Marriage as a Crime eschew'd  
(Her Face with blushing shamefacednes imbrew'd)  
Hung on his neck with fawning armes, and said,  
Deare Father, give me leave to live a Maid:  
This boone <sup>k</sup> *Diana's* fire did her afford.

<sup>l</sup> *Peneus*.  
<sup>l</sup> This is spoken by the Poet.

<sup>l</sup> He, too indulgent, gave thee his accord:  
But thee, thy excellency countermands;  
And thy owne beauty thy desire with-stands.  
*Apollo* loves; and faine would *Daphne* wed:

What he desires, he hopes; and is misse-led  
By his owne Oracles. As stubbles burne,  
As hedges into sudden blazes turne,  
Fire set too neere, or left by chance behinde  
By passengers, and scattered with the winde:  
So springs he into flames; a fire doth move  
Through all his veines: hope feeds his barren love.  
He on her shoulders sees her haire untrest:  
O what, said he, if these were neatly drest!  
He sees her eyes; two Starres! her Lips which kisse  
Their happy Selves; and longs to taste their blisse;  
Admires her fingers, hands, her armes halfe-bare;  
And Parts unseen conceives to be more rare.  
Swifter then following windes, away she runs;  
And him, for all this his intreaty, shuns.

Stay Nymph, I pray thee stay; I am no Foe:  
So Lambs from Wolves, Harts flye from Lions so;  
So from the Eagle springs the trembling Dove:  
They, from their deaths: but my pursuite is Love.  
Wo's me, if thou shouldst fall, or thornes should race  
Thy tender legs, whilst I inforce the chace!  
These roughs are craggy: moderate thy haste,  
And, trust me, I will not pursue so fast.  
Yet know, who 'tis you please: No Mountanere;  
No home-bred Clowne; nor keepe I Cattle here.  
From whom thou fly'st, thou know'st not (silly foole!)  
And therefore fly'st thou. I in <sup>m</sup> *Delphos* rule;  
<sup>m</sup> *Ionian Claros*, <sup>m</sup> *Lycian Patara*,  
And Sea-girt *Tenedos* doe me obey.

<sup>m</sup> Where he had his principall Temples.

*Iove* is my Father. What shall be, hath beene;  
Or is; by my instructive rayes is seene.  
<sup>n</sup> Immortall Verse from our invention springs;  
And how to strike the well concord-ing-strings.  
My shafts hit sure: yet He one surer found,  
Who in my empty bosome made this wound.  
Of herbes I found the vertue; and through all  
The World they Me the great Physician call.  
Ay me, that herbs can Love no cure afford!  
That Arts, relieving all, should faile their Lord!

<sup>n</sup> See the comment.

More had he said, when she, with nimble dread,  
From him, and his unfinished court-ship fled.  
How gracefull then! the Winde that obvious blew;  
Too much betray'd her to his amorous view;  
And play'd the Wanton with her fluent haire:  
Her Beauty, by her flight, appear'd more rare.  
No more the God will his intreaties loose;  
But, urg'd by love, with his force pursues.  
As when a Hare the speedy Gray-hound spies;  
His feet for prey, the hers for safety pyles;  
Now beares he up; now, now he hopes to fetch her;  
And, with his snowt extended, straines to catch her:  
Not knowing whether caught or no, she slips  
Out of his wide-stretcht jawes, and touching lips.  
The God and Virgin in such strife appeare:  
He, quickned by his hope; She, by her feare;  
But, the Pursuer doth more nimble prove:  
Enabled by th'industrious wings of love.  
Nor gives he time to breathe: now at her heeles,  
His breath upon her dangling haire she feeles.  
Cleane spent, and fainting, her affrighted blood  
Forfakes her cheeks. She cries unto the <sup>o</sup> Flood.  
Helpe Father, if your streames containe a Power:  
May Earth, for too well pleasing, me devoure!  
Or, by transforming, O destroy this shape,

<sup>o</sup> *Peneus*.

D

That



That thus betrays me to undoing rape.  
 Forth-with, a pumnesse all her lims possesse;  
 And slender filmes her softer sides invest.  
 Haire into leaves, her Armes to branches grow:  
 And late swift feet, now rootes, are lesse then slow.  
 Her gracefull head a leavy top sustaines:  
 One beauty throughout all her forme remains.  
 Still *Phœbus* loves. He handles the new Plant;  
 And feels her Heart within the barke to pant.  
 Imbrac't the bole, as he would her have done;  
 And kist the boughs: the boughs his kisses shun.  
 To whom the God: Although thou canst not be  
 The wife I wisht, yet shalt thou be my Tree;  
 Our Quiver, Harpe, our Tresses never shorne,  
 My Laurell, thou shalt evermore adorne;  
 And <sup>b</sup> Browes triumphant, when they <sup>c</sup> *Io* sing,  
 And to the <sup>d</sup> Capitol their Trophees bring.  
 Thou shalt defend from Thunders blasting stroke,  
<sup>e</sup> *Augustus* doores, on either side the Oke.  
 And, as our un-cut haire no change receaves;  
 So ever flourish with unfading leaves.  
 Here <sup>f</sup> *Pæan* ends. The Laurell all allowes:  
 In signe whereof her gratefull head she bowes.  
 A pleasant Grove within <sup>g</sup> *Æmonia* growes,  
 Call'd *Tempe*; which high ragged Cliffs inclose.  
 Through this, *Peneus*, pour'd from *Pindus*, raves,  
 And from the bottome rowles with foaming waves;  
 That by steepe down-falls tumbling from on hie,  
 Ingender mists, which smoke-like, upward flie,  
 That on the dewy tops of trees distill,  
 And more then neighbouring woods with noyses fill.  
 Here, in a Cave, his Court and residence  
 The great flood keepes: here justice doth dispence  
 To streams, and gentle Nymphs that streames frequent.  
 The Floods; that native were, with one consent  
 First thither came; as yet, at selfe-debate,  
 Whether to comfort, or congratulate.  
 Coole <sup>i</sup> *Sperchius*, slow <sup>i</sup> *Amphrysus*, <sup>i</sup> *Apidan*,  
 Swift <sup>i</sup> *Æas*, <sup>i</sup> *Enipe*, that troubled ran.  
 Then, forth-with those, who (as their sources bend)  
 To Seas their Waves (with wandring, weary) send.  
 All but old *Inachus*: who in his Caves  
 Obscure recesses, with teares augments his waves:  
 For *Io*, mournes as lost; nor yet knows he  
 Whether above or under Earth she be:  
 But her, whom he not any-where could finde,  
 He thinks is no where: feare distracts his minde.  
 As from her Fathers streams the Nymph return'd,  
<sup>k</sup> *Saturnius*, seeing her in passion burn'd.  
 O Virgin, worthy *Love*! whose bed must blesse  
 What God I know not; though a Man, no lesse:  
 Here in these Woods, said he, or these repose,  
 Whil'st thus the World with fainting fervor glowes.  
 Nor feare among the Salvages to venter:  
 A God protecting, thou maist safely enter.  
 Nor one of vulgar ranke; but, He that beares  
 Heavens Scepter, and the clouds with thunder teares;  
 O, fie not! for she fled. The Pastures past  
 Of <sup>l</sup> *Lerna*, and <sup>m</sup> *Lyrcæ*'s gloomy wast,  
 He in the Aire a fable cloud displaid,  
 Caught, and devirginat's the struggling Maid.  
 Meane-while, with wonder *Iuno* doth survey  
 Those duskie Clouds, that made a night of Day.  
 And, finding that they neither tooke their birth

From vap'rous streames, nor from the humid Earth,  
 For her mist Husband searcheth Heaven: as one,  
 To whom his stealths so often had beene knowne.  
 Whom when she could not finde; Deceiv'd am I,  
 Or wrong'd, she said. Downe from the enamel'd skie  
 She slides to earth. The foggy Clouds with-draw  
 At her command. Her coming *Love* fore-saw,  
 And chang'd <sup>n</sup> *Inachis* into a Cow;  
 Whose forme even *Iuno* prais'd; demanding how  
 She thither came? Whose was she? Of what heard?  
 As ignorant of what she more then fear'd.  
*Love* saynes (her importunitie to shift)  
 Her borne of Earth. <sup>o</sup> *Saturnia* begs the gift.  
 What should he doe? Be cruell to his Love;  
 Or by denying her, suspicion move?  
 Shame that perswades; and Love doth this disswade:  
 But, stronger Love Shame under foote had layd;  
 Yet doubts, if he should such a thing deny  
 His Wife and Sister, 't would the fraud descry.  
 Obtayn'd; not forth-with feare the Goddesse left;  
 Distrusting *Love*, and jealous of his theft,  
 Vntill delivered to *Argus* guard.  
 A hundred eyes his head's large circuit starr'd;  
 Whereof by turnes, at once two onely slept;  
 The other watcht, and still their Stations kept.  
 Which way so-ere he stands, he *Io* spyes:  
*Io*, behinde him, was before his eyes.  
 By day, she graz'd abroad: <sup>p</sup> *Sol* under ground,  
 He hous'd her, in unworthy halter bound.  
 On leaves of trees and bitter hearbes she fed.  
 Poore soule! the Earth, not alwaies greene, her bed;  
 And of the Torrent drinks. With hands up-heav'd  
 She thought to beg for pittie: how deceiv'd!  
 Who low'd, when she began to make her mone;  
 And trembled at the voyce which was her owne.  
 Vnto the bankes of *Inachus* she stray'd;  
 Her Fathers bankes, where she so oft had playd:  
 Beholding in his streame her horned head,  
 She starts; and from her selfe, selfe-frighted, fled.  
 Her Sisters, nor old *Inachus*, her knew:  
 Which way so-ere they went, she would pursue,  
 And suffer them to stroke her; and doth move  
 Their wonder with her strange expressed love.  
 He brought her Grasse: She gently lick't his hands,  
 And kist his palmes; nor, longer, teares withstands.  
 And had she then had words, she had display'd  
 Her Name, her Fortunes, and implor'd his ayde.  
 For words, <sup>q</sup> she letters with her foot imprest  
 Vpon the Sand, which her sad change profest.  
 Wo's me! cry'd *Inachus*; his armes he throwes  
 About her snowy Necke. O, woe of woes!  
 Art thou my daughter throughout all the Round  
 Of Earth so sought; that now, 't not found, art found!  
 Lesse was thy losse: lesse was my misery.  
 Dumb wretch (alas!) thou canst not make reply:  
 Yet: as thou canst thou dost: thy lowings speake,  
 And deep-fetcht sighs that from thy bosome breake.  
 I, ignorant, prepar'd thy marriage bed:  
 My hopes, a Sonne-in-law, and Nephewes fed.  
 Now, from the Heard, thy issue must descend:  
 Nor can the length of time my sorrowes end;  
 Accurst in that a God. Death's sweet reliefe  
 Hard fates deny to my immortall grieve.  
 This said: his Daughter (in that shape below'd)

<sup>a</sup> *Daphne* signifies a  
*Laurel*  
<sup>b</sup> The Ro-  
manes when  
they tri-  
umphed were  
crowned with  
*Laurel*, the  
Synbole of  
victory, in  
that it ever  
flourisheth.  
<sup>c</sup> An accla-  
mation of  
joy.  
<sup>d</sup> The palace  
where the  
Senate as-  
sembled.  
<sup>e</sup> See the  
Comment.  
<sup>f</sup> *Apollo*, ei-  
ther of heal-  
ing as the  
inventer of  
Physicke, or  
of the dart-  
ing of his  
beames.  
<sup>g</sup> *Theffaly*;   
anciently  
*Æmonia*.

<sup>h</sup> *Peneus*.  
<sup>i</sup> Rivers of  
*Theffaly*.

A river of  
*Peloponnesus*,  
which runs  
through the  
territories of  
*Argos*.

<sup>k</sup> *Jupiter* the  
sonne of *Sa-  
turne*.

<sup>l</sup> A lake  
neere *Argos*.  
<sup>m</sup> A moun-  
taine of *Ar-  
cadia*, where  
*Inachus* hath  
his head.

<sup>n</sup> *Io*, the  
daughter of  
*Inachus*.

<sup>o</sup> *Iuno*, the  
daughter of  
*Saturne*.

<sup>p</sup> The Sun.

<sup>q</sup> The im-  
pression of a  
Cowes foote  
resembles an  
I in the  
midst of an  
O. But *Ina-  
chus* by this  
could not  
distinguish  
his daughter  
from others:  
rather she  
writ her  
name with  
her foote, as  
retaining  
her reason.  
<sup>r</sup> Vnfound as  
his daughter  
but found a  
dumb beast.  
*Tu non inven-  
ta, reperta es*.  
Others will  
have it, un-  
sought art  
found.

The



The Star-ey'd *Argus* far from thence remov'd;  
When, mounted on a hill, the warie Spie  
Survayes the Plains that round about him lie.

The King of Gods, those sorrowes she indur'd,  
Could brook no longer, by his fault procur'd:  
But calls his sonne, of fulgent *Pleius* bred;  
Commanding him to cut off *Argus* head.  
He d wings his heeles, puts on his d Felt, and takes  
His drowlie Rod; the Towre of *Iove* forsakes;  
And, winding, stoopes to Earth. The changed God  
His Hat and wings layes by; retaynes his Rod:  
With which he drives his Goates (like one that feeds  
The bearded Heard) and sings t' his slender Reeds.

Much taken with that Art, before unknowne,  
Come, sit by me, said *Argus*, on this stone.  
No place affordeth better Pastorage,  
Or shelter for the Sunnes offensive rage.  
Pleas'd e *Atlantiades* doth him obey;  
And with discourse protracts the speedy Day:  
Then, singing to his Pipe's soft melody,  
Endeavours to subdue each wakefull eye.  
The Heards-man strives to conquer urgent sleepe:  
Though seiz'd on halfe, the other halfe do keepe  
Observant watch. He askes who did invent  
(With that, he yawn'd) that late-found Instrument.

Then, thus the God his charmed eares inclines:  
Amongst the f *Hamadryade Nonacrinæ*  
(On cold *Arcadian* Hills) for beauty fram'd,  
As *Nais* dwelt; the Nymphs, her *Syrinx* nam'd.  
Who oft deceiv'd the Satyrs that pursu'd,  
The rurall Gods, and those whom Woods include:  
In exercises and in chaste desire,  
*Diana*-like: and such in her attire.  
You either in each other might behold:  
Save that Her Bow was Horne; *Diana's* Gold:  
Yet oft mistook. h *Pan*, crown'd with Pines, returning  
From steepe i *Lycæus*, saw her; and, love-burning,  
Thus said: Faire Virgin, grant a Gods request;  
And be his wife. Surceast to tell the rest;  
How from his prayers she fled, as from her shame,  
Till to smoothe k *Ladon's* sandy banks she came.  
There stopt; implores the l liquid sisters aid,  
To change her shape, and pittie a forc't Maid.  
*Pan*, when he thought he had his *Syrinx* claspt  
Betweene his arms, Reeds for her body graspt.  
He sighs: they, stir'd therewith, report againe  
A mornefull sound, like one that did complaine.  
Rapt with the musick; Yet, O sweet (said he)  
Together ever thus converse will we.  
Then, of unequall wax-joyn'd Reeds he fram'd  
This seven-fold Pipe: of her 'twas *Syrinx* nam'd.

Thus much about to have said, m *Cyllenius* spyes  
How leaden sleep had seal'd up all his eyes.  
Then, silent, with his n Magick rod he strokes  
Their languisht lights, which sounder sleep provokes;  
And with his Fawchion lops his nodding head:  
Whose blood besmear'd the hoarie Rock with red.  
There lies he; of so many lights, the light  
Put forth: his hundred eyes set in one night.  
Yet, that those starry jewels might remaine,  
o *Saturnia* fixt them in her Peacocks traine.  
Inflam'd with anger, and impatient haste,  
Before sad *Iôs* eyes and thoughts she plac't

p *Erinnys* Snakes; and through the World doth drive  
The conscience-stung affrighted Fugitive.  
Thou, *Nile*, to her long toyle an end didst yeeld:  
Approaching thee, she on thy margent kneel'd;  
Her lookes (such as she had) to heaven up-throwes:  
With teares, sighs, sounds (expressing wordlesse woes)  
She seem'd *Iove* t' accuse, as too ingrate,  
And to implore an end of her hard fate.  
He clips his Wife; and her intreats to free  
Th' unjustly plagu'd. Be confident (said he)  
She never more shall cause thy griefe, or feare:  
q His vow he bids the *Stygian* Waters heare.  
Appeas'd; the Nymph recover'd her first looke;  
So faire, so sweet! the haire her skin forsooke:  
Her horns decrease: large eyes, wide jawes, contract:  
Shoulders and hands againe become exact:  
Her hooves to nailes diminish: nothing now,  
But that pure White, retaines she of the Cow.  
Then, on her feet her body she erects  
Now borne by two. Her selfe she yet suspects;  
Nor dares to speake aloud, lest she should heare  
Her selfe to low; but softly tries with feare.  
Now, she, r a Goddesse, is ador'd by those  
That shine in linnen stoles where *Nilus* flowes.

Hence sprung *Iove's* *Epaphus*, no lesse divine;  
Whose Temples next unto his Mother's joyne.  
Equall in yeares, nor equall spirit wants  
The Sunne-got *Phaëton*: who proudly vaunts  
Of his high Parentage; nor will give place:  
t *Inachides* puts on him this disgrace:  
Foole, thou thy Mother trusts in things unknowne;  
And of a Father boasts that's not thy owne.  
Vext *Phaëton* blisht: his shame his rage repels:  
Who straight to *Clymene* the slander tels:  
And Mother, said he, to your griefes increase;  
I, free, and late so lofty, held my peace;  
Asham'd that such a tainture should be lai'd  
Vpon my blood, that could not be gain-said.  
But, if I be descended from above;  
Give prooffe thereof, and this reproach remove.  
Then hangs about her neck: u by her owne Head,  
By x *Merops*, by his y Sisters nuptiall bed,  
Intreats her to produce some certaine gage,  
That might assure his question'd parentage.  
Mov'd with her sonnes intreaty, more inflam'd  
With indignation to be so defam'd,  
She casts her armes to heaven: and looking on  
His radiant Orbe, thus said: I sweare, my son,  
By yon faire Taper, that so bright appears  
With far projected beames; who sees, and heares:  
That Sun whom thou behold'st, who light and heat  
Affords the informed World, did thee beget.  
If not, may he to me deny his sight:  
And to my eyes let this be his last light.  
Nor, far-removed doth his Palace stand;  
His first-uprise confines upon our z Land:  
If that thy heart doe serve thee, thither goe;  
And there thy Father, of thy Father, know.  
Hereat, joy'd *Phaëton* enlightned grew;  
Whose towring thoughts no lesse then Heaven pursue.  
His *Ethiopia* past, and *Ind* which fries  
With burning beames, he climes the Sun's uprise.

p The name  
of a Fury.

q See the  
Comment  
on the se-  
cond Booke.

r Called *Isis*  
by the *Egy-  
ptians*.  
s The Priests  
of *Isis* wore  
Surplices of  
linen:  
which *Otho*,  
and after y  
*Domitian*,  
put on, at  
the celebra-  
tion of her  
Ceremonies.  
t *Epaphus*; of  
his Grand-  
father *Ina-  
chus*.

u A custome  
of old to  
swear by  
their heads;  
whom they  
principally  
honoured.  
x *Clymene*,  
after she had  
conceived  
by *Phaëton*,  
was married  
to *Merops*.  
y Whereof  
three are  
mentioned  
in the second  
Booke.

z *Ethiopia*;  
where *Phae-  
ton* is re-  
ported by  
*Berosus* to  
have raign-  
ed.

c Mercury,  
the sonne of  
*Maia* one of  
the *Pleiades*,  
so called of  
their mother  
*Pleione*,  
changed in-  
to those 7  
stars which  
are on the  
shoulder of  
*Taurus*.  
d Of these,  
see the Com-  
ment.

e Mercury,  
the sonne of  
*Maia*: the  
daughter of  
*Atlas*.

SYRINX.  
f Nymphs  
frequenting  
the woods  
of *Nonacris*  
a city of  
*Arcadia*.  
g A water  
Nymph.

h The God  
of Shep-  
herds, to  
whom the  
Pine tree was  
consecrated.  
i A moun-  
taine of *Arc-  
adia*.  
k A River  
of *Arcadia*.  
l The water  
Nymphs.

m Mercury;  
of *Cyllene*, a  
mountaine  
of *Arcadia*,  
where he  
was borne.  
n This *Cadu-  
ceus*.

o *Iuno* the  
daughter of  
*Saturne*.



**A**lthough I conceived at the first, that it would seeme a vaine ostentation in me (who am onely a lover of learning) to stufte the Margent with Quotations: yet upon second thoughts, lest it should be objected how I make that my owne which I doe but borrow, and prove ungratefull to the lenders; I hold it not amisse in this empty Page, (so left by the oversight of the Printer) to mention those principall Authors out of whom I have compiled these commentaries. The first place is due to diverse of the Greeke, and most of the Latine Poets, together with their Expositors. I am much indebted to Plato, the poeticall Philosopher: not a little to Palaphates, Apollidorus, Aratus, Strabo, Diodorus, Pausanias, Plutarch, and Lucian: among the Romanes chiefly, to Cicero, Higinus, Pliny, and Macrobius. Neither have I been sparingly supplied by those antient Fathers, Lactantius, Eusebius, S<sup>t</sup>. Augustine, and Fulgentius. Of moderne writers, I have received the greatest light from Geraldus, Pontanus, Ficinus, Vives, Comes, Scaliger, Sabinus, Pierius, and the Crowne of the latter, the Vicount of S<sup>t</sup>. Albons: assisted, though lesse constantly, by other authors, almost of all Ages, and Arguments. Having beene true to my first purpose, in making choice for the most part of those interpretations, which either bear the stampe of Antiquitie, or receive estimation from the honour of the Author.



# VPON THE FIRST BOOK OF OVIDS METAMORPHOSIS.

**H**IS Argument first propounded, our Poet according to the custome of the Heroicall, invokes the divine assistance; Rather would we begin, saith Livy, if it were our manner, as it is of the Poets, with our vows and prayers to the Gods, that they might give successe to so great a labour. Then he proceeds to the description of that confused Masse, which the Platonists call the undigested World, as the world the digested Chaos: ordered, as they say, by Love; who raised the heavy, illuminated the obscure, quickned the dead, gave forme to the deformed, and perfection to the imperfect: which was no other then that harmony in Nature created by the Almightyes Fiat. And although by not expressing the originall he seemes to intimate the eternitie of his Chaos: yet appears in the rest so consonant to the truth, as doubtesse he had either seene the Books of Moses, or received that doctrine by tradition. He confesseth God, not disguising his name (as observed by Lactantius to be the Creator of the World and Maker of all things: and by that word Commanded, so often reiterated, that he made them by his Word only. Whom he also calleth the Better Nature; so named by the Stoicke: Wilt thou call him Nature? Thou offendest not: it is he by whose spirit we live, of whom all things were borne. The better concludes a worse, which was Chaos: God they held to be the Minde, and Chaos the Matter: the Minde called by Plato the worlds Architectresse.

Chaos is first digested into the foure Elements. The Fire exceeding the rest in drinesse, heat, and levitie, ascendeth next unto the Orbe of the Moon; in forme sphericall, and turn'd about with the motion of the Heavens; pure in his own Spheare, not devouring, bright, giving light; yet such as cannot be seene by reason of his tenuitie: dissipated, rarified, and consequently preserved by his circular motion. The next in levitie and place is Aire: moist, moderate hot; filling whatsoever is not otherwise supplied, as defending Nature from abhorred vacuitie; which rather then suffer, heavy bodies will ascend, and the light fall down-ward: moderate hot, in regard of the vicinitie of the fire; moist, in that thin, fluent, and boundlesse; the food of our spirits, without which the creature cannot subsist. Below the Aire the Earth, dry, cold, thick, solid and heavy: dry, in that settled, and devouring all moisture; cold, in that without motion, and farre removed from the fountain of heat: weight proceeds from densitie and soliditie, and therefore 'tis fixed in the midst of the world, as it were his Center. Last, he mentions the water; as lowest in his superficies approved by the perpetuall descent of Rivers; the shore being lower then the In-land, as the Sea then the shore. And although it seeme otherwise, yet is that but a deception of the eye, casting higher beames on places farre distant: so in a long Gallery the floore and seeling appeare to incline to each other. Yet is the water lesse heavy, moist, and respectively cold; naturally pressing to the same Center with the Earth, imbracing, and running within it, as blood in the veines, which else would be barren: moisture being the mother of all generation. The forme thereof is sphericall, or equally distant from the Center; making one Globe with the Earth, as is apparant at Sea by raising or laying the North-starre. And by loosning the shore by degrees, the lower objects first, and after the higher. So the mast is discovered before the Hull of a ship; which if the Sea were leuell (as Patritius will have it) would first appeare, as exceeding it so infinitely in magnitude. Neither is his argument weighty which he draws from water-levels, since that gibbositie cannot be discerned, nor taken by instruments, in so small a proportion; rising but sixe foot in three miles, the space of a visible Horizon. This before he calleth Amphitrite, the feined daughter of Oceanus and Doris, and wife unto Neptune: in that he, as they held, was the spirit diffused through the universall masse of water; and, as we may say, the soule of that Element: Amphitrite, that body and matter of all moisture, which imbraceth the Earth, or is imbraced by it. The name derived from the beating upon the incompassed Earth with her surges.

From the Elements he proceeds to the Ornament of the Earth: made round, that it might be equall in it selfe; and equally distant from the celestiall bodies, from whence it receiveth her vertue. That it is so, is apparent by the Eclipse of the Moone, for such as the substance, such is the shadow: effected by the naturall pressing of all parts to the Center; if not of the World, yet of her own body. For the former is denied by Copernicus and his followers, who would rather place the Sunne in the Center: and alleadging the Moone to be a heavy body, with risings and depressions, like our vallies and mountains, as since discovered by Galileos Glasses. And perhaps to a Menippus in the Moone, the Earth, according to Aristotle, would appeare such another Planet. Our Poet before described the earth to hang

CHAOS.

THE 4 E-  
LEMENTS  
Fire.

Ayre.

Earth.

Water.

THE  
EARTH A-  
DORNED.



in the Aire, ballanced with her own weight: and Lucretius of the same under the name of Cybel:

Hanc veteres Graium docti ce-  
cinere poeta  
Sublimem in curru bijugos agi-  
tare Leones:  
Aëri in spatio magnam pendere  
docentes  
Tellurem, neque posse in terra si-  
stere terram. Lib. 2.

The sage Greek Poets sung, that she was by  
Yok't Lions in her Chariot drawn on high:  
By which they taught that this huge masse of mold  
Hung in the Aire; nor earth could earth uphold.

Rivers.

Mountains.

THE FIVE  
ZONES.The Torrid  
Zone.The tempe-  
rate Zones.

Yet would the Aire give it way, were it not at rest in her proper Center. Some have marvelled that it fell not: but that fall would have proved an ascension; for, which way soever, it must have fallen into heaven; which our Hemisphere would have done as soone as the other. Yet Lactantius and S<sup>t</sup>. Augustine with acerbities deride the opinion of the Antipodes, as if men could goe with their heads downward, and the rain upward; but heaven is every where above us, and upward and downward are only words of relation in sphericall bodies, the superficies on every side, being the extreame, and the middle the Center. Yet Virgilius Bishop of Salsburg, was deprived of his Bishopricke for maintaining this opinion: now discovered by daily navigations, as long since by reason. The Sea-imbraced Earth is also inched with Rivers which glide from their fountains: These are ingendred in the hollow cavernes below, by condensed aire which resolves into water, and increasing by degrees breake from under the ground; maintaining their currents by a perpetuall accession. Some falling into bottomes, environed with hills, become lakes; some are drunk up by the earth, as Ladon, Lycus, Erasinus, &c. almost all by the Sea; which she through secret passages, sweetned, as some say, by a long progresse, repaies to new fountains: through which they have their recourse by a perpetuall vicissitude; rising as high as they fall, and rather recoil then transcend their originall. Woods, Plaines, Mountaines and Vallies (not made, as some have dreamed, by the Flood) were created for beautie, use, and varietie. Neither makes it against the rotunditie of the Earth that some one Mountain aspires (as they report of Teneriff) fourescore furlongs above his basis; being farre lesse then a wart on the face of man compared with the immensitie of the other, containing three thousand and sixe hundred miles in Semidiameter. But the best Geographers will admit of none above five miles high, which at Sea may be made threescore and sixe leagues off, being farther perhaps then any have been discerned.

The five Zones, or divisions of Heaven and Earth, not reall but imaginary, were well devised by Astronomers to distinguish the motions of the Sunne, the Moone and the Starres, the vicissitude of times, the site and qualitie of Countries. The Torrid, so called of excessive heat, the Sunne being over it, is confined by the Tropicks of Cancer and Capricorne, and parted in the midst by the Aequator; containing in latitude seven and fortie degrees. This in the daies of our Author was held generally uninhabitable. Yet Lucan, in the army of Pompey, musters the Æthiopians: and Pliny out of Eratosthenes describes Taprobana, under the line, (supposed the same with Zumatra) but elsewhere concurres with the former assertion: so Ptolomie makes a doubt thereof in his Almagest, yet in his Geography treats of the Agisymban Æthiopians on the South of the Equinoctiall. Thus hardly is an old opinion worn out though the arguments against it be never so forcible: found now by the Portugals and Spaniards not only populous, but healthfull, pleasant, and abounding with whatsoever the avarice or voluptuousnesse of man can desire. To them under the line the daies and nights are alwaies equall; the heat of the one being qualified by the length of the other, and coole briefes continually blowing from nine of the clock untill the evening. All the Stars (even to the Poles) by turnes arise and set in their sight: though questioned by Lelius Burgundus and others. For in a free Horizon, as at Sea, we may see one halfe of the Heavens, or so insensibly lesse as cannot deprive the sight of a starre, the least farre exceeding the Earth in greatnesse, besides the refraction raises them halfe a degree. All within the Torrid Zone a part of the yeere have their shadows on their right side, and a part on the left, as the Sunne is either towards the Winter or Summer Solstice. Two Summers they have, and two harvests: the Trees ever greene, and bearing fruit continually. On each side of this lye the temperate Zones, confined by the Artick and Antartick Circles; each containing fortie three degrees; and of equall qualitie. As the Sunne at high noone is with us in the South, so is it North unto those who dwell in the other; casting consequently contrary shadows, to the no small admiration of either who travell hither or thither.

Ignotum vobis Arabes venistis  
in orbem,  
Vmbra mirati nemorum non  
ire sinistra. Luc. 1.3.

The Arab in an unknown world now fees,  
And wonders at the right hand shades of trees.

The Hebrews turning their faces to the East called the North the left, and the South the right hand,  
contrary



contrary to these souldiers of Arabia the happy who marched Westward. Their Winter beyond the Line being our Summer, and our Summer their Winter. The Frigid Zones, held inhabitable for extremitie of cold, by reason of the Suns distance from their verticall point, extend from the former circles to the North and South Pole; each three and twentie Degrees and a halfe in Latitude: yet this to the North is found within ten degrees of the Pole to be habitable. To them whose Zeniths are the Poles the Equator is their Horizon. The starres in their Hemispheres are ever in sight, and those neere the Line apparent to either. Halfe the yeere both have, but contrary to each other, one continued Day: and after for a certain season, they see by refraction the body of the Sun, though under their Horizon, through the thicknesse of Vapours; confirmed by the Hollanders, who have wintred neere unto that of the North. So if you put a peece of gold into a bason of water, and stand so farre off as not to see the bottome; yet will it shew you the gold at that distance. The rest of the yeere is a perpetuall twi-light, since the Sun is never below their Horizon above three and twentie Degrees; nor higher in the Summer; so that like Tantalus they starve for cold in his perpetuall presence; who wheelles their shadows continually about them, and hardly warms them with his beames in regard of their obliquitie. By this division the extent of the Heavens between the two Poles contains one hundred and fourescore Degrees, which doubled for the other Hemisphere amount to three hundred and sixtie, the measure of the whole circuit. A Degree in Heaven is threescore miles on the Earth; so the Globe of the Earth is twentie one thousand and sixe hundred miles in circumference.

The Frigid Zones.

From Earth he ascends to Aire: how much thinner then Water the Optickes discover; the one causing a refraction but of halfe a Degree, and the other of fortie eight Degrees. Yet how much grosser then the skie, is by twilight apparent: the whole skie being all the night long in the beames of the Sun, (that little spire, the shadow of the Earth excepted) yet pitchy darke notwithstanding by reason of the transparent tenuitie, which gives no reflection. But Morning and Evening when the Sun shines on the Aire from under the Horizon, by the light thereof the starres are obscured: so that blew which we see in a cleere heaven is only the reflection of the Aire, thickned by the warme and moist vapours, drawn up by the Sun, and vertue of the Stars, which otherwise would be too subtil to breath in. Acofta writes, that upon the Andes high mountains of Peru, men and horses expire in that too subtil and piercing: and Aristotle, how those who ascended the top of Olympus (farre lower then the other) accustomed to carry wet sponges, to prevent the like mischiese. These moist and grosse vapors, attracted as before, and condensed by cold, convert into clouds, which hang as if congealed together; and dissolving by the fervor of the Sun descend in fruitfull shoures on the superficies of the Earth, not penetrating above the depth of ten feet, as observed by Seneca, a diligent digger in Vineyards. Here hot and dry exhalations, inveloped by watry Clouds, with motion or opposition of contrary cold, are inflamed: burning they rarifie; then struggle to burst forth, and at length force their way, darting down flames with horrible roarings. Although naturall, yet well tearmed a terror to man; nay, even to such who have slighted the Gods and contemned their power. In somuch as Tiberius Cæsar when the aire grew troubled, was no lesse distempred in his minde, and would put on a Garland of Laurell, as a preservative against it. And Caligula, who usurped the title of Jupiter, and often bare a thunder-bolt in his hand, would shut his eyes, cover his face, and not seldome creep under bedsteeds and tables. But Dion writes that when it thundred and lightned aloft, he below would counterfeit the same by artificiall devices: following belike the example of Salmoneus, scene in Hell by Æneas,

THE DESCRIPTION OF THE AIRE

Clouds.

Raine. Lightning and Thunder.

Suffering dire punishment, who durst of late  
Joves lightning, and heavens thunder imitate.  
He, darting flames, through Greece and Elis rod,  
Drawn by foure Steeds, in triumph like a God.  
Mad man, the clouds, and lightnings matelesse force  
To forge with brasse, and speed of horn-hooft horse.

-- Crudeles dantem Salmonea pœnas.  
Dum flammæ Iovis, & sonitus imitatur  
Olympi,  
Quatuor hic invehit equis, & lampada  
quassant  
Per Graium populos; mediæq; per Eli-  
dis urbem  
Ibatovans, divumq; sibi poscebat honorẽ.  
Demens, qui nimbas, & non imitabile  
fulmen  
Ære & cornipedum cursu simulat e-  
quorum. Virg. Aen. l. 6.

Winds.

Next treats he of the winds, proceeding from abundance of hot and dry exhalations, which attracted by the Sun, and influence of particular Stars, are violently struck down by the cold and thick clouds of the third Region. But their naturall motion, which is to ascend, encountering with the violent, and neither prevailing, thrust them obliquely forward: when by meeting of like exhalations by the way their fury increaseth. Of these he mentioneth the foure cardinall only: calling them brothers, in that fained to be the sonnes of Aurora and the Giant Astræus. For by the Giants the Naturalists understand the included spirits of the Earth, of which the winds are ingendred; as the birth of Aurora in that they commonly rise in the morning; the aire being agitated by the approaching Sun, the author

of



THE  
HEAVENS  
AND  
THEIR  
CON-  
TENTS.

The Spheres.

The Planets.

The Starres.

of all motion. Their collaterall winds added, all amount on the Sea-mans *Compassse* to two and thirtie. Their end is to agitate and purge the Aire, which otherwise would corrupt with too-much rest, and destroy the creature, to gather the clouds, to disperse them, to procure raine and faire weather, for the production and cherishing of vegetables.

Now comes he to the Heavens; consisting of a pure and unmixed substance, held heretofore neither subject to corruption nor alteration. But late observations have proved the contrary: for Comets are now knowne to be above the Moone; nay higher then the least Parallax can be discerned; generated, as Tycho conceives, of the Milky way; but according to Kepler, of a certaine thick matter, encompassing almost alwaies the body of the Sun. Howsoever, their dissipation must of necessitie contaminate the virgin puritie of Aristotles Quintessence. The Heavens being neither heavy nor light receive a sphericall figure, of all other the most perfect, capacious, and fittest for motion. Ten Spheres there are including each other. The tenth moveth (or is moved by the finger of God) from East unto West, and finisheth its course in foure and twentie houres; making day, and night, and time, which is the measure of motion. The other nine, on another Axeltree twentie three Degrees from the first, move from West unto East. The ninth, which is the Chrystalline, turneth the eighth (wherein are the fixed Starres) about with it; both of a uniforme motion, and finish their course in twentie and five thousand yeares: which motion appeares not but by the observation of sundry Ages. In the daies of Meton, foure hundred and thirtie yeares before Christ, the first Starre of Aries was in the vernall intersection, which still keepes that name; although now removed almost nine and twentie degrees. So that in more then two thousand yeares, the fixed Starres have not travelled from West to East; so much as one whole Signe in the Zodiack. The other seven being Planets, have varietie of motions: Saturne finisheth his course in thirtie yeares, Jupiter in twelve, Mars in two, the Sunne and Venus in one, Mercury in eight and twentie daies lesse, and the Moon in eight and twentie daies. Yet all are violently turned about by the rapture of the tenth Sphere in foure and twentie houres; measuring with incomprehensible celeritie at least two hundred thousand miles every minute: which need not seeme incredible, if we consider the diffusion of light and motion of spirits, which either are or have many things analogicall to bodies, (not to speake of the passage of the glorified) performed in an instant: extolling rather (as doth this whole contemplation of Nature) the omnipotencie of the Creator.

The Earth being replenished with Beasts, the water with Fishes, and the Aire with Fowle; least the Heavens should only remaine emptie, our Poet faines that the Starres and Gods made that their habitation. By the Gods perhaps he intimates the Planets that carry their names: and the Ancient held that the Starres had life, and dominion withall, over our sublunary bodies. Nor have some Christians rejected this old opinion of the Philosophers, how certaine Angels, or Intelligences, assist and give motion to the Cælestiall Spheres. Instead of which, the new refiners of Astronomy vouchsafe a kinde of soule to the Sunne, as requisite to those his notable effects of motion, generation, and influence. Plato affirmes that at the first they adored no other: calling particular Starres by the names of their dead friends, and honouring them with Temples. If my mouth (saith Job) have kissed my hand to the Sunne or the Moone (so anciently hath the kissing of the hand beene a token of reverence) I should have denied God: and the Prophet complaines that the Jews not onely worshipped these, but the whole Hoast of Heaven, so taught by their idolatrous neighbours, who not only held that they had life and understanding, but saw whatsoever was done by mortals; hearing their praises and prayers; and accepting of their sacrifices. That the twelve signes in the Zodiack were directed by twelve superintendents: Aries by Pallas, Taurus by Venus, Gemini by Apollo, Cancer by Mercury, Scorpio by Mars, Sagittarius by Diana, Capricornus by Vesta, Aquarius by Juno, and Pisces by Neptune. Those ruling in the severall parts of the body, and these in the soule. And surely the Starres are not only ornaments; although exactly to discover their vertue in their aspects require a supernaturall knowledge: yet no otherwise incline or dispose the minde, then by working on our severall constitutions and complexions, nay many things concurre of farre greater efficacy, as parentage, education, discipline and custome. They consist of the more condensed part of the heavens: receiving all their light from the Sunne; especially the Planets, casting shadows in their opposition: and Venus by the new perspectives, found horned like the Moone. Yet unto the fixed Starres, besides their borrowed light, some attribute an innate splendor: supposing that the Sunne at so great a distance, appearing ten thousand times lesse unto them then to us, cannot communicate so great a light as they retribute to the earth. Yet still injoy he his title of the generall fountain of light, since his beames searching through the smallest cranny cast a greater lustre then all the Stars together in the Firmament. All that are seene in our Hemisphere, digested into Constellations, besides



besides the seven Planets, amount not to above one thousand and two and twenty: and in the other one hundred and one and twenty more have lately been discovered: so in all there are eleven hundred forty and three: however the glimmering and twinkling of so many make them seeme innumerable. And really so they are, though not by us to be discerned, as appears by Galilæos Glasses.

Thus sprung this beautifull world out of the deformed Chaos; and to Chaos (or rather into nothing) shall it againe returne, if this opinion erre not:

The aged world, dissolved by the last  
And fatall houre, shall to old Chaos hast.  
Starres, justling starres, shall in the Deep confound  
Their radiant fires: the land shall give no bound  
To swallowing Seas: the Moone shall crosse the Sunne  
With scorne that her swift wheelles obliquely runne;  
Daies throne aspiring Discord then shall rend  
The Worlds crackt frame, and Natures concord end.

Sic, cum compage soluta  
Seculorum mundi suprema coegerit hora,  
Antiquum repetent iterum Chaos omnia;  
mistis  
Sidera sideribus concurrent: ignea pontum  
Astra petent: tellus extendere litora nolit.  
Excussitque fretum: fratri contraria Phœb  
Ibit, & obliquum bigas agitare per orbem  
Indignata, diem poscet sibi: rotæque discors  
Machina disjuncti turbabit fœdera mundi.  
Lucan. l. 4.

But many of our Divines doe beleve that the world shall rather be renewed then annihilated, which opinion is strengthned by the eight of the Romanes, as by other places of the Scriptures.

The last in act, but the first in intention, was the creation of Man, for whom the rest were created: extolled by our Poet as a sacred creature, and therefore not to be violated; indewed with a Minde, which is, with Reason and understanding; the Lord of the rest of the creatures, so deputed by his Creator, sprung of cœlestiall seed, in regard of the essence of his soule, made of the earth, to teach him humility, yet after the image of God: not onely in regard of his originall integritie (a good man, saith Plato, is like unto God) for that had beene lost by his fall, nor in the invisibility, eternitie, and wonderfull faculties of the soule; nor in his domination: but also (according to the opinion of the Jewes as appears by Josephus: as of Zanchius, and many of our moderne Divines) in the symmetry and beauty of his body: Beauty is a quick and sprightly grace (as the Platonists hold) infused at first by a heavenly Ray; shining in the Minde of man, the concinnitie of the body, and harmony of the voice: which by Reason, by the Eye, and the Eare, stirre-up, and delight, delighting ravish, and ravishing inflame us with ardent affection: by contemplating and affecting of this, we contemplate and affect the divine refulgency, as in that the Deity. But if this seeme incongruous in respect of our corruptible bodies, yet holds it well as they shall be glorified, and clad with a Sunne-like brightnesse. Lastly man was made with an erected looke to admire the glory of the Creator. What Theologian could have spoken more divinely? Alone deceived in the name of the Artificer. Error is as full of contradiction as truth of conformity. A man to make the first man, and he Prometheus the sonne of Japhet. Lactantius writes that he lived in the daies of Jupiter, when Temples and Idols began to be erected, and was the first that ever made Statues. Saint Augustine reports him for a man of great wisdom, who informed the rude and earthly mindes of men with knowledge and understanding, and therefore was fained to have made them of clay: others, in that he taught the doctrine of the Creation. He is said to have fetcht fire from the Chariot of the Sunne by the counsell of Minerva; because he first erected the mindes of men to cœlestiall speculations. But to conforme the fable to the truth: Prometheus signifies Providence, and Minerva Heavenly Wisdom: by Gods providence therefore and wisdom Man was created. The cœlestiall fire is his soule inspired from above: which the Philosophers themselves by the light of nature could discover. But nothing is here spoken of the creation of Woman. Aristophanes tells a fable in Plato how Man at the first was made double, after cut into two, and distinguished by their sexes; an obscure notion of Eves being taken out of the side of Adam.

The fiction of the foure Ages degenerating from better to worse, I should have thought, with others, to have beene derived from that Image in Daniel; where the first Monarchie is presented by Gold, the second by Silver, the third by Brasse, and the fourth by Iron: had not Hesiod long before (from whom our Poet takes his invention) by those names described them:

The Golden Race of many languag'd men,  
The Gods first made, who heaven inhabit, when  
The Scepter Saturne swaid: like Gods they liv'd,  
Secure in minde: nor sweat with toile, nor griev'd.

Aureum quidem primum genus diversi-  
loquentium hominum  
Defecerunt, cœlestium domorum incolæ:  
Ii quidem sub Saturno erant, cum in cœlo reg-  
naret.  
Sed ut dii vivebant, securo animo præditi,  
Plano absque laboribus, & ærumna: neque  
molesta

MAN  
CREATED

THE  
FOUR  
AGES.  
The Golden  
Age.

Age



*Senectus adest; semper vero pedibus & mani-  
bus similes.  
Mori-bantur autem ceu somno dediti.  
Hesiod. in Theog.*

Age was no cumber; armes like vigor keep,  
Feet equall speed: Death was as soft as sleep.

Then was there neither Master nor Servant: names meere brought in by ambition and injury. Unforced Nature gave sufficient to all; who securely possesse her undivided bountie. A rich condition wherein no man was poore: Avarice after introducing indigency: who by coveting a proprietie, alienated all; and lost what it had, by seeking to enlarge it. But this happy estate abounding with all felicities, assuredly represented that which man enjoyed in his innocency: under the raigne of Saturne, more truly of Adam, whereof the Sabbaticall yeare among the Jews was a memoriall: wherein they neither sowed their fields nor had a proprietie in the fruits of the Earth, which she voluntarily afforded. Saturne is fained to be the sonne of Coelus, or Heaven, and Cybel, which is the Earth: so Adam had God to his Father, and the Earth, whereof he was made, to his Mother. Saturne was the first that invented tillage, the first that ever rained; and so was Adam: Saturne was throwne out of Heaven, and Adam out of Paradise: Saturne is said to devoure his owne children, and Adam over-threw his whole posteritie: (perhaps the occasion of their sacrificing their children to Saturne or Moloch; for both were the same, as is apparant by their Idols and Ceremonies) Saturne hid himselfe from Jove, and Adam from the presence of Jehovah; Saturne being an Hebrew word which signifies to lie hid. But the actions of the first is referred to the latter Saturne (the Poets usually attributing the deeds of many unto one, and drawing them to their owne countrey-men) who was deposed by Jupiter his sonne, and driven out of Creete into Italy: said to be thrown into Hell, in that the West part of the world was called the Inferior, or Infernall, and under the Dominion of Pluto. But Astronomically, in that Saturne is the highest of the Planets; Tartarus signifying as well the heighth of Heaven, as the depth of Hell: nor can his motion be discerned; so slow, as seeming to stand still; and therefore fained to be bound in fetters.

The Silver  
Age.

*Ille malum viris serpentibus addidit atris,  
Prædatisq; lupos jussit, pontumq; moveri.  
Virg. Georg.*

He poyson first to speckled Serpents gave:  
Taught Wolves to prey, and made the Ocean rave.

And what was this but his connivency at wicked and licentious people, of whom he was glad to make use in the expulsion of his Father? Rebellion being alwaies accompanied by libertie and out-rage: when nothing can better resemble those golden times, then a free Common-wealth, ordered and maintained by well instituted lawes. But the silver Age is to be referred to the first Jupiter: which perhaps was Cain: A tiller of the Earth, the first that ever sacrificed, a shedder of blood, a builder of Cities, the second that ever rained, the husband of his sister, whose sonnes were the authors of various inventions, Tubal-Cain being Vulcan, Jabel Apollo, and Naamah Venus. Idolatry first began in his family; and finally he had his Sepulchre in the East: all which agree with the former. The Poets, saith Lactantius, did write the truth, though they writ it disguisedly. In his time the people first fell from the worship of God, and through feare or flattery worshipped their King: envy, malice, and oppression (the poison of Serpents, and rapacitie of Wolves) then entred the world, by his persecution of the good, and giving power to the evill: Warre and Avarice supplying the roome of exiled Religion. Thus infringing their former concord, and happy communitie; they began to circumvent, betray, and by blood-shed to purchase a misnamed glory.

The Bra-  
sen Age.

The Iron  
Age.

The Brazen Age succeeded the Silver: for man grew not instantly superlative wicked, but degenerated by degrees, till imboldned by custome, through his insolencie and out-rage, he affrighted Astræa or Iustice from the earth: (perhaps alluding to the righteous Henocks miraculous and early assumption) producing this Iron Age, which is here so accurately described by our Poet; and withall those miseries which pursue it.

*Luctus & ulteriores posuere cubilia curæ,  
Tallentēq; habitant morbi, tristisq; senectus,  
Et metus, & malesuada famēs, & turpis ege-  
stas,  
Terribilis visu forma letumq; laborq;  
Virg. Æn. l. 6.*

But surely we slander this in calling it the Iron:

*Aurea jam verè sunt secula, plurimū auro  
Venit Honor, auro conciliatur amor.  
Ovid. Am.*

Dejected Griefe, revengefull Cares, the rage  
Of pale Diseases, melancholy Age,  
Base Beggery, ill-tempting Famine, Feare,  
Toyle, Death, and Furies, ever wander there.

Now is the true styl'd Golden Age: for Gold  
Honour is bought, and love it selfe is sold.

Nay,



Nay, of power to corrupt as many Magistrates as it hath made. We are honest for reward, and again dishonest for a greater.

It is said that the Earth, enraged with Jupiter for the slaughter of the Titans, in revenge produced Giants of a vast proportion: yet rather so called of their monstrous Mindes. For the statures of Men are now as heretofore: as appears by the embalmed bodies of the Egyptians; and by the ancient Sepulchres in Judea. And as the former Ages have produced some of a prodigious Height, so also have the latter. Scaliger saw a Man at Millan, who hardly could lie on two beds, one set at the foot of another: and Goropeus, a Woman in the Netherlands, who exceeded ten feet. The Giant of Burdeux (of the Guard to Francis the first) was so tall, that a man of indifferent stature might have gone betweene his legges without stooping: Nor is there any mentioned in ancient History that exceeded sixe or seven cubits. The first Giants that we read of were begot by the sonnes of God on the daughters of Men: that is, by the sonnes of Seth on the off-spring of Cain. The name signifies to fall, in regard of their defection and apostasie from God and religion: tearmed in the Scriptures men of might and renowne, of their strength, and strenuous performancies: exceeding in pride and crueltie, and therefore said to rebell against Jove the counterfeit Jéhovah. Such was the Giant Nimrod after the Flood; the ring-leader of those who built the Tower of Babel, whose height was intended to have reacht unto heaven, and to have prevented God in his future judgements. And what was that but the throwing of mountaine upon mountaine, to scale even heaven it selfe, and warre with the Gods? The one confounded with lightning, and the other by the confusion of languages. But those first are here most properly intended: who also are taken for too potent subjects, or the tumultuary vulgar; rebelling against their Princes, called Gods, as his substitutes: who by their disloyaltie and insolencies violate all lawes both of God and man, and profane whatsoever is sacred. The Giants were the sonnes of the Earth (for so they called of old the ignorant, and earthly minded: as those the sonnes of heaven; who were admired for their vertues) said to be of a huge proportion; in that commonly such are prone to intemperance, wrath, and injustice; seldome yeelding unto reason, but are carried with the swinge of their lusts and affections: to have many hands, in regard of their strength and atchievements, the feet of Dragons, for their wicked waies and divelish designs, supporting Rebellion, tyranny and impietie. Pherecydes the Syrian writes how the Divels were thrown out of heaven by Jupiter (this fall of the Giants perhaps an allusion to that of the Angels) the chiefe called Ophioneus, which signifies Serpentine: having after made use of that creature to poyson Eve with a false ambition. This battell is fained to have been fought in Theffaly (the Poets still laying their Scenes in Greece, in which are the here mentioned mountaines of Pelion, Ossa, and Olympus) for the inhumanitie of those people, and their contempt of the Gods; and to be overwhelmed by them, for their flaming and sulphurous exhalations. Whereupon that naturall sense is given to this fable; how the Giants are those windes that struggle in the cavernes of the Earth; which not finding a way inforce it: vomiting fire, and casting up stones against heaven or Jupiter. The Earth, their mother, of their blood is here said to have renewed their race: in that succeeded by as cruell and wicked an off-spring: It is recorded that Faustina the wife of Marcus Aurelius, being desperately in love with a Fencer, was cured by the advice of the Mathematicians with a portion of his blood: who conceiving soone after, was delivered of Commodus; rather to be styled a Fencer then a Prince; whose only delight was in blood and murder. Plutarch writes that the ancient Kings of Egypt would drinke no wine untill the reigne of Psammetichus, nor offer it to the Gods: because they held the Vine to spring from the blood of the Gyants that warred against them; whose juyce made those, who overlargely tasted it, like insolent and out-ragious. To prevent such disorders in his Ianisaries, the Grand Seignieur not seldome commands all the Wine in Constantinople to be staved: perhaps the politique intent of Mahomets prohibition. They attribute the Lightning unto Jupiter, not onely in that fained to be the King of the Gods; but because he is the middle Planet betweene Saturne and Mars, participating of the cold of the one, and heate of the other: thunder and lightning proceeding from the conflict of those contrary qualities.

Jupiter now intending the destruction of Man-kinde for their sinnes, here calleth a Councell: to informe us how all humane affaires are governed by the certaine decree and providence of God; not by chance or Fortune, as the Tragedian complaineth.

O why shouldst thou that rul'st the sky,  
And mov'd those Orbs so orderly,  
Th' affairs of men so much neglect?  
Nor raise the good, nor bad defect?

sed cum idem;  
Qui tanta regis, sub quo vasti  
Pondera mundi librata suos  
Ducunt orbes; hominum nimum  
Securus ades? non sollicitus  
Prodesse bonis, nocuisse malis.



*Res humanas ordine nullo*

*Fortuna regit, spargitque manu*

*Munera ceca, peiora fovens.*

*Vincit sanctos dira libido.*

*Fraus sublimi regnat in aula.*

*Tradere turpi fasces populus*

*Gaudet; eosdem colit, atque odit.*

*Tristis virtus perversa tulit*

*Pramia recti. Castos sequitur*

*Mala paupertas: vitiisque potens*

*Regnat adulter.*

*O vane pudor, falsumque decus!*

*Sen. in Hipp.*

No; Fortune without order guides  
What ever mortall man betides:  
Her bountie her blind hands disburse  
At randome; favouring the worse.  
Dire lust foil'd Chastitie profanes;  
And fraud in Courts of Princes raignes.  
Popular suffrages elate  
Bale men, who honour whom they hate.  
Sad vertue the perverse reward  
Receives of Truth: want presseth hard  
On chaster mindes: th' Adulterer high  
In vice commands. Vaine modesty!  
Deceitfull excellence!

The Milky  
way.

*A mystery which David could not conceive, till he had entred the Sanctuary. But by this we are admonished, that nothing in a Common-wealth is to be decreed unadvisedly or rashly; when Jupiter, who had all in his power, would determine of nothing of moment without the counsell and consent of the Gods: how much more men, who have so small a portion of that divine wisdom? Jupiter, that is a King, may of himselfe, saith Seneca, be beneficent, but not punish but by advice and approbation. The Milky way which the Gods doe tread to this celestiall Senate, is the only reall and visible Circle in the Heavens. The poetickall and superstitious conceptions thereof, interwoven with the naturall cause, are thus expressed by Manilius.*

*Nec mihi celanda est fama vulgata vetustas*

*Mellior, è nireo lactis fluxisse liquorem*

*Pectore regina divum, cælumque colore*

*Inscisse suo, quapropter lacteus orbis*

*Dicitur, & nomen causa descendit ab ista.*

*An major densa stellarum turba corona*

*Contextit flammæ, & crasso lumine candet*

*Et fulgore nitet collato clarior orbis.*

*An fortes anima, dignatæque nomina cæle*

*Corporibus resoluta suis, terræque remissa*

*Huc migrant ex orbe, suumque habitantia*

*cælum*

*Ethereos vivunt animos mundoque fruun-*

*tur. In Astron.*

Nor will we hide what ancient Fame profest:  
How milke which gusht from Iuno's whiter brest  
In heaven that splendent path and circle drew;  
From whence the name, as erst the colour grew.  
Or troops of unseene starres there joyne their light;  
And with united splendor shine more bright.  
Or Soules of Heroes, from their bodies freed,  
Exchanging Earth for Heaven, (their vertues meed)  
Shine in that Orbe, their proper place of rest;  
And live ætheriall lives, of heaven possst.

*This Parliament consists of Jupiter, the King; of the Greater Gods, the Nobles, and of the inferiour, the Commons. Of the upper House there are sixe Gods, and as many Goddeses: Jupiter, Neptune, Apollo, Mars, Vulcan, Mercury, (the speaker) Juno, Vesta, Minerva, Ceres, Diana, and Venus: of the Lower, such whom the old world deified for their vertues. Thus by involving they abolished the truth, through the suggestion of the Divell, to make a confusion, and induce unto error: these multitude of Gods, with their regall Jove, so fained of the true Jehovah, the only Lord and Father of all, and of those celestiall Spirits, his ministring Angels: as the other of his blessed Saints which in their puritie retaine his similitude. Neverthelesse by this example we may conclude with Plato, that the Monarchicall government is of all the best: the type of God, and defigured in the Fabrick of mans Body: thus preferred by Homers Ulysses.*

*Non quidem ullo pacto omnes regnabimus.*

*Non bonum est multorum dominatus: unus*

*dominus esto,*

*Vnus Rex. Iliad. l. 2.*

All cannot rule; for many Rulers bring  
Confusion: let there be one Lord, one King.

*In Jupiters Oration our Poet describes the office of a good Prince in punishing offenders: wherein lenitie is to be preferred before severitie; that all remedies are first to be applyed ere inforced to the latter: and then to imitate the beginning of Nero, who wisht he had never known how to write, when he signed to the death of a Romane: or Bias, who alwaies wept when he pronounced that sentence. But if the disease grow uncurable, then are the corrupted members to be cut off, least they infect the whole body. A precept to be practised, as given by Jove in the celestiall Assembly. Gods protection of the innocent, is here expressed in Jupiters care of the Semi-Gods; whom Regius conceives to be the Heroes: others celestiall Spirits under humane figures, and procreated for the benefit of Man. But of these hereafter.*

Jove



Jove illustrates the impiety of the world by the example of Lycaon; who thus begins his relation.

LYCAON.

The time's accus'd, and as I hope beli'd;  
To try, I downe from steepe Olympus slide.

which Pontanus the Iesuit takes to be derived from the eighteenth Chapter of Genesis. As Vives these following,

(A God transform'd like one of humane birth,  
I wandred through the many-peopled Earth;)

From the bookes of the Sibyls; which can concerne no other then Christ, as by him alleadged. Thus many Poeticall fables (saith Tertullian) have taken their originall from the sacred Scriptures: and what we write is not beleaved, because the same is written by the Poets. This Lycaon was King of Arcadia, a cruell and inhumane Prince: who feasted the Cretan Jupiter (then with him on an embassy) with the flesh of a stranger. Which discovered, he overthrew the table; and rushing into the streets, so incensed the Citizens, that they betooke them to their weapons, and by his conduct drove him out of the City: who living like an out-law in the woods, committing daily rapines and robberies, was therefore said, together with his sonnes, to have beene changed into Wolves: and Jove for expelling him was called Lycæus. Others say how he was the first that violated truces, and sacrificed his hostages to Jupiter: by his treachery drawing many into his power to their utter destruction: and therefore alluding to his name, which signifies a Wolfe, they fained him to be one. Yet Evanthès, no contemptible author, reports how the Arcadians accustomed to chuse a man out of the family of Antæus, who brought to a certaine lake, and forced to swim over, became forthwith a Wolfe, for nine years abiding with other wolves in the deserts. In which space if he had tasted no mans flesh, returning to the lake, and swimming back he recovered his forme. It is wonderfull, saith Pliny, to consider how farre the Græcian credulity will extend: no lie so impudent that wanteth a witnesse. But would he not retract his censure, were he now alive, and saw what is so ordinarily said to be practised by the witches of Germany, who take and forsake the shapes of wolves at their pleasure, and for which they are daily executed? As we to magicall deceptions; so he, a Naturalist, perhaps would ascribe it to that melancholy disease, or rather madnesse, of which the infected are called Lycanthropi, in that they imitate wolves, and think themselves such, leaping out of their beds in the night, and lurking about the sepulchers by day, with pale lookes, hollow eyes, thirsty tongues, and exulcerated bodies. But this fable of Lycaon was devised to deterre from impiety, treachery, and inhospitality; as also to excite to the contrary vertues: since the Gods, though disguised, are alwaies present; punishing, and rewarding, according to our actions. In this, as in the rest, our Poet proportions the transformation to the quality of the transformed.

A wolfe not much from his first forme estrang'd:  
So hoary hair'd, his lookes so full of rape;  
So fiery-ey'd, so terrible his shape.

The Gods in this Councell are chiefly solicitous about the preservation of the divine worship: to informe how Religion should be the chiefe and first care in all consultations: the World being made for man, and man for Gods service, as the divine Philosopher could instruct us.

Jupiter intending to burne the Earth, is restrained by that remembred destiny, how not onely Earth, but Heaven it selfe, should one day by fire be consumed. This is held to be but once revealed in the Scriptures, and that by St. Peter; how came it then to the knowledge of Ovid, who was dead before that Epistle was written? It may be out of the Prophecies of the Sibyls, as in this.

These signes the Worlds combustion shall fore-run:  
Armes clashing, trumpets, from the rising Sunne  
Horrible fragors, heard by all: this frame  
Of Nature then shall feede the greedy flame.  
Men, Cities, Floods, and Seas, by rav'nous lust  
Of fire devour'd, all shall resolve to dust.

Igni flagrabit Mundus, signumq; dabunt hæc:  
Enses atq; tubæ simul, & sol exoriente  
Terribilem sonitum, mugitumq; audiat omnis  
Mundus, & exaret terram omnem torridus  
ignis.  
Hinc genus humanum postquam delebit, & om-  
nes  
Urbes & fluvios exussent, atq; profundum,  
Omnia sient hæc mixtus fuligine pulvis.  
Orac: l. 4.

From hence perhaps the ancient Philosophers derived their opinions, as Seneca a latter: The stars shall encounter one another, and whatsoever now shines so orderly shall burne in one fire. Who presume to ascribe it to a naturall cause: that the Sunne and the Starres, being fed by watery vapours, shall



shall set the world on a conflagration as soone as that nourishment is exhausted: when as the Starres are not fiery in their proper nature, and no vapours ascend above the middle Region of the Aire. Besides what sustenance can they receive from the humiditie of the Earth, when the least fixed starre which is observed is eighteene, and the Sunne one hundred sixty and seaventimes bigger then the Earth it selfe. But the immediate hand of God shall effect it, as it did this deluge; although this also the Naturalists impute to watery constellations.

DEUCALIONS  
FLOOD.

The Raine-  
bow.

The Sinnes of men drew on (in which our Poet concurreth with Moses) the generall Deluge, although he transerre it to Deucalions, wherein most of Greece was surrounded; which hapned seaven hundred and fourescore yeares after the other: yet in this he describeth the former, as appears by many particulars: which may serve to reconcile his Chronology, for many of these following stories were before the daies of Deucalion. There is no nation so barbarous, no not the salvage Virginians, but have some notion of so great a ruine. The naturall causes he alleadgeth of these accumulated waters. The North windes are shut up, the South set at liberty; the clouds descend in showres, which are nourished by the Raine-bow: because the raine is increased by that dissolving vapour wherein it appeareth: so formed and painted by the reflected raies of the opposite Sun, on a dropping, darke, and hollow cloud. The upper-most colour in crimson, made by the stronger refraction on the darker part thereof; for light upon blacke produceth a red: the next is greene, proceeding from a feebler, on a part more remote and watery: the lowest is blew, created by the weakest rayes; so that the sight can hardly apprehend the reflected splendor, which therefore appears more darke and obscure. The conjunction of these colours augment their diversitie, as red and greene ingender a yellow: yet all are onely in apparence, like those which are scene in a Mirror. To confirme what hath beene alleadged by a knowne experiment; if with a scope, against the setting Sunne, you cast water circularly into the aire, a rainebow will appeare therein. This is called Iris, the daughter of Thaumas, or Wonder; Iris imports a message, because it presageth faire or foule weather, as it followeth the contrary; and therefore the messenger of Juno, who is taken for the aire, where clouds are ingendred. Moreover Neptune lifts up his floods, the commanded Rivers unlock their Fountaines; he strikes the Earth with his Trident, which is said to shake, in that the land which borders on the Sea is most subject unto Earthquakes; whose breaches give new ascents to subterren waters, or let in those of the Ocean. Some would fetch water from above the firmament to make enough for this Deluge (though that perhaps be meant by the clouds) lest God should be forced to a new creation after his Sabbath. And although the dissolution of the snow which perpetually covers the mountaines, especially of that huge accumulation from the beginning of the World beyond the Artick; and Antartick Circles; the rarifying of the frozen and universall Ocean (like a pot boyling over) as we see at full floods in a smaller proportion; the waters in the hollowes of the Earth, squeezed as out of a sponge, and supplied with aire, with those former concomitancies, might prove abundantly sufficient; yet is it safer to admire, then subject his miracles unto naturall causes. They attribute a Trident (a lance with three forkes) unto Neptune: which signifies the third site (according to Plutarch) of the Element of water, below the sky and the aire; whereupon the Sea was called Amphitrite, and the petty Sea-gods Tritons, or of the three parts of the World (the fourth then unknowne) imbraced by the Ocean: or of his triple power in enraging, asswaging, and bounding the surges. But Neptune was a mortall (as the rest of the Gods) to whom his brother Jupiter gave the Empire of the Sea, with the Ilands, and Maritime cities: as was registred on a Pillar of gold in the Temple of Jupiter Triphylius.

Neptunes  
Trident.

DEUCALION  
AND  
PYRRHA.

Deucalion and his wife Pyrrha, the Daughter of his brother Epimetheus, alone escaped (thereward of their piety) this generall destruction: he having made an Arke by the advice of his father Prometheus, in which he floated on the waters. Lucian reports that not onely they and their children entred the same, but all the creatures which the Earth sustained: comming unto him by paires, and depositing their naturall discord by the dispensation of Jupiter: and Plutarch, that he let forth a Dove, which returning oft, at length came no more: by which he knew that she had found footing: alluding all to the history of Noah: he is said to have beene King of Thessaly, the first founder of Cities, and erecter of Temples: in whose daies those parts abounded with men, as they with flagitious offences. For multitudes of people procure a scarcitie of all things, and necessity makes men more crafty, dishonest, and irregular. For these crimes, in those times (as our Poet here intimates) there fell such abundance of raine as drowned almost all Greece; Deucalion and Pyrrha saving themselves on the top of Larnassus, so called of their covered boate, and after Parnassus, a mountaine of Phocis:

Hesperio tantum, quantum semotus Eoo  
Cardine; Parnassus gemino petit aethera  
colle.

From East and West alike removed lies  
Parnassus; whose two tops aspire the skies:

To



# OVIDS METAMORPHOSIS.

To Phœbus and Lyæus consecrate.  
To both the Theban Baccha celebrate  
The Delphicke third yeares-feast. This did divide  
Swoln Seas from Stars; the whole World drown'd beside.

*Mons Phœbo, Bromioque sacer: cui nomen  
misto  
Delphica Thebanæ referunt trieterica Bac-  
chæ:  
Hoc solum fluât terras mergente ca. umen  
Eminuit, pontoque fuit discriminis, & astru.  
Lucan. l. 5.*

To apply the fable yet more to the history. Both Noah and Deucalion are celebrated for their Justice and Religion: Noah was commanded to build an Arke by God; and Deucalion advised thereunto by Prometheus, which is, the divine providence: both saved for their vertue, the one on Mount Ararat, and the other on Parnassus, while the vicious are swallowed by their owne impieties.

Now Jupiter dissipateth the clouds, sets the North-winde at libertie, and shewes the Earth unto Heaven: Neptune suppresseth the Seas with his Trident, and commands his trumpeter Triton to sound a retreat to the waters; who is thus described by Virgil:

Whom mighty Triton beares, whose shells lowd blast  
Blew floods affright, his figure to the waft  
Presents a man, the rest a fish; before  
His monstrous breast the foaming surges roare?

*Hunc vehit immanis Triton & carula con-  
cava  
Exterrens freta, cui laterum tenuis hirsuta nati  
Frons hominem præfert, in piscem desinit al-  
vus.  
Spumea semifero sub pectore murmurat unda.  
Æn. l. 10.*

Others describe him, perhaps more exactly, to have haire like water-parsely, a body covered with small and hard scale, gilles a little under the eares, the nostrills of a man, a wide mouth, with Panthers teeth: blew eyes, hands, fingers, and nailes, like the shell of a fish, finnes under the breast like a Dolphin. Pliny writes how an Embassador was sent of purpose from the Olissiponensi unto Tiberius Cæsar to tell him of a Triton, seene and heard in a certaine cave, winding a shell, and in such a forme as they are commonly painted. But I cannot omit what is written by Alexander ab Alexandro, who lived in the last century, how he heard one Draconet Boniface of Naples, a soldier of much experience, report in an honorable assembly, that in the wars of Spaine, he saw a sea Monster with the face and body like a man, but below the belly like a fish, brought thither from the farthest shores of Mauritania. It had an old countenance; the haire and beard rough and shaggy, blew of colour, and high of stature, with finnes betweene the arms and the body. These were held for Gods of the Sea, and propitious to sailers: Ignorance producing admiration, and admiration superstition. Yet perhaps they erre not who conceived them to be onely Diwells, assuming that forme, to nourish a false devotion.

The desolate Earth now emergent, distressed Deucalion and Pyrrha, purging themselves with the holy water of Cephisus (an ancient custome among the Pagans) repaire to the temple of Themis; with prostrated bodies and humble soules presenting their prayers to the Goddesse. Prayers inforce Cælestiall pitty, and pitty reliefe; afforded in this answer.

Man-kinde  
from.  
stones.

Goe from my Temple; both your faces hide:  
Let garments, all unbraced, loosely flow;  
And your great Parents bones behinde you throw.

The Earth interpreted for our common mother, and the stones for her bones, dissolved the ambiguity of the Oracle. Such was that of Apollo to Sextus and Aruns the sonnes of Tarquin, Junius Brutus then present: Which of you first kisseth his Mother, shall have the soveraign command of Rome. The brethren cast lots who first should salute her after their returne: but Brutus, a supposed idiot, faining to stumble, fell flat on the Earth and kissed it: lighting on a true sense, as appeared by the sequell. Like unto this was Cæsars dreame the night before he passed over Rubicon, how he carnally knew his mother, which signified his countrey. The same is reported of our Henry the fourth when he landed at Ravenspurge; both of them obtaining the Empire of either. As Prometheus before made men of Clay; so now Deucalion his sonne, and Pyrrha his neece, by casting of stones behinde them: both including one morall; that of salvage men they made civill, and imbewed their mindes with cælestiall knowledge: and that by the advice of Themis, which is the inbred law and instinct of nature. The congruity of the names gave birth perhaps to the fable: for *lithos* signifieth a stone, and *lithos* the common people. Or in that they drew the rude and stone-like people in to the plains from the rocks and caves of the mountaines first after the Deluge, and gathered them into Cities. God is said in the Gospell to be able of stones to raise up children unto Abraham: the sense not unlike, though



Themis.

though diviner; meaning the ingrafting of the Gentiles into his faith, hardened in sinne through ignorance and custome. So the giving us hearts of flesh instead of those of stone, is meant by our conversion. Themis gave Oracles at the foot of Parnassus, long before Apollo gave any at Delphos. She is said to be the daughter of Coelus and Cybele, commanding men onely to aske what was just and lawfull, her selfe the same; and her name signifying as much. So as those who forswore themselves by the name of Themis, were held to violate all lawes both divine and humane, and capitally to sinne against either.

PYTHON.

There was need of divine advice for the restoring of man: Heat and Moisture, the parents of Generation, are fained here to have produced the rest: among which Python, a prodigious serpent, whose bulke tooke up so much of the mountaine. Although this be allegoricall, yet read we of so huge a Serpent by Bograda in Africa, that it deprived the Romane army, under Attilius Regulus, of the use of the River, devouring many of his souldiers, and crushing many to death with his imbracements: whose body no dart nor weapon could penetrate: more terrible to the Legions and Cohorts, then warre or Carthage: destroyed at last with milstones, and pieces of rocks, throwne out of engines; the stench infecting both aire and armie. His skinne was a hundred and twenty foote long. But the sence of this fable is meerely Physicall: for Python, born after the Deluge of the humid Earth, is that great exhalation which rose from the late drowned World, untill it was dissipated by the fervor of the Sunne or Apollo.

*Tum tellus gravis imbre & adhuc stagnanti-  
bus undis,  
Humida, anhela, uagos tollebat ad aethera tor-  
tus;  
Involvens caelum nube, & caligine opacauit:  
Hinc ille immanis Python. — Pont. Met.*

The Earth then soakt in showres, yet hardly dry,  
Threw up thicke clouds which darkned all the sky:  
This was that Python.

The word signifies putrefaction: and because the Sunne consumes the putrefaction of the Earth, his beames darting from his orbe like arrowes; with his arrowes he is said to have killed Python. So serpentine Errour by the light of truth is confounded. The Spirit which inspired the Priests of Apollo was called Pytho, as they themselves Pythonists. But, who will beleeve that the Pythian games had their originall from this fable? Strabo relates that Python was a wicked and bloody theife, who infested all those parts with his outrages, and therefore was called Draco. He slaine by Apollo, the Delphians in gratitude for their recovered liberty, did institute those Games to his honour. During their fight the standers-by cryed Io Pæan, that is, shoote Apollo: which after grew a customary acclamation in victories. So the Græcians sung the Pæan (a Hymne to Apollo) when they went to the battell; as we read in Thucydides and Xenophon. These games were of all other the most ancient: celebrated in the beginning of the spring, not onely by Greece, but by all the inhabitants of the Cyclades.

DAPHNE.

Apollo, elated with his victory, despiseth Cupid: yet escapes not his vengeance. He is here called a boy, by reason of the diversitie of affections which raigne in Lovers; apt to beleeve, easily deceived, and refractary to reason: or that love is a childe in the heart of a lover, ever growing, and never waxing old; though not still in apparance, yet alwaies in efficacie. For love is truely love no longer then it increaseth: a deadly symptome is his standing at a stay; and his first declination, a downefall. He is said to be armed with fire, in that he inflames the heart with ardent desires: and as fire is of all elements the most noble and active, even so is love of all the affections: to have wings in regard of the inconstancy of love; or of his swift desires and impatiency of delay: or rather of a lovers celerity and industry in serving and deserving. Cupid drawes out of his quiver two arrowes of contrary effects: the one tipt with gold, the metall of the Sunne, who heats our blouds and fills with alacritie: the other with lead, belonging to Saturne, cold and melancholy: alacritie procures, and melancholy (not that which proceeds from extremity of heate, which hath a contrary operation) extinguishes desires.

*Mens erit apta capi tum, cum largissima  
rerum;  
Vt seges in pingui luxuriabit humo.  
Pectora dum gaudent, nec sunt astricta do-  
lore;  
Ipsa patent & blanda tum subit arte Venus.  
Tum cum tristis erat, defensa est Ilion armis:  
Militibus gravidum lora recepit equum.  
Ovid. in Art.*

That mind is soonest caught which springs with mirth:  
Like corne which riots on the lusty earth.  
The heart that's free from sorrow, open lies  
To Venus arts, and flattering loves surprife.  
Sad Ilium repell'd the Gracian force:  
But full of joy, receiv'd the fatall Horse.

Gold



Gold also is the symbole of Plenty, which nourisheth love; and lead of Poverty, which starves it. Pliny also writes that a plate of lead applied to the breast suppresseth unchaste dreames. To love he attributes a double power of disdain and affection, and Horace

Who often unlike mindes and formes provokes  
To draw unequally in hated yokes,  
With cruell Mirth.

cui placet impares  
Formas atque animos sub juga aliena  
Sævo mittere cum joco.  
Carm. l. 1.

But distinguished in person in that painted table at Elis. Where the one (Anteros, or the love of vertue) endeavours to bereave the other of his Palme: by his name proclaiming defiance. Of whom perhaps our Poet in his Remedy:

Neere Port Collina, for devotion fam'd  
A temple stands, of lofty Erix nam'd:  
This shrines Lethæan love, who cures desires  
And powres cold water on his scorching fires.

Est prope Collinam templum venerabile por-  
tam,  
Imposuit templo nomina celsus Erix.  
Est illic lethæus amor, qui pectora sanat,  
Inque suas gelidam lampadas addit aquam.  
Ovid. de Rem. Amor.

Bow and arrowes are given to Cupid; in that beauty wounds a farre off, and as an arrow the body, so peirceth it the heart through the eye: or of the wonderfull celerity of the minde, transfixing it selfe, and profoundly penetrating. Daphne affects Diana, which is chastitie; preserved by solitarinesse, labour, and neglect of curiositie: Apollo Daphne; drawne on with a barren hope. Lovers are great boasters. He brags of his temples, his parentage, his art of divination, (attributed, in that those, in whose natiuitie that Planet predominates, are of the greatest foreknowledge: or that, as the eye of the World, he beholds things present, past, and to come) of his invention of musicke, which solaceth the minde, and removes our manifold cares with a sweete oblivion. The first instruments had but seven strings, in reference to the seven Planets: and because the Sunne is placed in the midst as Lord of the rest, whose motions (according to Pythagoras) doe make an incredible harmony, he therefore is said to have invented Musicke. As likewise Physick (his name is derived by Festus importing as much as to free and preserve from evill) in that the Sunne is so powerfull in producing Physicall simples, and to our bodies so salubrious. Yet heare we this great Physitian.

Ay me! that hearbs can love no cure afford!  
That arts, relieving all, should faile their Lord!

Daphne, almost overtaken, invokes the deities of the River and Earth, to devoure or transforme that beautifull forme which had so much indangered her: who assistant to distressed vertue, convert her into a laurell; (expressed in her name) the image of her beauty and chastitie: innobled by her lover with addition of honours. This tree is consecrated to Apollo, or the Sunne, as agreeing with his nature; being hot and dry, of great efficacy as well in divination as Physicke; his Prophets crowning themselves with laurell, and eating of the berries. Nor wants it authoritie that the leaves thereof laid under the pillow will procure true dreames. The two Laurels here mentioned which grew before the Palace of Augustus, with an Oake betweene them, declare that the safety of a Prince is guarded by Vertue and felicitie: the one being the ensigne of Victory, and the other of a preserved Citizen. The originall of these there planted is thus related by Suetonius, and others: As Livia immediately after her marriage with Augustus, travelled to a Villa of hers in the Veientine territory, an Eagle soaring over her head, let fall a white hen into her lap, with a branch of laurell in her bill. Taken with the omen, she caused the one to be carefully kept, and the other to be planted. From the hen proceeded an infinite sort of the same colour; in so much as that very house was diverse ages after called Ad Gallinas: and from the laurell a goodly row of bay trees, whereof the Cæsars made their garlands when they rode in triumph, and bare in their hands the branches: these, the solemnity ended, they stuck in the Earth by the rest of the trees, which augmented their number. But what was miraculous, when any one of them died, the trees which he had planted perished with him: and at the death of Nero (the last of the Cæsars) the whole grove withered. The Laurell, by reason of her native heate, is ever young and flourishing: here fained such by the gift of Apollo; in imitation of his eternall youth; and unshorne tresses: attributed to the Sunne, in that rising and setting he is ever the same, his faire haire no other then his long and beautifull beames. It was the custome of the Græcian youth not to cut their haire untill the downe appeared on their chinnes; and then to offer it at Delphos to Apollo.



Daphne is changed into a never-withering tree, to shew what immortall honour a virgin obtains by preserving her chastitie. She is said to be the daughter of Peneus; because the bankes of that river abound with laurel; to be beloved of Apollo, in that the fairest grew about his Temple of Delphos; to fly his pursuit, in that they affect the shadow; and to repell the fire of lust, in not being scorched by the Sun nor Lightning.

10

The neighbour and forraine Rivers now visite old Peneus, not knowing whether to condole or congratulate, for the losse, or noble transformation of his daughter. Onely Inachus was absent, lamenting the misse of his Iō; pursued, and comprest in a cloud by Jupiter, called the Thunderer, the ruler of the World, the giver of all good; yet introduced for an adulterer, a ravisher of virgins, and in himselfe a receiver of all evil. This Inachus, the father of Iō, was the first that ever reigned in Argos, accidentally drowned in Carmanor, which after was called by his name; and Iō faigned to be the daughter of that River. Palæphatus in his treatise of the convincing of fables, relating as incredible things, and more defacing the truth by professing it, (when fiction, that spar of Gold, is the art; and truth well counterfeited, the honour of the Poet) reports how Iō, the Priestess of Juno, being got with childe, and fearing the fury of her father Inachus, fled out of the city: whereupon it was fained by the Argives that the mad Cow was broke loose, and delivered in Egypt. But Herodotus, how the Phænician Merchants sailing into Greece, and the women of Argos (among whom was Iō) coming aboard to see their commodities, were surprized by them, and carried thither. Which more agreeth with the truth, since the ship that brought her was celebrated by the Egyptians in their festivalls. Diodorus writes how being the most beautifull woman of that age, she was married by Osiris; he called Jupiter, and she Isis; from whence the fable of Jupiters love unto Iō was derived. She teaching the Egyptians husbandry and many usefull knowledges, was after deified by them, and honoured with Temples and Altars. Most certaine it is that they worshipped Osiris in the likenesse of an Oxe, (and why not Isis in the forme of a Cow?) expressing agriculture (as they did) by the one; and the soile of Egypt by the other. Neither doubt I but that the Israelites, long sojourning there, brought from thence their superstition of the Golden Calfe; made after two by Jeroboam, who also had lived, as an exile in that Countrey. Concerning the naturall sense of this fable; Iō is taken for the Earth, the daughter of the River Inachus, or water in generall (as the sonne of Oceanus and Tethys:) in that the Earth a farre off appeares to rise from the Sea. Jupiter lay with her in a cloud; the æthereall heate, which is Jupiter, drawing vapours from the earth perpetually: fained to be turned into a Cow, for the industry of that creature in cultivating the Earth from whence she receives her fertility. Jupiter renders the Cow to approaching Juno, the milder temperature of the aire; the extreames of heate and cold being equally hurtfull to production: which she delivers to the custodie of Argus. Argus is taken for Heaven, his eyes for the starres, which continually behold the Cow, that is, the Earth, and by the varying of times by his motion procures her fertility. Halfe his hundred eyes are said to watch, while the other halfe slept: so halfe of them shine, the rest obscured by the splendor of the Sunne; here as usually, taken for Mercury, because that Planet is almost under his Orbe: thus expressed by Pontanus.

'Tis said that Mercury exchanging name,  
Did with his drowfie Caduceus tame  
Forg'd Argus hundred eyes with sleepe, that slept  
By halves, while he the snowy Heifer kept.  
Argus is Heaven; æthereall fires his eyes,  
That wake by turnes; and Starres that set and rise.  
These sparkle on the brow of shadie Night:  
But when Apollo reares his glorious light,  
They, vanquisht by so great a splendor, dy;  
And buried, in obscure Olympus ly.

Quin & Mercurium, mutato nomine dicunt  
Argum somnifero solum stravisse Caduceo  
Insomnem, centumq; oculos & lumina cen-  
tum  
Pendentem & nivea servantem pascua  
vacca.  
Argus enim celum est: vigilantia lumina  
flamma  
Ætherea & vario labentia sidera mundo:  
Quæ passim multa sub lustris noctis in um-  
bra  
Collucet: sed Phæbo mox oriente perempta  
Torpent luce nova, & candenti lampade vi-  
ta  
Emoriuntur & obscure conduntur Olympo.  
Meteor.

The fable hath also an historicall allusion unto Argus, that old and prudent Argive king, who was slaine by Mercury, in hope to succede him: when banished for that fact by the Greekes he fled into Egypt. But allegorically: in that skill and industry is more available in husbandry then the influence of the starres. The Cow wandring through many Regions is the propagation of that knowledge: and in that Egypt exceeds all other in richnesse, and naturall bounty, there Iō is fained to recover her owne figure. Others have wrested this fable to mortality: That Jupiter, the minde of man falling from Heaven, and joyning with Iō, the body in a cloud is turned into a beast: as forgetfull of his owne originall; and captivated by his vices: when of more maturity in age and judgement, Mercury is sent to kill Argus,



Argus, in that Reason bridles and subdues the exorbitancies of the affections. Then Juno lets loose the Furies, the stings of the Conscience.

A Hell on Earth : th' afflicted minde dismaid,  
Full of foule crimes, and of it selfe afraid.  
Some safely sin, none sinne securely beare ;  
But suffer still the vengeance which they feare.

*Quid poena praesens, conscius mentis pa-  
vor,  
Animusque culpa plenus, & semet timens.  
Scelus aliqua tutum, nulla securum tulit.  
Sen: Hipp. cetera in Epist. 106.  
Dat poenas, quisquis expectat.*

This horror begets repentance, repentance reformation, by which he is restored to his former beauty, and becomes like the Gods through his sanctity and integritie.

This fable is interwoven with that of Pan and Syrinx, Pan was the first that invented the seven-fold Pipe : and for that cause is said to have loved Syrinx, who when she could not avoid his pursuit, was changed into Reeds by the Nymphs of the River. Syrinx signifies a reed, here fained the daughter of Ladon, in that there they grow in abundance. Of this Pipe, and how first found out thus singeth Lucretius.

SYRINX.

By murmuring of winde-shaken reeds, rude swaines  
Learnt first of all to blow on hollow canes.  
Then pipes of pieces fram'd; whence musick sprung;  
Playd on by quavering fingers as they sung:  
Devis'd in shades and plaines, where shepherds graze  
Their bleating flocks, with leasure-crowned laies.

*Et Zephyri cava per calamarum sibilant pri-  
mum  
Agrestis docuere canas inflare cicutas  
Inde minutatim dulces didicere querelas;  
Tibia quas fundit digitis pulsata canen-  
rum,  
Avia per nemora, ad sylvas, salusque re-  
perta,  
Per loca pastorum deserta, atque otia dia-  
Luce. 15.*

This was the Shepherd Pan ; who for the same was esteemed a God, as others were for other inven- tions. But of him hereafter. This tale is told by Mercury the God of eloquence ; whose winged feete declare his volubility of speech ; his rod, the power of elocution in perswading or dissuading ; and his hat his disguised art wherewith he covers the fallacies of his arguments.

Now Epaphus, the sonne of Io, attaining the government of Egypt, built the city of Memphis ; and caused his mother after her death to be adored for a Goddesse : who taxing Phaeton (as our Poet here faines) to be no sonne to Phoebus, is the cause of his journey to his fathers palace ; and consequent- ly of the Worlds conflagration.



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## OVIDS

## METAMORPHOSIS

## The second Booke.

## THE ARGUMENT.

**R**ash Phaeton fires the World. His sisters mourn  
 His Tragedie; who into Poplars turn;  
 Their teares to Amber; Cygnus, to a Swan.  
 Jove, Phœbe-like, Calisto found a Man:  
 Her, Juno made a Beare: She, and her son,  
 Advanced starres, that still the Ocean shun.  
 Coronis, now a Crow, flies Neptunes fright.  
 Nyctimene is made the Bird of Night.  
 The too-officious Raven, late so faire,  
 Is plum'd with black. Ocyroë grows a Mare.  
 Phœbus, a Hearsman: Mercury, twice such;  
 Who turns betraying Battus into Tuck.  
 Envious Aglauros, to a Statue, full  
 Of her minde's spots. Love Jove converts t' a Bull.

**S**OL's loftie Palace on high Pillars rais'd,  
 Shone all with gold,<sup>a</sup> and stones that flamelike blaz'd.  
 The rooffe of Ivory, divinely deckt:  
 The two-leav'd silver-doores bright raies project.  
 The workmanship more admiration crav'd:  
 For, curious<sup>b</sup> Mulciher had there ingrav'd  
 The Land-imbracing Sea, the orb'd Ground,  
 The arch'd Heavens.<sup>c</sup> Blew Gods the billows crown'd;  
 Shape-changing<sup>d</sup> Proteus. Triton shrill; the tall  
 Big-brawn'd<sup>e</sup> Aegæon mounted on a Whale.  
 Gray<sup>f</sup> & Doris; and her daughters, heavenly-faire:  
 Some sit on Rocks, and dry their Sea-greene haire;  
 Some seeme upon the dancing Waves to glide;  
 Others on backs of crooked fishes ride:  
 Amongst them all, no two appeare the same;  
 Nor differ more then sisters well became.  
 The Earth had salvage Beasts, Men, Cities, Woods,  
 Nymphs, Satyrs; rurall Gods, and chrystall Floods:  
 Above all these, Heaven's radiant Image shines,  
<sup>h</sup> On both sides deckt with fixe refulgent Signes.  
 To this, bold Phaeton made his ascent;  
 And to his doubted Father's prefence bent;  
 Yet forc't to stand aloofe: for, mortall sight  
 Could not indure t' approach so pure a light.  
 Sol cloth'd in purple, sits upon a Throne,  
 Which cleerely with tralucēt Emeralds shone.  
 With equall-raigning Houres, on either hand,  
 The dayes, the Moneths, the Yeares, the Ages stand:  
 The fragrant Spring with flowry chaplet crown'd:  
 Wheat-eares, the brows of naked Summer bound:

Rich Autumne linear'd with cruſht<sup>k</sup> *Lyæus* blood;  
 Next, hoary-headed Winter quivering ſtood.  
 Much daunted at theſe ſacred novelties,  
 The fearefull Youth all-ſeeing *Phœbus* ſpies;  
 Who ſaid, What hither drew thee *Phaeton*;  
 Who art, and worthily my deareſt Sonne?  
 He thus reply'd. O thou refulgent Light,  
 Who all the World rejoyceſt with thy ſight!  
 O Father! if allow'd to uſe that name,  
 Nor *Clymene* by thee diſguiſe her ſhame;  
 Produce ſome ſigne, that may my birth approve,  
 And from my thoughts theſe wretched doubts remove.  
 He, from his Brows, his ſhining rayes diſplac't;  
 And, bidding him draw-neere, his neck imbrac't;  
 By merit, as by birth, to thee is due  
 That name, ſaid he; and *Clymene* was true.  
 To cleere all doubts; aſke what thou wilt, and take  
 Thy granted wiſh. Beare witneſſe thou<sup>k</sup> dark Lake,  
 The oath of Gods, unto our eyes unknowne.  
 Theſe words no ſooner from his lips were flowne,  
 But he demands his Chariot, and the ſway  
 Of his hot Steeds, to guide the winged Day.  
 The God repents him of the oath he made;  
 And, ſhaking his illuſtrious Treſſes, ſaid:  
 Thy tongue hath made mine erre, thy birth unbleſt.  
 O, would I could break promiſe! this requeſt,  
 I muſt confeſſe, I onely would deny:  
 And yet, diſſwade I may. Thy death doth lie  
 Within thy wiſh. What's ſo deſir'd by thee,  
 Can neither with thy ſtrength nor youth agree.

i The juyce  
 of the grape:  
*Lyæus* being  
 a name of  
*Bacchus* his  
 blood here  
 taken for  
 wine.  
 PHAETON.

k *Stryx*. See  
 the comment.

Too

THE  
 PALACE  
 AND  
 MAGNI-  
 FICEN-  
 CY OF  
 THE SUN.  
 a *Flammæ*;  
 imitante *Py-  
 rope*. *Pliny* af-  
 firmes *Pyro-  
 pus* to be  
 copper bea-  
 ten into  
 plate and  
 mixed with a  
 proportion  
 of gold which  
 gives it a fie-  
 ry luſtre; as it  
 doth this  
 name: taken  
 by others for  
 a Carbuncle  
 or ſuch other  
 ſtones that  
 ſparkle with  
 light moſt a-  
 greeable to  
 this deſcrip-  
 tion.  
 b A name of  
*Vulcan*.  
 c In reſpect  
 of the colour  
 of the Sea.  
 d See the  
 comment on  
 the 8. book.  
 e See the  
 comment on  
 the 1. book.  
 f A Giant  
 drowned in  
 the *Aegæan*  
 Sea (of him  
 ſo called) for  
 aſſiſting the  
 Titans, and  
 taken into  
 the number  
 of the Sea  
 Gods by *Te-  
 thys*.  
 g Wife to  
*Nereus*, and  
 mother to  
 the Sea  
*Nymphs*.  
 h The 12.  
 ſignes of the  
 Zodiack, fixe  
 inclining to  
 the North,  
 and as many  
 to the South.



a A Mountain, used by the Poets for Heaven.

b The Sunne was feigned to descend into the Sea, (which is *Tethys*) in that it so appeared to the eye; the Horizon being there most perspicuous.

c The natural motion of the Planets is from the West to the East: yet are they violently born by the rapture of the tenth Sphere from the East to the West in 24. heures.

d The two extreame points of the *Axeltree*, lying North and South, whereon the Heavens are turned about: devised by Astronomers the better to demonstrate their propositions.

e The signes of the Zodiac

f *Sagittarius*: The Centaure *Chiron* (who was of *Æmonia*, that is *Theffaly*) being changed into that figure.

g Who first invented the art of forging of metals: and therefore celebrated for a God by the ancient.

Too great intentions set thy thoughts on fire.  
Thou, mortall, dost no mortall thing desire;  
Through ignorance, affecting more then they  
Dare undertake, who in <sup>a</sup> *Olympus* sway.  
Though each himselfe approve; except me, none  
Is able to supply my burning Throne.  
Not that dread Thunderer, who rules above,  
Can drive these wheelles: and who more great then *Love*?  
Steep is the first ascent; which in the prime  
Of springing Day, fresh Horses hardly clime.  
At Noone, through highest skies their course they beare:  
Whence Sea and Land even We behold with feare.  
Then down the Hill of Heaven they scoure again  
With desperate speed, and need a steady reign;  
That *Tethys*, <sup>b</sup> in whose wavy bowres I lie,  
Each evening dreads my down-fall from the skie.  
Besides; the Heavens are daily hurried round,  
<sup>c</sup> That turn the Stars, to other motions bound.  
Against this violence, my way I force,  
And counter-run their all-o're-bearing course.  
My Chariot had: can thy fraile strength ascend  
The obvious <sup>d</sup> Poles, and with their force contend?  
No Groves, no Cities, fraught with Gods, expect;  
No marble Panes, with wealthy offerings deckt.  
Through <sup>e</sup> salvage shapes, and dangers lyes thy way:  
Which couldst thou keep, and by no error stray,  
Between the Bulls sharp horns yet must thou go;  
By <sup>f</sup> him that draws the strong *Aemonian* bow;  
The deathfull Scorpion's far-out-bending claws;  
The shorter Crab's; the roaring Lion's jaws.  
Nor easie is't those fiery Steeds to tame,  
Who from their mouthes and nostrils vomit flame.  
They, heated, hardly of my rule admit;  
But, head-strong, struggle with the hated bit.  
Then, lest my bountie, which would save, should kill;  
Beware: and whilst thou maist, reforme thy will.  
A signe thou crav'st, that might confirme thee mine:  
I, by dehorting, give a certaine signe;  
Approv'd a Father, by Paternall feare:  
Look on my looks, and reade my sorrows there.  
O, would thou couldst descend into my brest;  
And apprehend my vexed Souls unrest!  
And lastly, all the wealthy World behold,  
Of all that Heaven enrich, rich Seas in fold,  
Or on the pregnant-bosom'd Earth remain,  
As e what thou wilt; and no repulse sustain.  
To this alone, I give a forc't consent:  
No honour, but a true-nam'd punishment.  
Thou, for a blessing, beg'st the worst of harms.  
Why hang'st thou on my neck with fawning arms?  
Distrust not; We have sworn: but aske, and take  
What thou canst wish: yet, wiser wishes make.  
In vain dehorted; he, his promise claim'd;  
With glory of so great a charge inflam'd.  
The wilfull Youth then lingring *Phæbus* brought  
To his bright Chariot, by <sup>g</sup> *Vulcan* wrought.  
The Beam and Axeltree of massie gold;  
On silver Spokes the golden Fellies rol'd:  
Rich Gems and Chrysolites the Harness deckt;  
Which, *Phæbus* beams, with equall light, reflect.  
Whilst this, admiring *Phaëton* surveys,  
The wakefull Morning from the East displayes  
Her purple doores, and odoriferous bed,  
With plentie of dew-dropping Roses spread.

Clear <sup>h</sup> *Lucifer* the flying Stars doth chase;  
And, after all the rest, resignes his place.  
When <sup>i</sup> *Titan* saw the Dawning ruddy grew,  
And how the Moone her silver horns with-drew:  
He bade the light-foot Houres, without delay  
To joyn his Steeds. The Goddesses obey:  
VWho, from their loftie Mangers, forth-with led  
His fierie Horses, with <sup>k</sup> *Ambrosia* fed.  
VWith sacred Oyle anoynted by his Syre,  
Of vertue to repulse the rage of fire,  
He crowns him with his Rayes; Then, thus began  
VWith doubled sighs, which following woes fore-ran.  
Let not thy Father still advise in vain.  
Sonne, spare the whip, and strongly use the reign.  
They, of their own accord, will run too fast.  
Tis hard, to moderate a flying haste.  
Nor drive along the <sup>l</sup> five directer Lines.  
A <sup>m</sup> broad and beaten path obliquely windes,  
Contented with three Zones: which doth avoid  
The distant Poles: the track thy wheelles will guide.  
Descend thou not too low, nor mount too high;  
That temperate warmth may Heaven and Earth supply.  
A loftie course will Heaven with fire infest;  
A lowly, earth: the safer Meane is best.  
Nor to the folded <sup>n</sup> Snake thy Chariot guide:  
Nor to the <sup>o</sup> Altar on the other side:  
Between these drive. The rest I leave to Fate;  
Who better prove, then thou, to thy own state:  
But, while I speak, behold, the humid Night  
Beyond th' <sup>p</sup> *Hesperian* Vales hath ta'ne her flight.  
<sup>q</sup> *Aurora's* splendor re-inthrones the Day:  
We are expected, nor can longer stay.  
Take up the reignes, or, while thou maist, refuse;  
And not my Chariot, but my counsell use;  
While on a firme foundation thou dost stand,  
Nor yet possessest of thy ill-wisht Command.  
Let me the World with usuall influence cheare:  
And view that light which is unsafe to beare.  
The generous and gallant *Phaëton*,  
All courage, vaults into the blazing Throne:  
Glad of the reignes, nor doubtfull of his skill,  
And gives his Father thanks against his will.  
Meane while, the Suns swift <sup>r</sup> Horses, hot *Pyræus*,  
Light *Aethon*, fiery *Phlegon*, bright *Eöus*,  
Neighing aloud, inflame the Ayre with heat;  
And, with their thundering hooves, the barriers beat.  
Which when hospitious *Tethys* once with-drew,  
(Who nothing of her <sup>s</sup> Nephew's danger knew)  
And gave them scope; they mount the ample skie,  
And cut the obvious Clouds with feet that flie.  
Who, rays'd with plumed pinions, leave behinde  
The glowing East, and slower Eastern-winde.  
But, *Phæbus* Horses could not feele that freight:  
The Chariot wanted the accustomed waight.  
And as unballast ships are rockt and toft  
With tumbling Waves, and in their steerage lost:  
So, through the Ayre the lighter Chariot reeles;  
And joults, as emptie, upon jumping Wheelles.  
Which when they found, the beaten path they shun;  
And, straggling, out of all subjection run.  
He knows not how to turn, nor knows the way;  
Or had he known, yet would not they obey.  
The cold, now hot, <sup>t</sup> *Triones* sought in vain  
To quench their heat in the forbidden Main.

<sup>h</sup> The Morning star.

<sup>i</sup> The Sun.

<sup>k</sup> The food of the Gods, nor courser had their horses.

<sup>l</sup> The Zones.  
<sup>m</sup> The Ecliptick lines or way of the Sunne; confined between the two Tropicks.  
<sup>n</sup> A Constellation winding about the Northern Pole of the Eclipticke.  
<sup>o</sup> Another towards the Southern Pole, as neere as any of the southerly constellations were then discovered, or could be seen at Rome.  
<sup>p</sup> The farthest Western part of the World: so called of *Hesperus* the Evening Star.  
<sup>q</sup> The Morning.

<sup>r</sup> These some allude to the four seasons of the yeere

<sup>s</sup> *Clymene* the mother of *Phaëton* was the daughter of *Tethys*.

<sup>t</sup> Those seven Stars which take that name of the plowshare, called vulgarly *Charles Wain*, which never set unto us; and therefore feigned to have been interdicted the Ocean.

The



a Of this see  
the former  
page.

b Called also  
*Arctophylax*,  
a starre or  
rather a con-  
stellation of  
22 starres,  
which follow  
*Charles wain*.

c The hus-  
band of *Cly-  
mene*.

d Constella-  
tions distin-  
guished by  
imaginary  
formes.

e The claws  
of the Scor-  
pion stretch  
into *Libra*,  
and make  
that sign: the  
rest of his  
body supply-  
ing his own.

f The Sunne.

g The River  
*Hebrus* was  
called *Oeag-  
rius*, which  
descends  
from that  
Mountain.

h Burning  
also with  
Subterrene  
fires.  
i A Moun-  
tain with  
two tops  
k In that  
there the or-  
gies of *Bac-  
chus* were  
celebrated.  
l In the wars  
of the Giants.  
See the  
Book.  
m The top  
thereof being  
above the  
clouds.

The <sup>a</sup> Serpent, next unto the frozen Pole,  
Benumb'd, and hurtlesse, now began to rowle  
With actuall heat; and long forgotten ire  
Resumes, together with æthereall fire.  
'Tis said, that thou <sup>b</sup> *Bootes* ranst away;  
Though slow, though thee thy heavy Waine did stay.  
But, when from top of all the arched sky,  
Vnhappy *Phaëton* the Earth did eye:  
Pale sudden feare un-nerves his quaking thighs;  
And, in so great a light, be-nights his eyes.  
He wist those Steeds unknown; unknown his birth;  
His sute ungranted: now he covets earth;  
Now scornes not to be held of <sup>c</sup> *Merops* blood;  
Rapt as a ship upon the high-wrought flood;  
By salvage tempests cha't; which in despaire  
The Pilot leaveth to the Gods, and Pray'r.  
What should he do? much of the heaven behinde;  
Much more before: both measur'd in his minde.  
The never-to-be entred West surway's;  
And then the East. Lost in his own amaze,  
And ignorance, he can nor hold the reignes,  
Nor let them go; nor knows his Horses names:  
But stares on terror-striking skies (possest  
By <sup>d</sup> Beasts and Monsters) with a panting brest.  
There is a place, in which the Scorpion bends  
His compast claws; who through <sup>e</sup> two Signes extends.  
Whom when the Youth beheld, strew'd in black sweat  
Of poyson, and with turn'd-up taile to threat  
A mortall wound; pale feare his senses strooke,  
And slackned reignes let's fall, from hands that shooke.  
They, when they felt them on their backs to lie,  
With un-controwled error scoure the skie  
Through unknown ayrie Regions; and tread  
The way which their disordred fury led.  
Up to the fixed Starres their course they take;  
And stranger Spheares with smoaking Chariot take:  
Now climbe: now, by steep Precipies descend:  
And neerer Earth their wandring race extend.  
To see her <sup>f</sup> brother's Steeds beneath her own  
The Moon admires; the Clouds like Comet's shone.  
Invading fire the upper earth assayl'd;  
All chapt and con'd; her pregnant iuyce exhal'd.  
Trees feed their ruin: Grasse, gray-headed turns:  
And Corne, by that which did produce it, burns.  
But this was nothing. Cities with their Towres,  
Realmes with their People, funerall fire devoures.  
The Mountains blaze: High *Athos*, but too high;  
Fount-fruitfull *Ida*, never till then dry;  
*Oete*, old *Tmolus*, and *Cilician Taurus*,  
Muse-haunted *Helicon*, & *Oeagrian Aemus*.  
Loud <sup>h</sup> *Aetna* roareth with her doubled fires:  
<sup>i</sup> *Parnassus* groanes beneath two flaming spires;  
Steepe *Othrys*, *Cynthus*, *Eryx*, *Mimas*, glow;  
And *Rhodope*, no longer cloath'd with snow.  
The *Phrygian Dindyma*, in cinders mourns:  
Cold *Caucasus* in frosty *Scythia* burns.  
High *Mycale*, <sup>k</sup> divine *Citheron*, wast;  
<sup>l</sup> *Pindus*, and <sup>l</sup> *Ossa* once on <sup>l</sup> *Pelion* cast,  
More Great *Olympus* (<sup>m</sup> which before did thine)  
The ayrie *Alpes*, and cloudie *Appenine*.  
Then *Phaëton* beheld on every side  
The World on fire, nor could such heat abide;  
And, at his deadly-dry and gasping jaws,  
The scalding Ayre, as from a furnace, draws;

His Chariot, redder then the fire it bore;  
And, being mortall could indure no more  
Such clouds of ashes, and ejected coles.  
Muffled in smoake which round about him rowles,  
He knows not where he is, nor what succeeds;  
Dragg'd at the pleasure of his frantick Steeds;  
Men say, the *Aethiopians* then grew swart;  
Their blood exhaled to the outward part.  
A sandie Desert *Lybia* then became,  
Her full veins emptied by the thirsty flame.  
With hair unbound and torn, the Nymphs, distraught,  
Bewaile their Springs. *Bæotia Dirce* fought;  
*Argos*, *Amymone*, <sup>n</sup> *Ephyre* the faire  
*Pyrene* mist: Nor streames securer are.  
Great *Tanais* in boyling channell fumes;  
<sup>o</sup> *Tenthranian Caucas* heat consumes;  
*Ismenus*, old *Penæus*, *Erymanthus*,  
Yellow *Lycormas*; <sup>p</sup> to be twice-burnt, *Zanthus*,  
*Meander*, running in a turning maze,  
*Mygdonian Melas*, and *Eurotas* blaze;  
*Euphrates*, late investing *Babylon*;  
*Orontes*, *Phasis*, *Ister*, *Thermodon*,  
*Ganges*, *Alpheus*, *Sperchius* flames infold:  
And *Tagus* floweth with dissolved gold.  
The Swans, that raviht with their melodie  
*Maonian* banks, now in *Cayster* frie.  
To farthest Earth affrighted *Nilus* fled;  
And there conceal'd <sup>q</sup> his yet unfound-out head,  
Whil't his seven dustie channels streamlesse lie.  
*Ismarian Hebrus*, *Strymon* now are drie.  
*Hesperian* streames, *Rhene*, *Rhodanus*, the <sup>r</sup> *Po*,  
And <sup>r</sup> Scepter-destinated *Tyber* glow.  
Earth cracks: to Hell the hated light descends;  
And frighted *Pluto*, with his Queene, offends.  
The Ocean shrinks, and leaves a field of Sand;  
Where new discover'd Rocks, and Mountains stand;  
That multiply the scatter'd <sup>s</sup> *Cyclades*,  
Late cover'd with the deepe and awfull Seas,  
The Fishes to the bottome dive: nor dare  
The sportlesse Dolphins tempt the sultrie Ayre.  
Long boyl'd alive, the monstrous <sup>t</sup> *Phoca* die,  
And on the brine with turn'd-up bellies lie.  
With *Doris* and <sup>u</sup> her daughters, *Nereus* raves;  
Who hide themselves beneath the scalding waves.  
Thrice wrathfull *Neptune* his bold arme upheld  
Above the Floods: whom thrice the fire repel'd.  
Yet foodfull <sup>v</sup> *Tellus* with the Ocean bound,  
Amidst the Seas, and Fountains now unfound  
(Self-hid within the wombe where they were bred)  
Neck-high advanceth her all-bearing head  
(Her parched fore-head shadow'd with her hand)  
And, shaking, shooke what-ever on her stand.  
Where-with, a little shrunke into her brest,  
Her sacred tongue her sorrows thus exprest:  
If such thy will, and I deserve the fame,  
Thou chiefe of Gods, why sleeps thy vengefull flame?  
Be't by Thy fire, if I in fire must fry?  
The Author lessons the calamitie.  
But, whilst I strive to utter this, I choke.  
View my sing'd hair, mine eyes halfe-out with smoke!  
The sparkling cinders on my visage thrown!  
Is this my recompence? the favour shown  
For all my service? for the fruit I have born?  
That thus I am with Plough and harrows torn?

Wrought-

n A Moun-  
tain neere  
*Corinth* upon  
which the  
famous *Cita-  
dell Acroco-  
rinthus* was  
built.  
o A Region  
of *Mysia* wa-  
tered by that  
River.  
p Set a gain  
on fire by  
*Vulcan* in the  
rescue of *A-  
chilles*. Hom.  
II.

q Of an un-  
known ori-  
ginall.

r The mo-  
derne name  
of *Padus*.  
s Intimating  
the sove-  
raignie of  
*Rome* which  
stands on  
that river.

Proser-  
pina.

t Islands in  
the *Aegean*  
Sea which  
lye in the  
forme of a  
sicle.

u Sea Calves:  
which take  
that name of  
their lowing.

x The Sea  
Nymphs,  
daughters to  
*Nereus* and  
*Doris*.

y The God-  
desse or Ele-  
ment of  
Earth.



a Neptune.  
Of this par-  
tition here-  
after.

b A moun-  
taine in  
*Mauritania*  
so high, as  
fained to  
support the  
starres.

c To the  
same confu-  
sed masse,  
whence they  
were at first  
extracted.

d See the  
comment.

e The river  
*Po* in Italy.

f Earth, the  
common  
mother.

PHAE-  
TONS  
SISTERS.

g The  
daughters of  
the sunne  
(for so the  
name signi-  
fies) and  
sisters unto  
*Phaeton*.

Wrought-out through-out the yeare? that man & beast  
Sustaine with food? and you with incense feast?

But, say I merit ruine, and thy hate:

What hath thy <sup>a</sup> brother done (by equall Fate  
Elected to the wavy Monarchie)

That Seas should sinke, and from thy presence flie?

If neither he, nor I thy pitty move,

Pitty thy Heaven. Behold! the Poles above

At either end doe fume: and should they burne,

Thy habitation would to ruine turne.

Distressed <sup>b</sup> *Atlas* shoulders shrinke with paine,

And scarce the glowing Axeltree sustaine.

If Sea, if Earth, if Heav'n shall fall by fire,

<sup>c</sup> Then all of us to *Chaos* must retire.

O! quench these flames: the miserable state

Of things releeve, before it be too late,

This said, her voyce her parched tongue forsooke,

Nor longer could the smothering vapours brooke;

But, downe into her-selfe with-drew her head,

Neere to th' infernall Cavernes of the Dead.

*Iove* calls the Gods to witnesse, and who lent

The straying Chariot; should not he prevent,

That All would perish by one destinie;

Then mounts the highest Turret of the skie,

From thence inur'd to cloud the spacefull Earth,

And give the flame fore-running thunder birth.

But, there, for wasted clouds he fought in vaine,

To shade or coole the scorched Earth with raine.

He thunders; and, with hands that cannot erre,

Hurls lightning at the audacious Charioter.

Him strook he from his seat, breath from his brest,

Both at one blow, and flames with flames suppress.

The frighted horses, plunging severall wayes,

Breake all their tire: to whom the bit obeyes:

The reignes, torne beame, crackt spokes, disperst abroad,

Scorcht Heav'n was with the Chariots ruines strow'd.

But, soule-lesse *Phaeton*, with blazing haire,

Shot head-long through a long descent of Aire;

As when <sup>d</sup> a falling starre glides through the skie,

Or seemes to fall to the deceived eye.

Whom great <sup>e</sup> *Eridanus* (farre from his place

Of birth) receiv'd, and quencht his flagrant face:

Whose Nymphs interr'd him in <sup>f</sup> his Mothers wombe;

And fixt this Epitaph upon his Tombe:

Here *Phaeton* lyes: who though he could not guide  
His Fathers Steeds, in high attempts he dy'd.

*Phaebus* with griefe with-drew. One day did runne

About the World, they say, without the Sunne,

Which flame fetheralls illuminate;

That good, derived from a wretched Fate.

When *Clymene* had said what could be said

In such a griefe; halfe-soul'd, in black array'd,

She fild the Earth she wanders through, with groines,

First seeking his dead corps, and then his bones.

Interr'd in forrein Lands she found the last:

Her feeble lims upon the place she cast,

And bath'd his name in teares, and strictly prest

The carved Marble with her bared brest.

Nor lesse th' <sup>g</sup> *Heliades* lament; who shead

From drowned eyes vaine offerings to the dead:

Who with remorselesse hands their bosomes teare;

And wayling, call on him that cannot heare.

With joynd hornes foure Moones their orbs had fil'd,

Since they their customary plaints upheld:

When *Phaethusa*, thinking to have cast  
Her selfe on Earth, cry'd, ah! my feet stick fast!

*Lampetie*, pressing to her sisters ayd,

As suddenly with fixed roots was stayd.

A third, about t'have torne her scattered haire,

Tore-off the leaves which on her crowne she bare.

This, grieveth at her stiffe and senselesse thighes:

She, that her stretcht-out arms in branches rise.

And whilst with wonder they themselves behold,

The creeping barke their tender parts infold;

Then, by degrees, their bellies, breasts, and all

Except their mouthes; which on their mother call.

What should she doe? but runne to that, to this,

As fury drave; and snatcht a parting kisse?

But yet, not so suffic'd, she strove to take

Them, from themselves, and down the branches brake:

From whence, as from a wound, pure bloud did glide.

O pitty, Mother! (still the wounded cry'd)

Nor teare us, in our Trees! O! now adieu!

With that, the barke their lips together drew;

From these cleere dropping trees, teares yearely flow:

They, hardned by the Sunne, to Amber grow;

Which, on the moisture-giving River spent,

To *Romane* Ladies, as his gift, is sent.

<sup>h</sup> *Sthenelian Cygnus* at that time was there,

A kin to *Phaeton*; in love, more neere.

He, leaving State (who in <sup>i</sup> *Liguria* reign'd,

Which Cities great and populous contain'd)

Fil'd with complaints the River-chiding floods,

The sedge banks, and late augmented Woods.

At length, his voyce grew small: white plume contends;

In whitenesse with his haire: his neck ascends.

Red filmes unite his toes: armes turne to wings:

His mouth, a flat blunt bill, that sadly sings.

Become a Swan, remembring how unjust

*Iove's* lightning was, nor Heaven, nor him will trust.

Whom Lakes and Ponds (detesting fire) delight;

And Floods, to Flames in nature opposite.

The wofull Father to dead *Phaeton*,

Him-selfe neglecting (all his lustre gon,

As when eclips'd) day, light, his owne life hates;

And loved griefe, with anger, aggravates:

Refusing to illuminate the Earth.

Enough, too much my toyle! borne with the birth

Of Time; (as restless;) without end, regard,

Or honour recompenc't with this reward!

Some other now may on my Chariot sit.

If all of you confesse your selves unfit;

Let *Iove* ascend: that he (when he shall trie)

At length may lay his murd'ring thunder by.

Then will he finde, that he, who could not guide

Those fire-hoof'd Steeds, deserv'd not to have dy'd.

The Gods stand round about him, and request

That endlesse Night might not the World invest.

Even *Iove* excus'd his lightning, and intreats:

Which, like a King, he intermixt with threats.

Displeased *Phaebus*, hardly reconcil'd,

Takes-up his Steeds, as yet with horror wild.

On whom he vents his spleen: and, though they run,

He lashes, and upbraids them with his Son.

<sup>k</sup> The Thunderer then walks the ample Round

Of Heavens high walls, to search if they were found.

When finding nothing there by fire decay'd;

He Earth, and humane industries survey'd.

CYGNUS.  
h The sonne  
of *Sthenelus*  
by the sister  
of *Clymene*.  
i That part  
of Italy  
which lies  
about *Genoa*.

k *Jupiter*.  
CALISTO.

Arcadia



*Arcadia* chiefly exercis'd his cares;  
 There, Springs and streames, that durst not run, repair's;  
 The Fields with Grasse, the Trees with leaves indue's,  
 And withered Woods with vanishd Shades renew's.  
 Oft passing to and fro, a <sup>a</sup> *Nonacrine*  
 The God inflam'd; her beautie, more divine!  
 'Twas not her Art to spin, nor with much care  
 And fine varietie to trick her haire;  
 But, with a zone, her looser garments bound,  
 And her rude tresses in a Fillet wound:  
 Now armed with a Dart, now with a Bow:  
 A Squire of <sup>b</sup> *Phæbe's*. <sup>c</sup> *Menalus* did know  
 None more in grace, of all her Virgin throng:  
 But, Favorites in favour last not long.  
 The parted Day in equall ballance held,  
 A Wood she entred, as yet never feld.  
 There from her shoulders she her Quiver takes,  
 Vnbends her Bow; and, tyr'd with hunting, makes  
 The flowry-mantled Earth her happy bed;  
 And on her painted Quiver layes her head.  
 When *Iove* the Nymph without a guard did see  
 In such a posture; This stealth, said he,  
 My Wife shall never know: or, say she did;  
 Who, ah, who would not for her sake be chid!  
*Diana's* shape and habit then indew'd,  
 He said; My Huntresse, where hast thou pursu'd  
 This morning's chace? She, rising, made reply;  
 Hail Pow'r, more great then *Iove* (though *Iove* stood by)  
 In my esteeme --- He smil'd: and gladly heard  
 Him-self, by her, before Himself prefer'd;  
 And kist. His kisses too intemperate grow;  
 Not such as Maids on Maidens do bestow.  
 His strict imbracements her narration stay'd;  
 And, by his crime, his own deceit betray'd.  
 She did what Woman could to force her Fate;  
 (Would *Inno* saw! it would her spleene abate)  
 Although, as much as Woman could, she strove;  
 What Woman, or, who can contend with *Iove*!  
 The Victor hies him to th' athereall States.  
 The Woods, as guiltie of her wrongs, she hates:  
 Almost forgetting, as from thence she flung,  
 Her Quiver, and the Bow which by it hung.  
 High *Menalus* <sup>d</sup> *Dictynna* with her train  
 Now entring, pleas'd with the quarry slain,  
 Beheld, and call'd her: call'd upon, she fled;  
 And in her semblance *Iupiter* doth dread.  
 But, when she saw th' attending Nymphs appeare;  
 She troops among them, and diverts her feare.  
 Ah, how our faults are in our faces read!  
 With eyes scarce ever rais'd, she hangs the head:  
 Nor perks she now, as she was wont to do,  
 By <sup>e</sup> *Cynthia's* side, nor leads the starry crew.  
 Though mute she be, her violated shame  
 Self-guiltie blushes silently prockame.  
 But that a Maid, *Diana* the ill hid  
 Had soone espy'd: they say, her flie Nymphs did.  
 Nine <sup>f</sup> Crescents now had made their Orbs compleat,  
 When, faint with labour, and <sup>g</sup> her brothers heat,  
 She takes the shades; close by the murmuring  
 And silver current of a fruitfull Spring.  
 The place much pray'd, the streame as coole as cleere  
 Her faire feet glads. No Spyes, said she, be here:  
 Here will we our disrobed bodies dip.  
*Calisto* blusht: the rest their faire lims strip.

<sup>a</sup> *Calisto*, a Nymph of *Nonacris*, a mountain of *Arcadia*.

<sup>b</sup> *Diana*.  
<sup>c</sup> A mountain of *Arcadia* where *Diana* used to hunt.

<sup>d</sup> *Diana* so called of the toiles where with they take wild beasts, by her first invent-ed.

<sup>e</sup> *Diana*; of *Cynthia* a mountain of *Delos*, where she was fain-ed to have been born.

<sup>f</sup> Increasing Moones.  
<sup>g</sup> *Apollo*, or the Sun.

And her perforce uncloth'd, that fought delayes;  
 Who, with her body, her offence displays.  
 They, all abasht, yet loath to have it spy'd,  
 Striving her belly with their hands to hide;  
 Avant, said *Cynthia*; get thee from our train;  
 Nor, with thy lims, this sacred Fountain stain:  
 This knew the <sup>h</sup> Matron of the Thunderer;  
 Whose thoughts, to fitter times, revenge defer:  
 Nor long delay's; for, *Arcas* (which more scorn  
 And grieve provok't) was of the Lady born.  
 Beheld with ire, which turn'd her eyes to flame;  
 Must thou be fruitfull too, to blaze my shame,  
 And propagate the wrong? And must he be  
 A living infamy to *Iove* and me?  
 Ple not indur't: That so self-pleasing shape,  
 Which drew my husband to thy willing rape,  
 I sure shall spoile. This said, her haire she wound  
 About her hand, and dragg'd her on the ground.  
 Her hands, for pittie heav'd (so smooth, so faire!)  
 Grew forth with rough, and horrid with black haire.  
 Her daintie hands (which, swift deformity  
 Converts to pawes) the place of feet supply.  
 The mouth, so pray'd by *Iove*, (that late to sin  
 Entic't a God) now horribly doth grin.  
 And, lest she might too powerfully beseech,  
 She instantly bereft her of her speech:  
 In stead whereof, a noyse ascends her hoarse  
 And rumbling throat, which terror doth inforce;  
 Although a Beare, her minde she still posselt,  
 And with continuall groanes her grieve exprest:  
 With pawes stretcht up to heaven, accus'd her fate:  
 And whom she could not call, she thought ingrate.  
 How oft, afraid to keep the Wood's alone,  
 Sought she the house and fields that were her own!  
 How often, chased by the following crie,  
 Th' affrighted Huntresse from her hounds did flie!  
 Oft she (the Wood's wild foragers espy'd)  
 Forgetting what she was, her self would hide:  
 A Beare; yet trembles at the sight of Beares;  
 And Wolves (<sup>i</sup> her Father then amongst the m) feares.  
 When (lo!) <sup>k</sup> *Lycæon's* Grand-child thither drew,  
 Thrice five yeeres old, nor of his Mother knew;  
 While he pursues the chace and salvage spoyle,  
 (The *Erymanthian* Woods begirt with toyles)  
 Her he encounters. *Arcas* seene, she stay'd,  
 And would have ta'ne acquaintance. He, afraid,  
 Stared upon her with a constant eye;  
 And backward stept, as she approached nye.  
 About to wound her undefended brest:  
 The King of Gods, who did the fact detest,  
 With them, the crime with-drew, and both convai'd  
 To heaven; now <sup>l</sup> neighb'ring Constellations made.  
<sup>m</sup> *Saturnia* sweld to see her Rivall shine  
 Amongst the Stars. Shee stoops to *Neptune's* brine;  
 Gray <sup>n</sup> *Tethys* and the old *Oceanus*  
 (Grac't by the Deities) accoasting thus:  
 Aske you why I, the Queene of Gods, am come  
 From blest aboads? Another holds my roome.  
 When Nights black mantle shall the World infold;  
 My wounds (those honour'd Stars) you may behold;  
 There, where the <sup>o</sup> shortest Circle, at the end  
 Of all the turning Axeltree, doth bend.  
 Who would not injurie the wife of *Iove*,  
 When our worst punishments preferments prove?

<sup>h</sup> *Iuno*.

<sup>i</sup> *Lycæon*: of whom in the first book.  
<sup>k</sup> *Arcas*, the sonne of *Calisto* the daughter of *Lycæon*.  
<sup>l</sup> *Calisto* converted into the greater Beare, and *Arcas* into the lesser.  
<sup>m</sup> *Iuno*, the daughter of *Saturne*.  
<sup>n</sup> Esteemed, as by *Orpheus*, the most ancient of the Gods; from whom the rest, as all things besides, had their originall. A tradition from the Spirits moving upon the waters (which covered all in the beginning) hatching, as it were, and producing all things out of them.  
<sup>o</sup> The Arctick Circle.

G

How



a Io; the sister of Phoroneus, who succeeded Inachus in the kingdom of Argos.

b The Aire, which is Ius, being nourished by Oceanus and Tethys; or the element of water.

c The greater and lesser Beare Those seven starres resembling a low-share, and thereof called Triones.

d In that they never let to those that are on this side the Northern Tropick.

e The Gales, attempting to scale the Capitoll by night, were discovered by the gaggling of Geese, and repulsed by Manlius, for the same surnamed Capitollinus.

f Apollo, of Delphos, where he had his most celebrated Temple.

g The Raven. ERICHTHONIVS.

h Minerva called Pallas of the shaking of her lance.

i See the Comment.

k See the Comment.

l The Owle.

How great our act! how is our powre display'd!  
Vnform'd a Woman, and a Goddesse made.

Thus we the guiltie scourge! Thus, thus we our  
Revenge advance! such, and so great our powre!

Let him unbeast the beast (as heretofore  
a Phoronis) and her wanton shape restore.

Why doth he not Lacaon's daughter wed,  
Rejecting me, and place her in his bed?

But, you who once my carefull<sup>b</sup> Nurfes were,  
If my indignities doe touch you neere,

Command you that the<sup>c</sup> seven *Triones* keep  
Their lazie Waine out of your sacred Deep.

From thence, those stars, the price of whoredome, drive;  
Nor let th' impure in your pure Surges dive.

d They both assent. Her Peacocks to the skyes  
Their Goddesse draw; late stuck with *Argus* eyes.

Thou too, thou prating Raven, turn'd as late  
From white to black, by well-deserved Fate.

(The spotlesse silver Dove was not more white,  
Nor Swans which in the running Brookes delight:

Nor yet that<sup>e</sup> vigilant Fowle, whose gaggling shall  
Hereafter free th' attempted Capitoll.)

Thy tongue, thy tell-tale tongue did thee undoe:  
And what was white, is now of fable hew.

The *Paline*, *Coronis*, of *Larissa*, bare  
From all th' *Aemonian* Dames for matchlesse faire.

Who dearly, f *Delphian*, was belov'd by thee;  
As long as chaste, or from detection free.

But, g *Phæbus* Bird her scapes did soone descry:  
Nor could they charme th' inexorable Spy:

Whom, flying to his Lord, the Crow pursues  
(As talkative as he) to know the news;

And, knowing, said: Thy self thou dost ingage  
By thanklesse service: slight not my presage.

Know what I was, and am: through all my time  
My actions list: thou'lt finde my faith my crime.

For<sup>h</sup> *Pallas*, on a day, in chest compos'd  
Of *Attick* Osiars, privately inclos'd

Her *Erichthonius*<sup>i</sup> (whom no Woman bare)  
Committed to the custody and care

Of three faire Virgin Nymphs, that daughters were  
To Prudent *Cecrops*,<sup>k</sup> who two shapes did beare:

Nor told what it contain'd; but, charg'd that they  
Her secrets should not to themselves betray.

These from an Elme I (un-esp'y'd) espy.  
Faire *Herse* and *Pandrosa* faithfully

Performe their charge. *Aglæus* then did call  
Her fearefull sisters, and unties with-all

The wicker Cabinet; whose twigs contain  
An infant, raised on a Dragon's train.

This, I my Goddesse told; and for reward,  
Am now cashiered from *Minerva's* Guard,

The<sup>l</sup> Bird of Night preferd. Beware by me:  
Nor too officiously tell all you see.

Truth is, I never to that place aspir'd:  
She gave it me, unsought-too, undesir'd.

Were *Pallas* askt, though angry, yet know I  
That angry *Pallas* would not this deny.

Me had King *Coroneus*, great in fame  
Through happy *Phocis*, by a royall Dame.

Rich suiters I (despise me not) had store:  
My beautie wrackt me. Walking on the shore,

As leasurely as now I use to go,  
Cold *Neptune* saw me, and with lust did glow.

The time, his pray'rs, and praises spent in vain;  
What would not yeeld, he offers to constrain;

And follows me that fled. The harder strand  
Behinde me left; and tyr'd with yeelding sand,

To Gods and Men I cry. No humane aid  
Was then at hand: m a Maid releeves a Maid.

For, as to heaven my trembling armes I threw;  
My armes cole-black with hovering feathers grew.

My Robe I from my shoulders thought to throw:  
But, that was plume, and to my skin did grow.

With hands to beat my naked brest; I trie:  
But, neither brest to beat, nor hands, had I.

Running, in sand I sunke not as before;  
But, me the scarce-toucht Earth, unburden'd bore.

Forth-with, I lightly through the Ayre ascend;  
And on *Minerva*, without blame, attend.

But, what was this; when she, whose wicked deeds  
Vnwoman'd her, in our lost grace succeeds?

For, know (no more then through all *Lesbos* spread)  
n *Nyctimene* defil'd her Fathers bed.

Though now a Bird; yet, full of guilt, the fight,  
The Day, she shuns, and masks her shame in Night.

About her, all our winged troops repayre;  
And, with investives, chace her through the Ayre.

To her, the Raven: Mischiefe thee surprise  
For staying me. Vain Omen's I despise;

Then, forward flew; and told the hurtfull truth  
Of lost *Coronis*, and th' o *Aemonian* Youth.

The harp drops from his hand: and from his head  
The Laurell fell: his chearfull colour fled.

Transported with his rage, his bow he took,  
And with inevitable arrow strook

That brest, which he so oft to his had joyn'd:  
She shrieks; and from the deadly wound doth wind

The biting Steele, pursu'd with streames of blood,  
That bath'd her pure white in a crimson Flood:

And said; Though this be due, yet, *Phæbus*, I  
Might first have teem'd: now, two in one must die.

She faints: forc't life in her blood's torrent swims:  
And stifning cold benums her senselesse limbs.

His crueltie, to her he lov'd, too late,  
He now repenteth, and him-self doth hate,

Who lent an eare, whom rage could so incense:  
He hates his Bird, by whom he knew th' offence;

He hates his Art; his quiver, and his Bow;  
Then, takes her up, and all his skill doth show.

But (ah!) too late to vanquish Fate he tries;  
And surgery, without successe, applies.

Which when he saw, and saw the funerall pile  
Prepared to devoure so deare a spoile;

He deeply groanes (for no celestiall eye  
May shead a teare) as when a Cow stands by,

And lowes aloud to see th' advanced mall  
Vpon the fore-head of her suckling fall.

And now uncar'd-for odours powr'd upon her;  
And undue death with all due rites doth honour.

But, *Phæbus*, not induring that p his seed  
(And that by her) the greedie Fire should feed,

Snatcht it both from her womb, and from the flame;  
And to the q two-shap't *Chiron* brought the same.

The white-plum'd Raven, who reward expects,  
He turns to black; and for his truth rejects.

It pleas'd the r Half-horse to be so employ'd;  
Who in his honourable trouble joy'd.

m *Minerva*.

NICTI-  
MENE.

n The daughter of *Nyctimene* King of *Lesbos*.

CORONIS  
OF LA-  
RISSA.

o *Ischias*.

p *Aesculapius*.

q The just Centaure; the inventor of Chirurgery: of whom that art is so called.

THE RAVEN.  
r *Chiron*.

Behold:



Behold: the *Centaur's* daughter with red haire,  
Whom formerly the Nymph *Caricle* bare  
By the swift River, and *Ocyrhoë* nam'd;  
Who had her Father's healthfull Art disclaym'd,  
To sing the depth of Fates: Now, when her brest  
Was by the prophesying rage posselt,  
And that th' included <sup>a</sup> God inflam'd her minde;  
Beholding of the Babe, she thus divin'd:

Health-giver to the World, grow Infant, grow;  
To whom mortalitie so much shall owe.  
Fled Souls thou shalt restore to their aboads:  
<sup>b</sup> And once, against the pleasure of the Gods.  
To do the like, thy <sup>c</sup> Grand-fires flames denie:  
And thou, begotten by a God, must die.  
<sup>d</sup> Thou, of a bloodlesse corps, a God shalt be:  
And Nature twice shall be renew'd in thee.  
And you, deare Father, not a Mortall now;  
To whom the Fates eternitie allow;  
Shall with to die, <sup>e</sup> then when your wound shall sinart  
With Serpents blood, and slight your helplesse Art.  
Relenting Fates will pitie you with death,  
Against their Law, and stop your groaning breath.

Not all yet said, her sighs in stormes arise;  
And ill-aboding teares burst from her eyes.  
Then, thus: My Fates prevent me: lo, they tie  
My falt'ring tongue, and farther speech deny.  
Alas! these Arts not of that value be,  
That they should draw the wrath of Heaven on me!  
O, rather would I nothing had fore-known!  
My looks seeme now not humane, nor my own.  
I long to feed on grasse: I long to run  
About the spacious fields. Woe's me, undone!  
Into a Mare (my kindred's shape) I grow:  
Yet, why throughout? <sup>f</sup> my Father but halfe so.

The end of her complaint you scarce could heare  
To understand: her words confus'd were.  
Forth-with, nor words, nor neighings, she exprest;  
Her voice yet more inclining to the beast:  
Then, neigh'd out-right. Within a little space,  
Her down-thrust armes upon the Meadow pace.  
Her fingers joyne: one hoofe five nailes unite:  
Her head and neck enlarge, not now upright:  
Her trayling garment to a train extends:  
Her dangling haire upon her crest descends:  
Her voice and shape at once transform'd became:  
g And to it self the monster gives a name.

Old *Chiron* weeps; and *Phæbus*, vainly cries  
On thee to change the changelesse Destinies.  
Admit thou could'st: thee, from thy selfe expeld,  
Then *Elis*, and *Messenian* pastures held.

It was the time, when, cloth'd in Neat-herds weeds,  
Thou play'dst upon unequall seven-fold Reeds:  
Whil'st thee thy Pipe delights, whil'st cares of love  
Thy soule possesse, and other cares remove;  
Thy Oxen in the fields of *Pylus* stray:  
Observed by the craftie <sup>h</sup> sonne of *May*,  
Forthwith he secretly conveyes them thence,  
In untract Woods concealing his offence.  
None saw but *Battus*, in that Country bred;  
Who wealthy *Neleus* <sup>i</sup> famous horses fed.  
Him only he misdoubts: then, (t'ane a-part)  
Stranger, said *Mercury*, what ere thou art;  
If any for this Herd by chance enquire,  
Conceale thy knowledge: and receive, for hire,

This white-hair'd Cow. He took her, and reply'd,  
Be safe; thy theft shall sooner be descry'd  
By yonder stone, then me; and shew'd a stone.  
*Iove's* sonne departs, and straight returns unknown,  
(A seeming Clowne in forme and voice) who said:  
Saw'st thou no Cattle through these fields convey'd?  
Detect the theft; in their recovery joyne:  
And, lo, this Heifer, with her Bull, is thine;  
He (the reward redoubl'd) answer'd: There  
<sup>k</sup> Beneath those hills, beneath those hills they were.  
Then, <sup>l</sup> *Hermes*, laughing loud; What, knave, I say,  
Me to my self; me to my self betray?  
Then, <sup>m</sup> to a Touch-stone turn'd his perjur'd brest;  
Whose nature now is in that name exprest.

Hence he, who beares the <sup>n</sup> Caduceus, springs  
Through boundlesse ayre; and views, from stretcht-out  
<sup>o</sup> *Munychian* fields, <sup>p</sup> *Minerva's* loved soyle; (wings,  
<sup>q</sup> *Lycaum*, exercis'd with learned toyle:  
By chance, upon that day it did befall,  
When to her Fane, prepar'd for festivall,  
In crown'd baskets on their shining haire,  
The Virgin-train her sacrifices bare:  
Returning; these the winged God doth view;  
Who not forth-right, but in a circuit flew.  
As when a greedie Kite fresh entrailles spies,  
Fearing to stoop for those that sacrifice,  
Strikes circles through the ayre, nor farre removes;  
But, with fixt eyes reverts to what he loves:  
So, swift <sup>r</sup> *Cyllenius* o're the *Attick* towers,  
In ayrie windings circularly scowers.  
As <sup>t</sup> *Lucifer* out-shines each other Starre;  
As silver *Phæbe*, *Lucifer*; so farre  
Did *Herse* all the other Virgins stain;  
The glory of that pomp, and of her train.  
Love-struck, he burnes as in the Ayre he hung.  
A bullet by <sup>u</sup> *Balarian* Slinger flung,  
Increaseth so in fervor as it flies;  
And findes the fire it had not, in the skyes.  
From Heaven, he stoops to more affected Earth:  
Not now disguis'd like one of humane birth;  
Such confidence his beauteous parts impart;  
Which, though divine, he strives to grace by Art.  
He curls his haire; his mantle, wrought with gold,  
He in the most becomming garb doth fold;  
And his fine feet adorne: then, in his hand  
Takes his <sup>v</sup> sleep-causing and expelling wand.

Three roomes there were within the faire context  
Of *Cecrop's* house, with Ivory arches deckt.  
*Pandrosa* and *Aglauros* on each side  
Of *Herse* lay; *Aglauros* first espy'd  
The fly-approaching *Mercury*: his name  
She boldly askes, and why he thither came.  
To whom, <sup>x</sup> *Pleiones* nephew: He am I  
Who on *Iove's* errands (*Iove*, my Father) sie.  
And to be plaine; to *Herse* faithfull prove:  
And be an Aunt unto our fruitfull love.  
Thy sister's beauties this repaire inforce:  
I pray thee of a Lover take remorse.  
So star'd she on him, and as much amaz'd;  
<sup>y</sup> As when she on *Minerva's* secrets gaz'd:  
Who askes a masse of treasure for her hire;  
And, till 'twere payd, constrain'd him to retire.  
<sup>z</sup> Warres angry Goddesse cast on her a look  
That darted fire; and fetcht a sigh which shooke

k Such vaine  
and superflu-  
ous repetiti-  
ons were cal-  
led in Greek  
*Baroloria*:  
from whence  
*Battus* an id-  
dle Poet, is  
here covert-  
ly taxed by  
*Ovid*.  
l *Mercury*; in  
that the sup-  
posed Mes-  
senger and  
interpreter  
to *Jupiter*.  
m The  
touch-stone  
is called *In-  
dex*: which  
also signifies  
an Intellig-  
encer, or  
tell-tale.  
n *Mercuries*  
Rod, which  
signifies a  
reconciler of  
dissentions.  
o A Promon-  
tory neere  
the Haven  
of *Athens*,  
where *Mu-  
nychius* built  
the Temple  
of *Diana*.  
p *Attica*, sa-  
cred to *Mi-  
nerva*.  
q The Phi-  
losophy  
Schools  
which stood  
in a Grove  
without the  
walls of *A-  
thens*.  
r *Mercury*: of  
*Cyllene*, a  
mountaine of  
*Arcadia*,  
where he  
was born.  
s The Morn-  
ing Starre.  
t The inha-  
bitants of the  
*Balaries*  
(two Ilands  
now called  
*Majorca* and  
*Minorca*) re-  
nowned for  
their slings.  
u His *Cadu-  
ceus*. See the  
Comment.  
AGLAV-  
ROS.  
x *Mercury*: of  
his Grand-  
mother *Plei-  
one*, the wife  
of *Atlas* and  
mother of  
*Maia*.  
y Whereof a  
little before.  
z *Pallas*. See  
the Com-  
mentary on  
the sixt  
Book.

a *Apollo*, the  
author of  
Prophecies.  
AES CULA-  
PIVS.

b For re-  
joyning the  
scattered  
limbs of  
*Hippolytus*.  
c *Jupiter*, the  
Father of  
*Apollo*, as he  
of *Aesculapi-  
us*.  
d See the  
Comment  
CHIRON.  
e Hurt in the  
foot by the  
casual fall  
of one of  
*Hercules* ar-  
rows infected  
with the  
blood of *Hy-  
dra*.  
OCYR-  
HOE.

f Centaure.

g *Euppe*:  
which signi-  
fies the faire  
Mare.

APOLLO A  
HEARDS-  
MAN.

h *Mercury*.  
BATTUS.

i Celebrated  
by *Homer*:  
this *Neleus*  
was King of  
*Pylus*, and  
Father to  
*Nestor*.



a The refulgent shield which was given her by *Jupiter*: so called of the goat-skin which covered it.

b *Erichthonius*: the son of *Vulcan*, who is fained to reside at *Lemnos*, in regard of the heat of that Earth so soveraign for sores and diseases.

c *Pallas*.

Her bosome, with the <sup>a</sup> *Aegis* which she wore :  
Who calls to minde, how she, not long afore,  
Profanely did, against her faith, discover  
The <sup>b</sup> *Lemnian* issue, borne without a Mother :  
Now to her sister, to the God ingrate ;  
And by so base a meanes t<sup>c</sup> inrich her state.

Forth-with to *Envie's* cave her course she bent,  
Furr'd with black filth, within a deepe descent  
Between two hills; where *Phæbus* never shoves  
His cheerefull face ; where no winde ever blows :  
Repleat with sadnesse, and unactive cold ;  
Devoid of fire, yet still in smoak enrol'd.  
Whither when as <sup>c</sup> the fear'd in battell came,  
She staid before the house, (that hatefull frame  
She might not enter) and the darke doore stroke  
With her bright lance ; which straight in sunder broke.

There saw she *Envy* lapping *Vipers* blood ;  
And feeding on their flesh, her vices food :  
And, having seene her, turn'd-away her eyes.  
The Caitiffe slowly from the ground doth rise  
(Her halfe devoured *Serpents* laid-aside)  
And forward creepeth with a lazy stride.  
Viewing her forme so faire ; her armes, so bright ;  
She groan'd, and sigh't at such a cheerefull sight.  
Her body more then meager ; pale her hew ;  
Her teeth all rustie ; still she lookes askew ;  
Her breast with gall, her tongue with poyson sweld :  
She onely laught, when she sad sights beheld.  
Her ever-waking cares exil'd soft sleepe :  
Who lookes on good successe, with eyes that weepe ;  
Repining, pines : who, wounding others, bleeds :  
And on her selfe revengeth her misdeeds.

d *Pallas* : of the Lake *Triton*, where first she was seene in her warlike habiliments ; or rather of her wisdom.

e Daughters of *Cecrops*.

Although <sup>d</sup> *Tritonia* did the Hag detest ;  
Yet briefly thus her pleasure she exprest :  
*Aglauros*, one of the <sup>e</sup> *Cecropides*,  
Doe thou infect with thy accurst disease.  
This said ; the hastie Goddess doth advance  
Her body, with her earth-repelling lance.  
*Envie* cast after her a wicked eye,  
Mutters, and could for very sorrow dye  
That such her power : a snaggy staffe then tooke  
Wreathed with thornes ; and her darke Cave forooke.  
Wrapt in black clouds, which way so ere she turnes,  
The Corne she lodges, flowrie pastures burnes,  
Crops what growes high ; Townes, Nations, with her  
Pollutes ; and Vertue persecutes to death. (breath  
When she the faire *Athenian* towers beheld,  
Which so in wealth, in learned Arts exceld,  
And fealtfull Peace ; to cry she scarce forbears,  
In that she saw no argument for teares.  
When she *Aglauros* lodging entred had,  
She gladly executes what *Pallas* bad :  
Her cankered hand upon her breast she lai'd,  
And crooked thornes into her heart convey'd,  
And breath'd in bainefull poyson ; which she sheads  
Into her bones, and through her spirits spreads.  
And that her envy might not want a cause ;  
The God in his divinest forme she drawes :  
And with it, sets before her wounded eyes  
Her happy sister, and their nuptiall joyes :  
Augmenting all. These secret woes excite,  
And gnaw her soule. She sighs all day, all night ;  
And with a slow infection melts away,  
Like Ice before the Sunnes uncertaine ray.

Faire *Herse's* happy state such heart-burne breeds  
In her black bosome, as when spiny weeds  
Are set on fire : which without flame consume,  
And seeme (so small their heate) to burne with fume.  
Oft she resolves to die, such sights to shun :  
Oft, by disclosing, to have both undone.  
Now sits she on the threshold, to prevent  
The Gods access ; who with lost blandishment,  
And his best Art, perswades. Quoth she ; forbear,  
I cannot be remov'd, if you stay heare.  
I to this bargain, he reply'd, will stand ;  
The figured doore then forces with <sup>f</sup> his wand.  
Striving to rise, to second her debate,  
Her hips could not remove, prest with dull waight.  
Again she struggl'd to have stood on end :  
But, those unsupple sinewes would not bend.  
Incroaching cold now enters at her nayles :  
And lack of blood her veines blew branches pale's.  
And as a Canker, slighting helpless Arts,  
Creeps from th' infected to the sounder parts :  
So by degrees the winter of wan Death  
Congeales the path of life, and stops her breath :  
Nor strove she : had she strove to make her mone,  
Voice had no way ; her neck and face now stone.  
There she a bloodlesse Statue fate, all freckt :  
Her spotted minde the Marble did infect.

When <sup>g</sup> *Atlantiades*, on her, prophane  
Of tongue and heart, this sharpe revenge had ta'ne ;  
He from <sup>h</sup> the Citie, nam'd by *Pallas*, flew  
On mounting wings, and unto heaven with-drew.  
With whom, *Iove* thus (his love congealing) joyne :  
Thou, faithfull Minister to my designes,  
Shoot swiftly through the Ayre unto <sup>i</sup> that Land,  
Whose borders North-ward of thy Mother stand,  
Which those Inhabitants *Sidonia* name :  
Behold, yon royall Heard : conduct the same,  
From not farre distant Mountaines, to the shore.  
This he dispatcht, with speed that went before  
A humane thought. There, oft the <sup>k</sup> princely Maid,  
Accompany'd with *Tyrian* Virgins, play'd.  
Love and high Majestie agree not well ;  
Nor will together in one bosome dwell.  
That Powre, from whom, what ere hath being, springs ;  
That King of Gods, who three-fork'd lightning sings ;  
Whose nod the Worlds unfixt foundation shakes,  
The figure of a sensuall Bull now takes :  
And, lowing, walkes upon the tender grasse  
Amongst the Heard ; though he in forme surpasse.  
His colour whiter then untrodden snow,  
Before still-moist and thawing <sup>l</sup> *Auster* blow.  
The flesh, in swelling rowles, adorne the neck :  
His broad-spread breast, long dangling dew-laps deck.  
His hornes, though small, yet such as Art invite  
To imitate, then shining gemmes more bright :  
His eyes no wrath, his brows no terror threat ;  
His whole aspect with smiling peace repleat.  
The beast, <sup>m</sup> *Agenor's* daughter doth admire,  
So wondrous beautifull, so void of ire.  
Though such, at first she his approach did dread,  
Yet forthwith toucht ; and then with flowers him fed.  
The Lover joyes : till he his hopes might feast,  
He kist her hands ; ah, scarce defers the rest !  
Now, on the springing grasse, he frisks and playes :  
His sides now on the golden sands he layes.

f His Caduceus.

EUROPA.  
g *Mercury* : of *Atlas*, the father of his mother.  
h *Athenes* : See the Comment on the sixth booke.  
i A part of *Phœnicia*, which *Maia* the mother of *Mercury*, one of the *Pleiades*, be-holds from the South.

k *Europa*, the daughter of King *Agenor*.

l The South Winde.

m *Europa*.

Her



Her feare subdu'd, she strokes his proffer'd brest:  
 Her Virgin-hands his hornes with garlands drest.  
 The royall maid, who now no courage lackt,  
 Ascends the Bull, not knowing whom she backt.  
 He, to the Sea approaching, by degrees

First dips therein his hooves, anon his knees;  
 Then, rushing forward, beares away the prize.  
 She shrieks, and to the shore reverts her eyes:  
 One hand his horne, the other held behinde;  
 Her lighter garments swelling with the winde.

VPON



# V P O N   T H E   S E C O N D   B O O K   O F O V I D S   M E T A M O R P H O S I S.

THE PA-  
LACE,  
AND  
MAGNI-  
FICENCE  
OF THE  
SUNNE.

**T**He entrance into this second booke is through the glorious Palace of the Sunne: wherein as some conjecture, he intimates the temple of Apollo; with the Portico and Library, built by Augustus. The materials, gold, precious stones, and ivory: the workman Mulciber; a name of Vulcan, which signifies to mollifie; in that fire mollifies metall, and subjects it to the will of the Artificer. In this description our Poet imitates Homer in the shield of Achilles; and is imitated by the moderne in their Screenes and Arrasses. The Sunne is cloathed in a robe of scarlet, onely proper to Princes and Magistrates, expressing their power of inflicting death by that bloody colour; which private men were of old forbidden to weare, or resemble in any part of their garments. But he a King of the other Starres, from whom they receive their honour: his courtiers, the Hures, Dayes, Moneths, Teares, and Ages; the Spring, Summer, Autumne, and Winter: being not onely their Lord and moderator, but their father; the measure and vicissitude of Time proceeding from his motion. Wherefore divine Reason, saith Macrobius, and not superstition, made the Poets, who in their fables of the Gods did not swerve from the truth of Philosophy, to referre all the rest that are under the skie to the various faculties of the Sunne, as insinuated by his severall appellations; governing the coelestiall lights, and disposing of their influences: the multiplicite of the Gods no other then the names of his particular vertues. The erring World at the first acknowledging those onely for Gods, whom they saw with their eyes, and of whose glory and bounty they were sensible.

PHAETON.

Phoebus acknowledgeth Phaeton for his sonne: he desires a confirmation: who bids him aske what he will; and bindes the performance by an irrevocable oath, the oath of the Gods, infernall Styx; here called their feare and terror: acknowledging therein a greater power then their owne, unto which they were lyable: and withall their mortality: for why should they feare what they never could see, unlesse unto death obnoxious? Why (saith Lactantius) should men cast their eyes unto Heaven, and swear by those Gods who descend themselves into hell, and there found that which with terror they adored? Styx is a fountaine in Arcadia at the foot of Nonacris, the water thereof is a violent poyson, and so corroding that nothing can containe it but the hoofe of a Mule. With this Alexander (as is suspected) was made away, by the treason of Antipater; not without some aspersion upon Aristotle. Nor is such a virulency incredible, contracted from the qualitie of the earth in her subterrane current, whose exhalations I have seene, in a dry and lightsome cave betweene Naples and Putzoll, to kill a dog in as short a time as I am in telling of it. From the sad effects of this fountaine, and as sad a name (for Styx, as Regius expounds it, signifies sorrow) was that fabulous River derived, which in winding mazes nine times infolds the infernall Monarchie. It is fained that Styx sent her daughter Victory, the joyfull issue of a sorrowfull mother, to assist the Gods in their warres against the Gyants: in recompence receiuing this honour from Jupiter, that whosoever forswore themselves by her name should for nine yeares be banished from their counsels and festivals. Thus interpreted by Aristotle, that as water was held to be the first and most ancient of all things; so nothing is to be preferred before, or is more holy and venerable, then the religion of an oath. But perhaps more accurately by the Vicount of Saint Albons: How leagues betweene Princes, though confirmed by oath, together with the bonds of merit, nature, or alliance, are commonly no longer of validity then they stand with the Reasons of state, and peculiar utility. Onely the obligation of necessitie (represented by Styx, that fatall and unrepresable river) abideth firme and unviolable; since the breach thereof is punished with a suspension from the festivalls of the Gods; under which, by the Ancient, the lawes, immunities, plenty and felicitie of a kingdome were deciphered. Ambitious Phaeton demands of his father the guide of his chariot for one day, and therein his owne ruine. God could not punish a man more sometimes then in granting him his desires.

Styx.

quid enim ratione timemus,  
Aut cupimus? Quid tam dextro pede con-  
cipis, ut te  
Conatus non pœniteat, votique peracti?  
Evertere domos totas optantibus ipsi  
Dii faciles. Iuv. Sat. 10.

What justly feare or hope we? what begunne  
So well, or wisht for; but we wish undone?  
The easy Gods by granting us our owne  
Requests, our fortunes oft have overthrowne.

To confirme an indefinite promise by oath is altogether unlawfull: for the breach thereof is a sinne,  
and



and the performance, not seldome a greater : as instanced by Jephtha and Herod. So here the father by his indulgencie destroyes his sonne, and grants what an enemy would have desired. Phœbus goes about to deterre him by the difficultie, horror, and danger of the enterprise. Seneca makes the generous youth reply : I like the way, and long to ascend : this, wherewith you thinke to affright, incites me : there would I stand where the Sunne himselfe trembles. *Vertue mounts aloft, it is the part of a poore and lazie Spirit to pursue safe things. But those hot horses disdain to obey so weake and unskilfull a manager : they stray from their bounds, and follow their fury, till by their irregularity they had set the whole world on a combustion, When Jupiter, lest all should be devoured in one fire, stroke the Chariot and Charioter with lightning : who fell, like a falling starre, into Eridanus.*

Phaeton, King of the Thesports and Molossians, was said to have beene the sonne of Phœbus, and to have fallen from his fathers Chariot, in that he first assayed to finde out the course of the Sunne ; but was by his death prevented. And in those dayes there fell such abundance of fire from heaven (which Ficinus conjectures to be the same that is mentioned by Moses) as destroyed many of the Easterne regions : whereupon it was fained that his misguidance had set the whole world on a conflagration. But physically he is said to be the sonne of Phœbus ; because Phaeton is, as the name it selfe signifies, a bright and burning inflammation, which proceeds from the Sunne : Clymene, or the water, his mother ; from whom those exhalations are by the Sunne attracted. These set on fire procure a vehement heate : and therefore, the inflammation of those vapors is the sonne of these parents. Thunder and lightning necessarily succeed such excessive fervor ; for which cause he is said to be strook with lightning by Jupiter : and to fall into Eridanus ; in that such droughts are commonly followed by inundations : That River, for this good service, beeing made a cœlestiall Constellation.

This fable to the life presents a rash and ambitious Prince, inflamed with desire of glory and dominion : who in that too powerfull, attempts whatsoever is above his power ; and gives no limits to his ruining ambition.

Prepar'd for vengeance, desperate men  
On crimes forbidden madly run.  
From Heaven audacious Iaphets son  
To mortals fire conuai'd by theft :  
Pale troopes of new diseases then  
Sad Earth of her sick sons bereft ;  
And certaine Death, before but slow,  
Did with a swifter motion goe.  
Bold Dædalus through empty ayre  
With wings, not given by Nature, flew.  
Herculean labors Hell subdew.  
Hard nothing is't adventrous man.  
Even heaven it selfe affect we dare  
By our vast follies : no, nor can  
Iove lay his vengefull thunder by ;  
Still urg'd by our impiety.

*Audax omnia perpeti  
Gens humana ruit per vetitum nefas.  
Audax Iapeti genus  
Ignem fraude mala gentibus intulit :  
Post ignem aetherea domo  
Subductum, macies & nova febrium  
Terræ incubuit cohors :  
Semotique prius tarda necessitas  
Lethi corripuit gradum.  
Expertus vacuum Dædalus æra  
Pennis non homini datis.  
Perrupitque Acheronta Herculeus labor.  
Nil mortalibus arduum est.  
Cælum ipsum petimus stultitia ; neque  
Per nostrum parimur scelus  
Iracunda Iovem ponere fulmina.  
Horat. l. i. od. 3.*

In that rash and unexperienced, he is said to be a boy, and refractary to counsell (without which, Power is her owne destruction) and therefore altogether unfit for government ; which requires mature advice, and supernaturall knowledge, it being of mortall things the most difficult. The first ascent is steepe and painefull ; the whole race full of care, of feare, and danger of precipitation ; pursued by envy, detraction, and practise ; encountering with Bulls, Centaures, Lions, Scorpions, and such-like monsters ; too powerfull subjects, who with their ambition and factions disturbe the publike tranquillitie. The Horses of the Sunne are the common people ; unruly, fierco, and prone to innovation : who finding the weaknesse of their Prince, flye out into all exorbitancies to a generall confusion. These, by the advice of Phœbus, are rather to be curbed then incensed, not by cruelty, but a moderate severitie : well instituted and well executed lawes being the proper reynes to such horses. So Princes are to runne a regular course, and follow the steps of their noble Progenitors : neither to incline to the right hand, nor the left ; not to ascend too high, nor descend too low : (as Apollonius answered Adrian, that Nero lost his Empire by the sometimes over-straining, and sometimes too much slacking the strings of his instrument.) Pride diminishing love, and facility authoritie : or to attempt what is above their power, or to fall beneath it, the middle way being onely safe ; which not observed by our lusty Phaeton accelerates



lerates his ruine. This also may allude unto those, who straying from their proper spheres, their kingdoms; set the World on fire with the flame of warre, which seemes too little for their insatiate ambition.

*Vnus Pellæo iuveni non sufficit orbis :  
Æstuat infelix angusto limite mundi,  
Vt Gyaræ clausus scopulis, paruaque Se-  
ripbo.  
Cum tamen a sigulis munitam intraverit ur-  
bem  
Sarcophago contentus erit. Mors sola fatetur  
Quantula sint hominum corpuscula —  
Iuv., Sat. 10.*

One World suffic'd not the Pellaean King :  
Th' unhappy Youth sweats in that narrow ring,  
As if to Gyaros sea-girt rocks confin'd.  
But Babylon once entred, this great Mind  
A little Urne contents. Death onely can  
Define the true dimensions of a man.

The Chariot  
of the Sun.

To whom Cyrus, and Attila the Hun, may be added, no lesse plagues to mankind, then devastating conflagrations : all perishing in the end by the lightning of the divine vengeance.

They attribute a Chariot to the Sunne in regard of the swiftnesse of his motion; and to expresse what is beyond the object of the sense by that which is subject unto it : they make it of Gold and reflecting stones, in regard of his splendor; and that Gold is the metall appropriated to that Planet, bestowing riches on those in whose natiuitie he predominates. In the wheeles of the celestiall chariots they placed eight spokes to declare how the celestiall motions above the eighth sphere were beyond the extent of humane observation. His horses, as their name expresse, are no other then light and heate; whereof the Sunne is the fountaine. Wherefore horses and charriots were consecrated unto him by the Idolatrous Jewes; as the former sacrificed by the Persians and Lacedemonians. His horses are harnessed and brought forth by the houres, which are the ministers of time.

The tract of his wheeles, is the Ecliptick line, and the beasts he encounters, the signes in the Zodiack. But this is his annuall course, and not his diurnall, wherein he describes almost a parallel to the Equinoctiall. He was held for a God, in that the author of life, of health, and producing whatsoever is beneficiall to man. Reputed by the ancient, The image of God in the world; inspiring our mindes with wisdom and justice : in himselfe an example of government, justice, and munificency.

Lucifer.

Lucifer (that is, a bringer of light) is here said to fore-runne Aurora, or the morning; and last of all to resigne his place, in that the last starre which shineth. This is the beautifull Planet of Venus; which, when it riseth before the Sunne, is the Morning starre, and setting after it, the Evening.

*Qualis est primas referens tenebras  
Nuntius Noctis, modo lotius indis  
Hesperus, pulsus iterum tenebris  
Lucifer idem. Sen. in Hipp.*

Now Sea-bath'd Hesperus, who brings  
Night on, and first displaies his winges :  
Now, radiant Lucifer; who day  
Exalting, chases night away.

Aurora.

In regard that her course is sometimes swifter then the Sunnes, and at an other time slower; yet never farre off, and fulfilling the same period. A part of the yeare she is above him; and then most refulgent, in that halfe illuminated by his raies : shines to us-ward : and a part beneath, when appearing horned; as found out by the new perspectives. As Lucifer Aurora, so Aurora ushers the Sunne; which is the light reflecting from his orbs before he ascendeth our Horizon, upon the grosser ayre, and condensed vapors : and from thence throwne downe, as from a concave glasse, by repercussion. In winter, for want of heate to raise the low exhalations, the twilight is shorter : in Summer long; and longer as neerer to the Articke circle, by reason of the oblique descent of the Sunne : in so much as they then in Scotland have little night, and none at all farther Northward. Twilight begins with us for the most part when the Sunne is 19. degrees beneath our Horizon : which is about an houre and a quarter before, or after, his rising or setting. Homer calls the Morning rosy-fingered; and here our Poet strewes his purple gates and galleries with roses; (fained to spring from the bloud of Venus, in regard of their sweetnesse and beauty) yet is not really red, but so appeares through the imbecillitie of our sight, and interposition of thick rising vapors; light and darknesse procures a red, as formerly alleadged out of Aristotle.

Falling  
Starres.

He resembles Phaetons fall to a falling starre, or that seemes to fall; which was timely added; although those fires which dart by night through the aire are so called. For one starre would overwhelm the whole Earth; which in his owne nature is weightlesse, and not subject to descend. These Meteors are round and compacted exhalations; which inflamed aloft, are strooke downe by the aeriall cold : and carry the name of starres, in that they resemble them both in forme and splendor; whose sloughs according to the vulgar receipt, we see often to lye on the ground like gelly.

Phaeton



Phaeton is said to be intomb'd by the Naiades; in that water extinguisheth fire. It was the custome of the Ancient not to bury those bodies which were slaine by lightning: but onely to intrench them about; since no Beast nor Bird would feed on their flesh, and withall as they supposed not subject to corruption.

The Heliades, the daughters of the Sunne (for so the name signifies) with immoderate griefe bewaile the death of their brother; and amidst the imbracements of their distracted mother are turned into Poplars. Great sorrowes stupifie, and we loose the apprehension of griefe by too much grieving: more deeply wounding women then men, in regard of their naturall imbecillitie. Two of these sisters he names: Phaethusa, which signifies ardor; Lampetia, shining; and here unnamed Pasiphae, which is all-inlightning. These are no other then the vertues and efficacy of the Sun in naturall bodies. They are said to have beene turned into trees; in that by moisture, which is Clymene, and the heate of the Sun, all vegetatives are produced. The Poplar affects the water, and therefore the scene of this transformation is placed on the bankes of Eridanus.

PHAETONS SISTERS.

The teares of these weeping trees convert into Amber: which is onely the gumme they expell by their inward vigour: and by the fine passage or straining of the juyce through the wood and barke, becomes so translucent and shining. But this by the scoffer Lucian is exploded, who reports that he could neither there heare of Amber, nor see any Poplar trees by that River: although Pliny writes that the women there about accustomed to adorne themselves with the same. Yet if this be the marrow of a tree, then most likely of the Pine, in that they resemble one another in smell; which falling on the ground, either thickned by heat or hardned by cold, is carried into the Sea by high-rising tides, or the swelling of Rivers, and cast upon foraine shoares: whereof no small quantitie is at this day found on our coasts. That it was liquid at first, is apparent by the flies and creeping things which therein are often inclosed. Whereof Martial:

The teares of Poplars.

The Bee which Phæthus reares inclose,  
As if intomb'd in her owne Nectar shoves.  
The merit of so great an industry:  
For like enough she so desir'd to die.

Et latet, & lucet Phaetontide condita gutta,  
Vt videatur apud nectare clausa suo.  
Dignum tantorum pretium tulit illa laborum.  
Credibile est ipsam sic voluisse mori.  
Lib. 4. Ep. 32.

And againe:

The gem-like liquor on the viper falls,  
As on the Poplars weeping branch she crawles;  
While wondring how detain'd in that fat dew,  
Insensitive in congeal'd Amber grew.  
Thine, Cleopatra, now no more preferre;  
The Viper hath a nobler Sepulcher.

Flentibus Heliadum ramis dum Vipera serpit,  
Fluxit in obstantem succina gemma feram:  
Quæ dum miratur pingui se rore teneri,  
Concreto riguit vincta repente gelu.  
Ne tibi regali placeas, Cleopatra, sepulchro,  
Vipera si tumulo nobiliore jacet.  
Epigr. 59.

More durable then the monuments and embalming of Princes: for bodies prohibited, that they neither turn into ayre, being separated from the same, nor enter into the bodies adjacent, as of a contrary quality, nor have in themselves a circulation, will never change; however in themselves corruptible. But Agricola a diligent searcher into the nature of Mineralls, will have it a kinde of Bitumen, rising out of the earth by the shoare: the yellow Amber being perhaps the one, and the white the other. The greatest quantities hereof is found about the Baltick Ocean, and those Northerne Regions. Boetius writes that in Shutland a peece was taken up as big as a horse: the Priest and his parishioners not knowing what it was, imploid it for Frankinsence.

Cygnus King of Liguria repaires to the Funerall of Phaëton: and while he bewailes the fate of his kinsman, is turn'd into a Swan; delighting in the contrary Element to fire, and not mounting aloft, as detesting Jupiter: agreeing with the nature of this Fowle, wherewith that river aboundeth. Pausanias writes that he was a Prince much addicted to Musick (as all the Ligurians by his example) and therefore fained to have beene after his death converted into the musicall Bird by Apollo: dedicated unto him, not onely for the harmony of his voice, but propheticall fore-knowledge; who foreseeing his death, entertaines it with songs and rejoycings.

CYGNUS.

The dying Swan, adorn'd with silver wings,  
So in the sedges of Meander sings.

Sic ubi fata vocant, udis abjectus in herbis  
Ad vada Meandri concinit albus Oler.  
Ovid. Epist. Did.

But who ever heard a Swanne sing? A fiction invented by Greece, the mother of fables; perhaps to beautifie their Poems. For such is the sweetnesse and power of Poesie, as it makes that appeare, which were



were in prose both false and ridiculous, to resemble the truth; and with such an incredible delight imprints it in the mindes of the hearers, as cannot be easily out-raced. This muscull King informes us, that Princes should not like Nero indeavour to perpetuate their names by such sciences (although commendable in their moderate use) lest they lose their owne shape, that is, the estimation of their wisdom which is onely to be preserved and exalted by a wise and temperate government. Philip of Macedon, when Alexander sung and plaid curiously on the Harp at a banquet, in this manner reproved him; Art not thou ashamed to have such skill in these trifles?

Excudent alii spirantia mollius ara;  
Credo equidem, vivos ducent de marmo vul-  
tus;  
Orabunt causas melius, cœlique meatus  
Describent radio, & surgentia sidera dicent.  
Tu regere imperio populos, Romane, memento,  
(Hæ tibi erunt artes) pacisque imponere mo-  
rem;  
Parcere subjectis, & debellare superbos.  
Virg. Æn. l. 6.

Others can statues cast in breathing brasse,  
And cut in marble; which the life surpasse:  
Others can better plead; describe the skies,  
The Sunnes swift course, and stars that set and rise.  
Doe thou the people rather, Roman, guide  
With justice, and for sacred peace provide.  
Be these the arts to purchase thee renowne:  
Protect the humble and the proud pull downe.

CALISTO.

Phœbus stomachs the death of Phaëton, and denies the world his light; but is reduced by the intreats and threats of Jupiter. It is a winning way to desire what we may command: but if that faile, subordinate powers are to be compelled by the supream; or else the offence in either is equall. Jove like a common father, is solicitous in repairing the ruines of these disorders; but cannot order his owne affections. He burnes in love with Calisto, the daughter of Lycaon whom before he had turned into a Wolfe: and now turnes himselfe into the figure of chastitie; Diana, Calisto's Goddesse. Vice is ashamed of vice: and so ugly, that it cannot deceive but under the pretext of vertue; as the Di-  
vell in the shape of an Angell of light. The Virgin is devirginated, and cast by Diana out of her chaste assembly: whom Cupid in Lucian complains that he never could wound, in that ever exer-  
cised in hunting. But Juno (said to be the wife of Jupiter in that the aire is subagent to Heaven; and his sister, because both, according to Macrobius, were ingendred of the same substance) will not be so pleased. Jealousie is unplaceable; as rash as fire, and more cruell then the grave. She dragges her by the haire, beats her with her fist, and lastly convert's her into a Beare. So loose they their faire figures, and resemble deformed beasts, who abandon their chastities: the excuse of ravishment being convinc't by conception. Calisto signifies beauty: the more beautifull, the more perspicuous their blemishes. Palæphatus reports, how hunting in the mountains, she entred a Cave, and there was torne in peeces by a Beare: when her companions raised this rumour of her change; the Beare coming forth alone, and she never seene after. Others, how having vowed virginity, and guilefully deflowred by the Cretan Jupiter, she was expulsed by her subjects: who fled into the woods, and there was delivered of Arcas: where they lived obscurely; till impatient of so salvage a life, he attempted to kill his mother. She fled to Jupiter, who reconciled, and restored them to their kingdome of Arcadia. From whence grew the fable, how, when ready to have beene slaine by Arcas, they were both assumed into heaven by compassionate Jupiter; and converted into neighbouring constellations within the Artick circle. Those foure starres which make a quadrangle on the side of the greater Beare, are called the Waine; The three on her taile, the horses; Boötes, the Waggoner. The lesser Beare consists of seven starres, in a like position: whereof the two formost are called by Sea-men the Guards; as that on the tip of his taile the North-starre, in Ptolomeys time twelve Degrees from the Pole, but now within two, and yearly approaching neerer. Before the compasse was found out, the Grecians sailed by the greater Beare, called by them Helice; as the Phœnicians by the lesse, the more expert Mariners. And because they never set to those Regions, whose elevation is greater then the distance of those constellations from the Pole, they are here said to be interdicted the Ocean (the setting starres suppo-  
sed of old to descend into the Sea, belike in that they held, as S. Augustine, that all was Sea under us) at Juno's suite to Oceanus and Tethys, by whom she was fostered: the Ayre which is Juno, being e-  
specially procreated by rarified Water.

Arcas.

Juno's Pea-  
cock.

Juno is drawne into Heaven by her yoked Peacocks: in whose traine, as formerly fained, she had fixed the eyes of Argus. And as his eyes were taken for starres; so hieroglyphically they expres-  
sed night by the displayed traine of that fowle. Sacred to Juno, in that first scene in Samos her  
Iland: or rather in that a proud and ambitious creature, affecting high places, as of an aeriall  
temper: deciphering proud and ambitious men who attempt high things; riches, which morally  
is Juno, being their tutelar Goddesse; having need of many eyes to sentinell their wealth, and prevent  
their



their downefall. The varietie of her colours shew the many vicissitudes of Fortune, which infest their mindes with cares and feares, who seeme to others so absolutely happy. The Emperour Adrian dedicated to Juno a Peacock of gold and precious stones, in her Temple at Eubœa. The Romans in the deifying of their Empresses, accustomed to let loose a Peacock from the top of the funerall pyle: making the vulgar beleeve that it was the soule of the deceased taken up into Heaven by Juno. And there are Coynes yet extant with the effigies of a woman on the back of an ascending Peacock, that bears the name of DIVA PAULINA; with this inscription CONSECRATIO. It is no lesse true then wonderfull that the flesh of this fowle will never corrupt, as experienced for a twelve moneth by St. Augustine.

Erichthonius is here fained to have had no mother: for Vulcan, as they fable, intending to ravish Minerva, defiled the ground, from whence he had his beginning: expressed in his name which signifies Earth and Contention. Minerva being that pure elementary fire wherein nothing is ingendred, fained therefore a perpetuall Virgin, and to resist the contamination of Vulcan, our grosser fire (the son of Juno in that mixed with aire) which vainely strives to joyne with the other being clog'd and suppress'd by the matter that feeds it; whose heate descending on the Earth begets a multiplicity of creatures. Others interpret Minerva for the industry of Nature, and Vulcan for an Art, in that fire is so usefull to the Artificer, who not by obsequiousnesse but violence indeavours to subdue what will not be constrained, and produceth thereby imperfect conceptions, as appears by the vaine attempts of the Chymists, in their great Elixir. They give Erichthonius the hinder parts of a Dragon; some say in that he excelled in fortitude and wisdom: others, for introducing marriage among the Athenians, who before promiscuously coupled together: but chiefly in that he knew how to temper clemency with severitie, according to the times, and disposition of the people: in memoriall whereof the children of his posteritie were adorned with golden Serpents. He was the fourth King of the Athenians (who of him were called the issue of the Earth; or rather in that they knew not their owne originall, or scorn'd to acknowledge it) whereof the here-mentioned Cecrops was the first: said also to have a double shape; perhaps on the former grounds, or in that his magnanimous entrance was peeced out with craft and dissimulation, as the Lion with the Foxes tayle: or taken in the better sense, in that his courage was accompanied with fore-sight and vigilancie. Pausanias writes that Erichthonius was the first that invented Chariots to conceale his deformity: and Virgil;

ERICH-  
THONIUS.

First Erichthonius with foure horses drew  
Swift Chariots; on hot wheele the victor flew.

Primus Erichthonius currus, & quatuor ausus  
Iungere equos, rapidusque rotis insistere victor.  
Georg. l. 3.

When newly borne, hee was hid by Minerva in a basket; and delivered to the custodie of Cecrops daughters, with charge not to open it: but disobeyed, especially by Aglauros, it is said that shee and her sisters were vexed with Furies for a long time after; the terror of her inward guilt: to informe us that divine mysteries are not to be too curiously pryed into, nor the commands of God infringed without severe punishment. In something the fable alludes to the historie: for a childe being found at Athens in the Temple of Minerva, neere to that of Vulcan, with a snake wrapt about him (a presage of succeeding eminencie) it was fained to be the sonne of Vulcan, and to have bene fostered by Minerva; concealed in her Temple, perhaps for his safety, as Joash in the Temple at Jerusalem; and perfidiously discovered by her Priests, the here-mentioned daughters of Cecrops. But Lactantius will have Erichthonius to be the incestuous and long obscured issue of those forged Deities.

The Crow informes of the infidelitie of Aglauros and her sisters: Once a Nymph and changed into that bird by Minerva, to preserve her from the lust of Neptune. Chastitie miraculously protects her votaries. The losse of her faire forme is recompenced by her honourable dependency on the Goddesse. In Corone, a Citie of the Messenians in Peloponnesius, a Crow of brasse was placed on the fist of Minerva's statue; found in digging the foundation; of which is received that name: and from hence that bird perhaps was said to be sacred unto her. But now discharged her service for her unacceptable intelligence. Silence is secure, when speaking the truth is not seldome obnoxious to danger. The Crow is the symbol of garrulity; and therefore rejected by Minerva: because much talking interrupts the meditation of the minde, and is offensive to wisdom. Moreover no Crow comes neere unto Athens; so called of Athenea, the Greeke name of Minerva, of which Citie she was the Patronesse; perhaps the ground of that fable. Of this Lucretius.

CORONIS  
OF PHO-  
CIS.



*Est & Athenais in Montibus, arcis in ipso  
Veetice, Palladi ad Templum Tritonidos  
altare,  
Qua nunquid peris appellunt corpora rau-  
ca  
Cornices, non cum fiant altaria donis:  
Vsq; adeo fugitant non iras Palladis acer,  
Peruigili causa, Gratum ut cecidere poetæ.  
Sed natura loci hoc opus efficit ipsa sua vi.  
Lib. 6.*

NYCTI-  
MENE.

As the lakes of Avernus and Asphaltis were deadly to all foule that flew over them. Antigonus, in his admirable Histories reports how Coronis for her ill newes (the persons of such being never acceptable; when contrarily these who bring good are gracious:) of the discovery of Erichthonius, was banished the tower of Athens; and therefore fained to have beene changed into a Crow, since no Crow approacheth it. A bird of bad presage, and pretending foule weather,

*Tum Cornix plena pluuiam vocat improba  
voca,  
Et sola in sicca secum spatatur arena.  
Virg. Georg. 1.*

To Pallas Temple, mounted in the hie  
Athenian towre, no Crows their wings apply,  
Although the altars steame: not for the offence  
Of too much diligence exil'd from thence  
By th' angry powre; as Grecian Poets sing:  
For such effects from naturall causes spring.

Th' unlucky Crow with full throat raine implores,  
And struts alone upon the sandy shores.

For the Crow rejoyceth in the moist and relenting Aire: in so much as she seemes to call on the Raine which approacheth. It grieues her that the Owle should rise by her fall, having beene changed into that deformed shape for her filthy incest. Yet no deformitie so ugly as her crime: wondred at like a prodigy in nature, and driven from the societie of others; ashamed of her selfe, and sculking in the darke: when vertue, though unfortunate, shunnes not the light; a reward to it selfe, and never unpraised. The Egyptians by the Crow and the Owle (to which this fable hath a reference) expressed two deadly enemies, pursuing one another with immortall hatred. For the Crow destroyeth the egges of the Owle by day, and the Owle the others by night; neither want there authors who write that their bloud will not mingle. So the Owle is the hieroglyphick of death, and the Crow of long living. The Owle was sacred to Minerva, of which she was called Glaucopis: either for her gray eyes, in that those have the best and acuteſt wits, who have eyes of that colour: or of her faculty of watching and musing; the powers of the minde being in the silent night more recollected and vigorous: or that Athens her Citie so abounded with Owles, whereupon it became proverbiall: or that the Athenians stamped their coyne with that figure. Demosthenes, having escaped out of prison, and flying from Athens, is said to look back on Minerva's tower with this exclamation: O Pallas, the Lady of this City, why tak'st thou delight in three such unlucky beasts, as the Owle, the Dragon, and the People? Intending blindness by the one, by the other envy, and by the third instability.

CORONIS  
OR LA-  
RESSA.

The Crow by way of advice relates these her infortunities to the Raven: who despiseth both counsell and example, the wise directors of our humane actions, and informes Apollo of the secret imbrace-ments of his beloved Coronis with the Theſſalian Iſchyer. Not the love of a God, and he of the rest the most beautifull, could confine the wandring lust of an extravagant woman.

*Crede ratem ventis, animam ne crede puellæ.  
Namque est femina tutior unda fide.  
Femina nulla bona est, vel si bona contigit  
ulli;  
Nescio quo fato res mala facta bona est.  
Petronius*

Trust thy ship unto the winde;  
Not thy heart to woman-kinde.  
Safer farre the faithlesse flood:  
Bad, or ill made strangely good.

THE RA-  
VEN.

So writes the Prose-satyre, yet spent his last breath in reciting amorous verses. The hate of a wronged lover imitates the violence of his affection. Yet the one but momentary: he kills, and repents in an instant: love is revoked by pittie: whom he slew in his rage, now dead, he dotes on. This fable is paralleld by that history of Herod; who had no sooner put Mariamme to death, but his love increased with his desperation; and who could not live with her, could not live without her. The best therefore is not to heare, what is a misery to know: the next to give time unto anger; lest præcipitate rage leave away to repentance, but none to recovery. Apollo hates his intelligencer, and turnes his white feathers into black; to shew how hatefull they are by whom we arrive at such knowledges; whereof love will be ever doubtfull, how apparant soever. The Raven was sacred to Apollo; in regard of her colour, in that the Sunne makes the complexion black; whereupon in chiefe estimation with the Brachmanes; so innated in the Raven that her egges, as reported, will die the haire (and the teeth while a doing, if not prevented by oyle) with that colour: but according to Anaximander in his Horoscopes, because the voice of the Raven is of all other birds most significant, and therefore so accurately observed in Augury



*Augury. They alone use their throats as well as their tongues in the utterance of sounds, which become thereby more intelligible. A shoemaker in Rome had a Raven which would perch every morning on the Rostra where they made their publique orations; first saluting the Emperour Tiberius, Germanicus, and Drusus Cæsar, by their names; then the people of Rome as they passed by: and that done, flie back to his Masters stall; continuing this custome divers yeeres together; untill in the end he was killed by the envy of another of that trade: which the Citizens so took to heart, that they drove him out of the street where he dwelt, and afterwards slew him. Then laying the dead Raven on a sumptuous bed, they carried him in great solemnitie on the backs of Æthiopians, to the funerall Pyle; erected by the Appian way. Thus the people of Rome revenged the death of a bird, with the death of a Citizen: when in former time they not so much as enquired after the murder of Scipio Æmilianus, who had subverted Carthage and Numantia, giving it those rites of funeralls which they refused to bestow upon many of their bravest Commanders.*

*Æsculapius is snatcht by Apollo from the wombe of his slaughtred mother: taken for the sonne of Apollo and Coronis; in that Coronis is the moderate moist aire, which by the impresion of the Sunne conceives Æsculapius, or the Giver of health. For if the aire be not rarified by the Sunne, or if contrarily overdried by his fervor, there is no salubritie: and therefore Coronis is said to be shot to death by Apollo, when his over-violent rayes, which are resembled to arrows, do wound the aire with a mortall pestilence. Æsculapius was also called the sonne of Apollo, in that an excellent Physitian: and those who were the inventors of such Arts were acknowledged for Gods, or to be descended from them, as indued with divine inspirations.*

ÆSCV-  
LAPIVS.

*Æsculapius is delivered to Chiron: begotten, as they faine by Saturne on Philyra in the likenesse of a horse; from whence he received his double proportion. A man abounding with wisdom and piety: skilfull in Astrology and Musique; and the first that found out the qualitie of hearbs; who after, for his knowledge in Chirurgery and light-handling of wounds, was called Chiron. He is said to be the sonne of Saturne and Philyra, that is of time and experience; which chiefly conduce to the perfection of that Art: and to have the shape of a horse from the navell downward, since the cures of Chirurgery extend not onely to men but to cattell. His daughter is called Ocyrrhoe; which is, swift-flowing, not onely in that born by the side of a swift River; but because Chirurgery by incision opens a passage for corrupt humors, which by their speedier flowing from their wound accelerate the cure.*

CHIRON.

*Ocyrrhoe neglects the practise of her Fathers Arts to dive into the secrets of Destiny: who prophesies thus of by-standing Æsculapius:*

OCYR-  
RHOE.

Health-giver to the World, grow infant, grow;  
To whom mortalitie so much shall owe.  
Fled Souls thou shalt restore to their aboads:  
And once, against the pleasure of the Gods,  
To doe the like thy Grandfires flames denie:  
And thou, begotten by a God, must die.  
Thou of a bloodlesse coarse a God shalt be:  
And nature twice shall be restor'd in thee.

*He is said to restore the dead to life, in regard of his miraculous cures, when no hope was left of recovery: in so much that Pluto, as they faine, complained to Jupiter, how he would, if not prevented, dispeople his kingdome: and therefore upon the rejoyning of the scattered limbs of Hippolytus, as too audacious a performance, was stroke dead by his lightning. But Physically, Æsculapius, a giver of health proceeding from the bountie of the Sun, and temperature of the aire, is often destroyed by pestilent inflammations, or Jupiter; falling out for the most part in the insalubrious seasons of the Spring and Autumne: when reviving, which is, purged from those infections, and assuming new vigor, he obtaineth a deitie. But the deification of Æsculapius should seeme to have been after the dayes of Homer, who maketh Pæon (the same with Apollo according to Macrobius) Physitian to the Gods, in the cure of Mars, then wounded by Diomed. He was fained to have been translated into Serpentarius; a Constellation consisting of 24 Starres. In the yeere 1605, and in the moneth of October, a new Starre of the first magnitude was discovered in his foot; which vanished again in February 1606.*

*Ocyrrhoe converts her prophesies to her father: said to be born immortall, in that knowledge is infinite, nor can by a mortall wit be had in perfection. That he should desire to die, out of the dolour of an incurable wound: which he after received in his foot, by the fall of one of Hercules arrows*

dipt



dipt in the blood of Hydra. Death is a happinesse above immortalitie, if the immortall be sensible of pain or sorrow: The Gods, by giving him leave to die, doe partly recompence his vertue; but fully, in placing him amongst the starres: now called Sagittarius, of the arrow he holds in his hand, as if newly extracted from his wound. And in that he was an adorer of the Gods, and a lover of goodnesse, an Altar of starres is placed before him, as a perpetuall monument of his religion and Pietie. By this the Ancient inferr'd, that the Good, though often exercised with afflictions, are never forsaken by God, who turns their sorrow into joy, and crowns them in the end with never ending glory. Ocyrrhoe concludes her prophesie with her own approaching misfortune: like the Prophet at the destruction of Jerusalem; who crying woe to the Citie, and then to himself, was slain with a quarry: She now repents those curious Arts, which had drawn the divine vengeance upon her; and in so doing is converted into a Mare; to deterre from such profane and interdicted sciences.

APOLLO A  
HEARDS-  
MAN.

Chiron in vain implores the assistance of Apollo; who then was banished heaven for a yeere, for killing the Cyclops who made the lightning which slew his sonne Phaeton, who liable to humane necessities, was inforced to keepe the cattell of Admetus King of Thessaly: or rather kept them for the love of his daughter, as is here insinuated. This Apollo (for many there were of that name, the actions of all likely attributed to one) was King of Arcadia, expelled by his subjects for his too severe government: who falling from a kingdome to a meane condition, was said to have been banished heaven. He flying to Admetus for succour, received from him the command of those people who dwelt about the river Amphrissus. And because all Kings were called anciently Pastors, he therefore was fained to have been his Heards-man. But rather incline we to the physcally sense of this fable; said to feed his cattell; in that the Sunne nourisheth not only cattell, but what ever else is by the earth produced; and therefore called by Homer the universall Pastor.

Mercuries  
theft.

Mercury is here introduced to steale away his oxen: which he did, according to Homer, the first day he was born.

Edictus in mane, citharam pulsavit eadem  
Luce, boves Phæbo celavit vespere raptos.  
Hym. Mer.

Born, in the morne upon the harp he plaid:  
At night from Phæbus his stolne steeres convoid.

Te boves olim nisi reddidisses  
Per dolum amotas, puerum minaci  
Voce dum terret, viduus pharetra,  
Risit Apollo.  
Hor. l. 1. ode 10.

And soone after his arrows:

While thee, O boy, he threatned fore,  
Vnlesse thou would'st his steeres restore:  
His quiver seene without a shaft  
Apollo laught.

He is said also to have stolne Vulcans tooles out of his shop, Venus girdle from her waist, Jupiters scepter, when yet a childe; and had stolne his lightning, but that he feared the burning of his fingers. This was devised, not only in that eloquence hath a bewitching power to deceive; but because those in whose horoscope Mercury predominates, are craftie, subtil, and theevish; that hot and dry Planet having such varietie of motions, and tergiversations: whereupon adored by Merchants, theeves and impostors. Nor wanted they a Goddesse to this cheating God.

Iane pater, clare, clare cum dixit Apollo:  
Labra movet, metuens audiri; pulchra La-  
verna  
Da mihi fallere, da justum sanctumq; videri:  
Noctem peccatis, et fraudibus obijce nubem.  
Hor. Epist. 16.

He, Father Ianus, bright Apollo praid:  
Then softly mutters, Faire Laverna, aid  
My stealths; May I just and religious shew:  
Night on my crimes, clouds on my cof'nage throw.

BATTUS.

Battus for a double reward betraying Mercury to himself was transformed into a Touch-stone, (signifying in the Latin, an appeacher) the meed of his avarice and perjury. By Battus our Ovid intends a foolish Poet of that name, redounding with vain and tedious repetitions, whereof he here giveth an example: the like of him being called Battologia.

Mercuries  
Caduceus.

Mercury flies from hence unto Athens, bearing his Caduceus in his hand: a rod wound about with a male and a female Serpent, who gently neere the top convert to each other; signifying the assurance of peace and concord; as the wings above the velocitie of the minde. It is said to assuage the rage of the Sea, in that contentions are appeased by the power of eloquence and the discreet negotiations of Embassadors. Of whose farther vertues thus Virgil.

—hac animas ille evocat Orco  
Pallentes, alias sub tristia Tartara mittit

With this, pale Souls from Erebus he calls,  
And others in sad Tartarus inthralls:

Procures,



Procures, and sleepe repels; shuts dying eyes.  
With this, through stormes, and labouring clouds he flies.

*Dat somnos, adimittit, & lumina morte resig-  
nat.  
Illa fretus agit ventos, & turbida tranat Nū-  
bila. Æn. l. 4.*

For Mercury taught that no man came into the World, or went out of it, without the divine appointment: and therefore was said to passe between Jupiter and Pluto; fetching Ghosts from the under-shadows, and carrying them thither. So in that dreames were held to be inspired from above, and calling that divine inspiration Mercury (the messenger between God and man) they attributed this vertue to his rod, of producing and expelling them.

Mercury is in love with Herse, solicites her sister Aglauros for access: she demands a masse of Gold, and will be paid before hand; wherein as craftie as covetous: well knowing that ill deeds, when done, are seldome rewarded. Covetousnesse is unsatiable as the grave; without shame, respect, or naturall affections. But Pallas divers her by Envy, a more Serpentine vice. Her Cave in the bottome of a deepe Dale; to shew how she dwells in base and abject Spirits, but never in the high and heroicall. This her habitation is repleat with unactive cold, and a grosse humiditie. For such, as Physitians observe, is the blood of the Envious; the cause of that palenesse and macilency in their looks and constitutions. It is not lawfull for Pallas to enter her Cave; that is, for Vertue to commixe with Envy: although Envy be alwaies a follower of Vertue. She forceth her doore with her Lance, nor intreats but commands her; as a vassall, and the executioner of the Divine vengeance. Envy is here said to pursue her with a wicked eye; for it was the opinion of most of the Ancient that the eyes of the envious doe not seldome fascinate, by emitting malignant and virulent spirits, which infect the spirits of another; of greatest force when the cast of the eye is oblique, as formerly insinuated by our Author: and then most dangerous when they glance at such as are full of joy, and in the height of their glory; whose spirits come forth into the outward parts, and receive the percussio at a neerer distance: in so much as it hath been observed, that they, when the triumphs were ended, have been ill disposed for many dayes after. But the nature of Envy, her forme, and effects, are here so painted to the life, as nothing can be added to her character. Aglauros infected with this poyson, proves ingratefull both to the God and her sister, the unseparable symptome of that disease; and afflicts her selfe by comparison: who interposing what her selfe dispaired of, is turned into a speckled stone; the one presenting the staines of her minde, and the other her impudence. And it is a sad truth, that the advancement of a sister or a brother above one another either in love or fortune, is more envied then a strangers; and often produces cruell effects, especially if rivals. Cardinal Hippolito d'Este, pull'd out the eyes of his brother Julio, because their sweetnesse pleased too much the eyes of his Mistresse: and how sisters have made one another away upon the like occasion, is frequent in story. Now perhaps the body of Aglauros found stiffe with death, and freckled with poyson, wherewith she desperately ended her tormenting envy, might give invention to this fable of her transformation. Apelles, the first that presented passions in picture, which since is grown to so great perfection, expressed in this manner those concomitant vices. On a tribunall sate a man with the eares of an Asse, who beckned to approaching Calumnie: besides him two attending bagges, Suspicion, and Ignorance. The figure of Calumnie seemed full of hast; and although neatly trickt, yet with such a looke and gesture as expressed the wrath and rancor of her bosome. In her left hand she held a flaming fire-brand; and haled a youth with the right by the haire, lifting up his hands unto heaven, and calling, as it were, on the Gods to beare witnesse of his innocency. Before, her usher Envy, of an ugly feature and pale complexion; sharp of sight, and so meagre, as if worne to the bone with a long consumption: behinde her waited Deceit and Treachery. Then followed Repentance in mourning attire, looking over her shoulder with an ashamed aspect, and eyes full of teares, on revealed Truth, the conclusion of the worke, which represented his forepassed troubles.

Mercury from hence ascending into heaven, is forthwith imployed by Jupiter as his faithfull Messenger: so not only called, in that elocution (which is Mercury) reveales the pleasure of God unto man, but also for that divine knowledge infused from above, which is the rule and direction of our sober actions.

But what a sensuall God have we here? How un-majesticall is majesty where love hath a footing?

The power from whom what ere hath being springs,  
That King of Gods who three-forkt lightning flings;  
Whose nod the worlds unfixt foundation shakes;  
The figure of a sensuall Bull now takes.

The Gods themselves at once cannot love and be wise. Love like an inchanter deludes the eye of the minde

AGLAU-  
ROS.

EUROPA.



*minde with false apparitions : making that seeme noble , delightfull and profitable ; which is full of dishonour, affliction and ruine.*

— This subjects their wills,  
 Even to affect their woes ; the worst of ill.  
 Whose faithlesse eyes, suborn'd by false desire,  
 Vnto their hearts convey the cherisht fire ;  
 Which blindly creeps through every vein, and dries  
 The fluent blood, whence grosser vapours rise,  
 Which sad the soul with fearefull phantasies :  
 Then melancholy by adustion grows  
 To Madnesse, and doth all their powers depose.  
 Their thoughts are still abroad : those hale along  
 The captiv'd Soul ; with it the Spirits throng.  
 Thoughts absence, cause distraction, and unrest ;  
 The Souls, debilitie, faint life opprest ;  
 The Spirits, sighs, frights, trepidations, teares.  
 O living death ! more then infernall feares !  
 Who in themselves, nor the beloved dwell ;  
 Are no where, and yet every where in Hell.  
 Nor can they so great miseries conceale,  
 Whose guiltie flames betraying signes reveale :  
 How pale they look, how wither'd, how forlorn :  
 Their bodies almost into shadows worn :  
 While their bewicht intentions, busied still  
 On the affected, doe their stomachs chill ;  
 Their veines supply'd with little, and bad blood,  
 Extracted from the half-concocted food.  
 Observe but how their colours come and go ;  
 Their faltring tongues, their tossings to and fro ;  
 Their smotherd sighs, their tedious complaints ;  
 Blasphemous praises, rages, shamelesse vants,  
 Suspitions, cravings, levities ; all these  
 The symptomes be of that unchast disease.  
 Who common Curtizans not seldome make  
 The objects of their sensuall loves, and take  
 Commandments from their eyes, with forfeiture  
 Of better fame : and what they hate, indure.  
 Who to the humors of the prostitute  
 Their language, habits, and behaviours sute ;  
 The slavish agents of their darker ends : ( friends,  
 Neglecting heaven, themselves, their substance,  
 All laws, all dues ; and born with every tide  
 Of passion, wander as their errors guide. &c.

*And behold our Iupiter becomes a beast to obtaine his bestiall desires : of whom the wittie Martial;*

Father of Gods, this shape of Bull then thou  
 Should'st have assum'd, when Iō was a Cow.

*Mutari melius tauro, pater optime divum,  
 Tunc poterās, Io cum tibi vacca fuit.  
 Mart. l. 14. ep. 180.*

*Who carries his rape on his back through the foming surges : which forth with ( as they fable ) were composed, and the face of the Sea as smooth as a Virgins. The windes were rather spectators then actors. A thousand Cupids flew by, and often dipt their feet in the water, bright tapers ; and singing Iō Hymen. The Nereides, halfe naked, on the backs of Dolphins, scoured along, with joyfull acclamations. The monsters of the Deepe deposd their terrors, and danced about them. Neptune ascending his Chariot, with pleasant Amphitrite, as the master of the solemnitie, drove before, and made way*



way as it were for his labouring brother. Venus was drawn on a shell by two Tritons, who strewed the Bride with all sorts of flowres. This triumph continued to their arrivall in Creet: when Jupiter (the Bull no more scene) led Europa by the hand (now blushing and hanging the head, as well perceiving to what end she was brought thither) into the Cave of Dicte. Who for such pranks as these is thus rayled at by Momus, the Buffone of the Gods: Thou, *ô Jupiter*, art the originall cause of our vices, and of the adulterating of our Senate, with such a multitude of Bastards: while thou forsakest thy heaven, and in a borrowed shape committest with mortals. Insomuch as we not a little feare that when thou art a Bull, one or other will sacrifice thee: or when a golden showre, that some Gold-smith should melt thee, and for our *Jupiter* return us an Eare-ring or a Bracelet. But to separate the history from the fable. The Cretans in revenge of the rape of *Io*, stolne before from Greece by the Phoenicians, sailed to Phoenicia, who surprizing Europa, the daughter of Agenor, at Sarepta, a Village between Sydon and Tyrus, bore her away with them: and because the figure of a Bull was carved on the prow of the ship (or as others report, in that *Tauros* of Gnosus was their Captain) it was fained that Jupiter stole her away in that likeness: the Sydonians stamping the same on their Coine, either in flattery to their King, or to comfort him. By Jupiter she had Minos, Radamanthus, and Sarpedon, according to Herodotus and others: although Homer make the latter to be his sonne by Laodamia the daughter of Bellerophon. Of her name our part of the world was called Europa. By this it appeares that Jupiter was a mortall man, and none of the chastest, though eminent in other vertues: withall exceeding ambitious, and affecting divine honours. For where-soever he extended his conquests, or contracted friendship with Princes, he commanded Temples to be built by the one, and perswaded the other to erect them in memoriall of their amitie; which carried his name, and wherein, either out of observance or affection, they celebrated his memory with yearely solemnities. It is recorded that for many yeares he reigned in Olympus: to whom from all parts they resorted for justice, being renowned for his equitie; and communicated such new inventions of theirs as were beneficiall to the life of man, which he had the honour to publish. And because the word Olympus is ambiguous, being a name of Heaven as well as of that Mountain; it was fained by the Poets, that he had the command of the celestiall Empire. So in regard of the height thereof, whose aspiring summit was crowned with his altar, it grew into a custome to sacrifice unto the chiefe of the Gods on the tops of mountains (or perhaps in that neerer heaven, and more remote from worldly affaires) imitated by the Jews in their idolatrous High-places. Now Jupiter, dividing his Empire among his friends and kinsfolke; having setled good laws, brought men to civilitie, and provided for their plentie; purchasing thereby an immortall praise, and leaving to his an eternall monument; retired in his old age into Creet; where he dyed, and was with all magnificency and rites of funerall intombed by his Sonnes in the Citie of Gnosus, with this short inscription on his Sepulcher. Jupiter the Sonne of Saturne. After for the greatnesse of his actions and exemplary justice deified by posteritie, whereof in his life he had laid the foundation.















## OVIDS

## METAMORPHOSIS

## The third Booke.

## THE ARGUMENT.

**A**rm'd troops from Dragons late-sown teeth arise.  
By his own Hounds the Hart Actæon dies.

Juno a Beldame. Semele doth frie  
In wisht embraces. Bacchus from Joves thigh  
Takes second birth. The wise Tiresias twice  
Doth change his sex. Scorn'd Eccho pines t' a voice:  
Self-lov'd Narcissus to a Daffadill.  
Bacchus, a Boy. The Tyrrhen's ship stands still,  
With Ivy mor'd. Strange shapes the Saylers fright:  
Who Dolphines turn, and still in ships delight.

**A**nd now the God, arriving with his Rape  
At sacred Creet, resumes his heavenly shape.  
The King, <sup>a</sup> his sonne to seek his daughter sent,  
Fore-doomed to perpetuall banishment,  
Except his fortune to his wish succeed:  
How pious, and how impious in one deed!  
Earth wandred-through (*Ioves* thefts who can exquire?)  
He shuns his Countrey, and his Fathers ire:  
VVith *Phœbus* Oracle consults, to know  
VVhat Land the Fates intended to bestow.  
VVho, thus: In desert fields observe a Cow,  
Yet never yoakt, nor servile to the plow:  
Follow her slow conduct: and where she shall  
Repose, there build: the place <sup>b</sup> *Bœotia* call.

Scarce *Cadmus* from <sup>c</sup> *Castalian* Cave descended,  
VVhen he a Heifer saw, by no man tended,  
Her neck ungall'd with groaning servitude.  
The God ador'd, he foot by foot persw'd.  
<sup>d</sup> *Cephisus* flood, and <sup>e</sup> *Panope* now past,  
She made a stand; to heaven her fore-head cast,  
VVith loftie horns most exquisitely faire;  
Then, with repeated lowings fill'd the ayre:  
Looks back upon the company she led;  
And, kneeling, makes the tender grasse her bed.  
<sup>f</sup> Thanks-giving *Cadmus* kist the unknown ground;  
The stranger fields and hills saluting round.  
About to sacrifice to heaven's high King,  
He sends for water from the living Spring.

A VWood there was, which never Axe did hew:  
In it, a Cave where Reeds and Osiers grew,  
Roof't with a rugged Arch by Nature wrought;  
VVith pregnant waters plentifully fraught.  
The lurking Snake of *Mars* this Hold possesst;  
Bright scal'd, and shining with a golden crest;  
His bulk with poyson swolne; fire-red his eyes:  
Three darting tongues, three ranks of teeth comprise.

This fatall VVell th' unlucky *Tyrians* found;  
VVho with their down-let Pitcher, rays'd a found.  
VVith that, the Serpent his blew head extends;  
And suffering ayre with horrid hisses rends.  
The water from them fell: their colour fled:  
VVho all, astonisht, shook with sudden dread.  
He wreaths his scaly folds into a heape;  
And fetcht a compasse with a mightie leape:  
Then, bolt-upright his monstrous length displaies  
More then halfe way; and all the VVoods survaies.  
VVhose body, when all seene, no lesse appears,  
<sup>h</sup> Then that, which parts the two Coelestiall Beares.  
VVhether the *Tyrians* sought to fight, or flie,  
Or whether they through feare could neither trie;  
Some crasht he 'twixt his jaws; some clasp't to death;  
Some kills with poyson; others with his breath.

And now the Sunne the shortest shadows made;  
Then, *Cadmus*, wondring why his servants staid;  
Their foot-steps trac't. A hide the Heroe wore,  
VVhich late he from a slaughtred Lion tore:  
His Armes a dart, a bright Steele-pointed Speare;  
And such a minde as could not stoope to feare.  
VVhen he the VWood had entred, and there view'd  
The bodies of the slain with blood imbrew'd;  
The insulting Victor quenching his dire thirst  
And their suckt wounds; he sigh't, as heart would burst:  
Then said, I will revenge, ô faithfull Mates,  
Your murders, or accompany your Fates.  
VVith that he listeth up a mightie stone,  
VVhich with a more then manly force was throwne.  
VVhat would have batter'd down the strongest wall,  
And shivered towres, doth give no wound at all.  
The hardnesse of his skin, and scales that grow  
Vpon his armed back, repulse the blow.  
And yet that strong defence could not so well  
The vigour of his thrilling Dart repell;

I 2

VVhich

<sup>a</sup> *Cadmus*<sup>CADMVS</sup><sup>b</sup> *Bœotia* was the name of the Countrey, but Thebes of the Citie which was built by *Cadmus*: either of them in their severall languages signifying an Oxe.<sup>c</sup> A Cave in *Parnassus* where *Apollo* gave Oracles, adjoyning to the Fountain.<sup>d</sup> A River of *Bœotia*.<sup>e</sup> A Citie of *Phocis*.<sup>f</sup> The Ancient supposed that every countrey and particular place had their tutelar Genius; which they accustomed to worship at their entrance and departure.  
<sup>g</sup> See the Comment.<sup>h</sup> Extending towards the South from the North with many flexures like a mightie River; consisting of 31 Stars.



a Poysonous:  
such as the  
water of that  
infernal Ri-  
ver; or of  
Stryx the Ar-  
cadian foun-  
tain, which  
nothing  
could con-  
tain but the  
hoofe of an  
Asse.

b Cadmus the  
sonne of A-  
genor.

c Being both  
the Goddesse  
of wisdom  
and valour:  
by which  
men are in-  
abled to sub-  
due all diffi-  
culties.

Which through his winding back a passage rends:  
There sticks: the Steele into his guts descends.  
Rabid with anguish, he retorts his look  
Vpon the wound; and then the javelin took  
Between his teeth; it every way doth winde:  
At length, tugg'd out, yet leaves the head behinde.  
His rage increast with his augmenting paines:  
And his thick-panting throat swells with full veines.  
A cold white froth surrounds his poy's nous jaws:  
On thundring Earth his trayling scales he draws:  
Who from his black and <sup>a</sup> Strygian maw eject's  
A blasting breath, which all the ayre infect's.  
His body, now he circularly bends;  
Forth-with into a monstrous length extends:  
Then rusheth on, like showr-incens'd Floods;  
And with his brest ore-bears the obvious Woods.  
The Prince gave way; who with the Lion's spoyle  
Sustain'd th' assault; and forc't a quick recoile,  
His Lance fixt in his jaws. What could not feele,  
He madly wounds; and bites the biting Steele.  
Th' invenom'd gore, which from his palate bled,  
Converts the grasse into a duskie red:  
Yet, slight the hurt, in that the Snake with-drew;  
And so, by yeelding, did the force subdue.  
Till <sup>b</sup> Agenorides the Steele imbrow'd  
In his wide throat, and still his thrust pursu'd;  
Vntill an Oake his back-retrait with-stood:  
There, he his neck transfixt: with it, the Wood.  
The tree bends with a burden so unknown;  
And, lashed by the Serpents taile, doth grone.  
While he surviv'd the hugeness of his foe,  
This voice he heard, (from whence he did not know)  
Why is that Serpent so admir'd by thee?  
*Agenor's* sonne, a Serpent thou shalt be.  
He speechlesse grew: pale feare repell'd his blood;  
And now uncurled haire like bristles stood.  
Behold! <sup>c</sup> mans Fautresse, *Pallas* (from the sky  
Descending to his needfull aid) stood by:  
Who bade him in the turn'd-up furrows throw  
The Serpents teeth; that future men might grow.  
He, as commanded, plow'd the patient Earth:  
And therein sow'd the seeds of humane birth.  
Lo (past beliefe!) the Clods began to move:  
And tops of Lances first appear'd above:  
Then, Helmets, nodding with their plumed Crests;  
Forth-with, refulgent Pouldrons, plated Brests;  
Hands, with offensive weapons charg'd, infew:  
And Target-bearing troops of Men up-grew.  
So in our Theater's solemnities,  
When they the Arras raise, the Figures rise:  
Afore the rest, their faces first appeare;  
By little and by little then they reare  
Their bodies, with a measure keeping hand,  
Vntill their feet upon the border stand.  
Bold *Cadmus*, though much daunted at the sight  
Of such an Host, addrest him to the fight.  
Forbeare (a new-born Souldier cry'd) t' ingage  
Thy better fortune in our civill rage!  
With that, he on his Earth-bred brother flew:  
At whom, a deadly dart another threw.  
Nor he that kill'd him, long survives his death;  
But, through wide wounds expires his infant breath.  
Slaughter, with equall fury, runs through all:  
And by uncivill civill blows they fall.

The new-sprung Youth, who hardly life posselt,  
Now panting, kick their Mother's bloody brest.  
But five surviv'd: of whom, *Echion* one;  
His Armes to Earth by *Pallas* counsell throwne,  
He craves the love he offers. All accord  
As Brothers should: and what they take, afford.  
*Sidonian Cadmus* these assist, to build  
His loftie walls; the Oracle fulfill'd.

Now flourish *Thebes*: now did thy exile prove  
In shew a blessing; <sup>d</sup> those that rule in love  
And warre, thy Nuptials with their daughter grace:  
By such a Wife to have so faire a race;  
So many sonnes and daughters; nephews too  
(The pledges of their peacefull beds) insue;  
And they now grown to excellence and powre.  
But, Man must censur'd be by his last houre:  
Whom truly we can never happy call,  
Afore his death, and closing funerall.

In this thy every way so prosperous state,  
Thy first mishap sprung from thy <sup>e</sup> Nephew's fate:  
Whose brows unnaturall branches ill adorn;  
By his ungratefull dogs in pieces torn.  
Yet fortune did offend in him; not he:  
For, what offence may in an error be?  
With purple blood, slain Deare the Hills imbrow:  
And now high Noone the shades of things withdrew;  
While East and West the equall Sunne partake:  
Thus, then, <sup>f</sup> *Hyantius* to his Partners spake,  
That trod the Mazes of the pathlesse Wood:  
My Friends our nets, and javelins reake with blood:  
Enough hath been the fortune of this day:  
To morrow, when *Aurora* shall display  
Her rosie cheeks, we may our sports renew.  
Now, *Phœbus*, with inflaming eye doth view  
The crannied Earth: here let our labour end:  
Take up your toyles. They gladly condescend.  
A Vale there was with Pines and Cypresse crown'd,  
*Gargaphie* call'd; for *Diana's* love renown'd.  
A shade Cave posselt the inward part,  
Not wrought by hands; there Nature witty Art  
Did counterfeite: a native Arch she drew,  
With Pumice and light Tofusses, that grew.  
A bubbling <sup>g</sup> Spring, with streames as cleere as glasse,  
Ran chiding by, inclos'd with matted grasse.  
The weary Huntresse usually here laves  
Her Virgin lims, more pure then those pure waves.  
And now her Bow, her Iav'ling, and her Quiver;  
Doth to a Nymph, one of her Squires, deliver:  
Her light impoverisht Robes another held:  
Her buskins two untie. <sup>h</sup> The better skild  
*Ismerian Crocale*, her long haire wound  
In pleited-wreathes: yet was her own unbound.  
Neat *Huyle*, *Niphe*, *Rhanis*, *Psecas* (still  
Imploy'd) and *Phiale* the Lavers fill.  
While here <sup>i</sup> *Titania* bath'd (as was her guise)  
Lo *Cadmus* Nephew, tyr'd with exercise,  
And wandering through the Woods, approacht this  
With fatall steps: so Destiny him drove! (Grove  
Entring the Cave with skipping Springs bedew'd:  
The Nymphs, all naked, when a man they view'd,  
Clapt their resounding brests, and fild the Wood  
VVith sudden shrieks: like Ivory pales they stood  
About their Goddesse: but she, farre more tall,  
By head and shoulders over-tops them all.

d Cadmus  
married Her-  
mione the  
daughter of  
Mars and  
Venus.

e Actæon,  
the  
sonne of A-  
risteus by his  
daughter  
Antiope.

f Alpheus, of  
the Hyantes,  
a people of  
Boeotia.

g Pausanias  
mentions  
this foun-  
tain; stopp'd  
up by Mar-  
donius in the  
Persian  
warre, and a  
little after  
restored by  
the Plataen-  
ses.  
h See the  
Comment.

i Diana of  
her Grand-  
mother Ti-  
tea.

Such



Such as that colour, which the Clouds adorns,  
 Shot by the Sun-beam's; or the roſie Morn's:  
 Such ſuſht in *Dians* cheeks, being naked tane.  
 And though inviron'd by her Virgin traine,  
 She ſide-long turnes, looks back, and wilht her bow:  
 Yet, what ſhe had, ſhe in his face did throw.  
 With vengefull Waters ſprinkled; to her rage  
 Theſe words ſhe addes, which future Fate preſage:  
 Now, tell how thou haſt ſeene me diſarray'd;  
 Tell if thou canſt: I give thee leave. This ſaid,  
 She to his neck and eares new length imparts;  
 This Brow th' antlers of long-living Harts:  
 His legges and feete with arms and hands ſupply'd;  
 And cloth'd his body in a ſpotted hide.  
 To this, feare added. <sup>a</sup> *Autonoëus* flies,  
 And wonders at the ſwiftnesse of his thighes.  
 But, when his looks he in the River view'd,  
 He would have cry'd, Woe's me! no words inſew'd:  
 His words were grones. He frets, with galling teares,  
 Checks not his owne; yet his owne minde he beares.  
 What ſhould he doe? goe home? or in the Wood  
 For ever lurke? Feare, this; ſhame that withſtood.  
 While thus he doubts, his Dogges their Maſter view:  
<sup>b</sup> *Black-foot* and *Tracer*, opening firſt, purſew:  
*Sure Tracer*, *Gnoſſus*; *Black-foot*, *Spartabare*.  
 Then all fell in, more ſwift then forced Ayre:  
*Spie*, *Ravener*, *Clime-cliffe*; theſe *Arcadia* bred:  
*Strong Fawn-bane*, *Whirlewinde*, eager *Follow-dread*;  
*Hunter*, for ſent; for ſpeed, *Flight* went before;  
*Fierce Salvage*, lately ganch'd by a Bore;  
*Greeedy*, with her two whelpes; grim *Wolf-got Ranger*;  
*Stout Shepherd*: late preſerving flocks from danger;  
*Gaunt Catch*, whoſe race from *Sicyonia* came;  
*Patch*, *Courſer*, *Blab*, raiſt *Tyger* never tame;  
*Blanch*, *Mourner*, *Royſter*, *Wolfe* ſurpaſſing ſtrong;  
 And *Tempeſt*, able to continue long:  
*Swift*, with his brother *Churle*, a *Cyprian* hound;  
*Bold Snatch*; whoſe ſable brows a white ſtar crown'd;  
*Cole*, ſhag-hair'd *Rug*, and *Light-foot* wondrous fleet,  
 Bred of a *Spartan* Bitch, his Sire of *Creet*:  
*White-tooth*, and *Ring-wood* (others not to expreſſe.)  
 O're Rocks, o're Craggs, o're Cliffs that want acceſſe,  
 Through ſtraitned waies, and where there was no way  
 The well-mouth'd hounds purſue the princely prey.  
 Where oft he went to follow, now he flies;  
 Flies from his family! in thought he cries,  
 I am *Acteon*; ſervants, know your Lord!  
 Thoughts wanted words. High ſkies the noyſe record.  
 Firſt, *Collier* pincht him by the haunch: in ſlung  
 Fierce *Kill-deare*; *Hill-bred* on his ſhoulder hung.  
 Theſe came forth laſt; but croſt a nearer way  
 A-thwart the hills. While thus their Lord they ſtay,  
 In ruſh the reſt; who gripe him with their phangs.  
 Now is no roome for wounds. Groanes ſpeak his pang,  
 Though not with humane voice, unlike a Hart:  
 In whoſe laments the knowne Rocks beare a part.  
 Pitcht on his knees, like one who pittie craves,  
 His ſilent looks, in ſtead of Armes, he waves.  
 With uſuall ſhouts their Dogs the Hunters cheare;  
 And ſeek, and call *Acteon*. He (too neare!)  
 Made anſwer by mute motions, blam'd of all  
 For being abſent at his preſent fall.  
 Preſent he was, that abſent would have beene;  
 Nor would his cruell hounds have felt, but ſeene.

Their ſnowts they in his body bathe; and teare  
 Their Maſter in the figure of a Deare:  
 Nor, till a thouſand wounds had life diſſeis'd,  
 Could quiver-bearing *Dian* be appeas'd.  
 'Twas cenſur'd variously: for, many thought  
 The puniſhment farre greater then the fault.  
 Others ſo ſowre a chaſtitie commend,  
 As worthy her: and both, their parts defend.  
<sup>c</sup> *Iove's* wife not ſo much blam'd or prais'd the deed;  
 As ſhe rejoyceth at the wounds that bleed  
 In *Cadmus* Family; who keeps in minde  
*Europa's* rape, and hateth all the kinde.  
 Now new occaſions freſh diſpleaſure move:  
 For *Semele* was great with childe by *Iove*.  
 Then, thus ſhe ſcolds: O, what amends ſucceeds  
 Our loſt complaints! I now will fall to deeds.  
 If we be more then titularly great;  
 If we a Scepter ſway; if heaven our ſeat;  
 If *Iove's* fear'd Wife and Siſter (certainly,  
 His Siſter) torment ſhall the Whore deſtroy.  
 Yet, with that theft perhaps ſhe was content,  
 And quickly might the injury repent:  
 But, ſhe conceives, to aggravate the blame,  
 And by her Belly doth her crime proclaim.  
 Who would by *Iupiter* a Mother prove,  
 Which, <sup>d</sup> hardly once, hath hapned to our love:  
 So confident is beauty! Yet ſhall ſhe  
 Faile in that hope: nor let me *Iuno* be,  
 Unleſſe, by her owne *Iove* deſtroy'd, ſhe make  
 A ſwift deſcent unto the <sup>e</sup> *Stygian* Lake.

She quits her throne, and in a yellow clowd  
 Approach't the Palace; nor diſmiſt that ſhrowd,  
 Till ſhe had wrinkled her ſmooth ſkin, and made:  
 Her head all gray: while creeping feete convey'd  
 Her crook'd lims; her voyce ſmall, weak, and hoarſe;  
 Like *Beroe* of *Epidauræ*, her Nurſe.  
 Long talking; at the mention of *Ioves* name,  
 She ſigh't, and ſaid; Pray heaven, he prove the ſame!  
 Yet much I feare: <sup>f</sup> for many oft beguile  
 With that pretext, and chaſteſt beds deſile.  
 Though *Iove*; that's not enough. Give he a ſigne  
 Of his affection, if he be divine.  
 Such, and ſo mighty, as when pleaſure warmes  
 His melting boſome, in high *Iuno's* armes;  
 With thee, ſuch and ſo mighty, let him lie,  
 Deckt with the enſignes of his deitie,  
 Thus ſhe advis'd the unſuſpecting Dame;  
 Who begs of *Iove* a boone without a name.  
 To whom the God: Choofe, and thy choyce poſſeſſe;  
 Yet, that thy diffidencie may be leſſe,  
 Witneſſe <sup>h</sup> that Powre, who through obſcure aboads  
 Spreads his dull ſtreams: the feare, and God of Gods.  
 Pleas'd with her harme, of too much powre to move!  
 That now muſt periſh by obſequious love:  
 Such be to me, ſhe ſaid, as when the Invites  
 Of *Iuno* ſummon you to *Venus* Rites.  
 Her mouth he ſought to ſtop: but, now that breath  
 Was mixt with ayre which ſentenced her death.  
 Then fetcht a ſigh, as if his breſt would teare  
 (For, ſhe might not unwiſh, nor he unſweare)  
 And ſadly mounts the ſkie; who with him took  
 The Clouds, that imitate his mournfull look;  
 Thick ſhowrs and tempeſts adding to the ſame,  
 Lowd thunder and inevitable flame.

c *Iuno*.

SEMELE.

d Spoken perhaps in regard of the paucity of her children: for *Iuno* bare *Vulcan*, *Mars*, *Lucina*, and *Hebe*, unto *Iupiter*.  
 e The aboads of the dead.

f For it was held for no diſhonour, but a high reputation, to be imbraced by a God: under which pretext a *Romane* Lady was abuſed in the reigne of *Tiberius*.

g Lightning and Thunder.

h *Styx*.

Whofe

a *Acteon* the ſonne of *Autonoë*.

b The tranſpoſition of theſe names in divers places to ſute with the numbers have cauſed ſome to taxe their interpretations.



a Typhous.

b Vulcan's  
Smiths : See  
the com-  
ment.c Semeles  
sister.  
d Nymph of  
Nyssa. the  
top of the  
mountaine  
Cytheron in  
Beotia.  
TIRESIASNARCIS-  
SUS AND  
ECCHO.  
e The moun-  
tainous part  
of Beotia;  
and taken  
for the  
whole coun-  
try.  
f In that a  
sea-Nymph,  
the daughter  
of Oceanus  
and Terhyr.

g Echo.

Whose rigor yet he striveth to subdew :  
Not armed with that fire which overthrew  
a The hundred-handed Giant ; 'twas too wilde :  
There is another lightning, far more milde,  
By b Cyclops forged with lesse flame and ire :  
Which deathlesse Gods do call the second fire.  
This, to her Fathers house, he with him took :  
But (ah ! ) a mortall body could not brook  
Æthereall tumults. Her successe she mournes ;  
And in those so desir'd imbracements burnes.

Th' unperfect Babe, which in her wombe did lie,  
Was ta'ne by Iove, and sew'd into his thigh,  
His Mother's time accomplishing : Whom first,  
By stealth, his carefull c Aunt, kinde Ino, nurst :  
Then, given to the d Nyseides, and bred  
In secret Caves, with milke and hony fed.

While this on earth befell by Fates decree  
(The twice-borne Bacchus now from danger free)  
Iove, waighty cares expelling from his brest  
With flowing Nectar, and dispos'd to jest  
With well-pleas'd Ino, said : In Venus deeds,  
The Femal's pleasure farre the Male's exceeds.  
This she denies ; Tiresias must decide  
The difference, who both delights hath try'd.  
For, two ingendring Serpents once he found,  
And with a stroke their slimy twists unbound ;  
Who straight a Woman of a Man became :  
Seven Autumns past, he in the eighth the same  
Re-finding, said. If such your power so strange,  
That they who strike you must their nature change ;  
Once more I'll trie. Then, struck, away they ran :  
And of a Woman he became a Man.

He, chosen Vmpire of this sportfull strife,  
Iove's words confirm'd. This vext his froward wife,  
More then the matter crav'd. To wreak her spite,  
His eyes she muffled in eternall night.  
Th' omnipotent (since no God may undoe  
Anothers deed) with Fates which should insue  
Inform'd his intellect ; and did supply  
His body's eyesight, with his mindes cleere eye.

He giving sure replies to such as came,  
Through all th' e Aonian City's stretcht his fame.  
First f blew Liriope sad triall made  
How that was but too true which he had saide :  
Whom in times past Cephisus flood imbrac't  
Within his winding streames : and forc't the chaste.  
The lovely Nymph (who not unfruitfull prov'd)  
Brought forth a boy, even then to be belov'd,  
Narcissus nam'd. Enquiring if old age  
Should crowne his Youth ; He, in obscure presage,  
Made this reply : Except himselfe he know.  
Long, they no credit on his words bestow :  
Yet did the event the prophecie approve,  
In his strange ruine and new kinde of love.  
Now, he to fiteene added had a yeare :  
Now in his looks both boy and man appeare.  
Many a love-sick Youth did him desire ;  
And many a Maid his beauty set on fire :  
Yet, in his tender age his pride was such,  
That neither youth nor Mayden might him touch.

g The vocall Nymph, this lovely Boy did spy  
(She could not proffer speech, nor not reply)  
When busie in pursuit of salvage spoyles,  
He drave the Deere into his corded toyles.

Eccho was then a body, not a Voyce :  
Yet then, as now, of words she wanted choyce ;  
But onely could reiterate the close  
Of every speech. This Ino did impose.  
For, often when she might have taken Iove,  
Compressing there the Nymphs, who weakely strove ;  
Her long discourses made the Goddesse stay,  
Vntill the Nymphs had time to runne away.  
Which when perceiv'd ; she said, For this abuse  
Thy tongue henceforth shall be of little use.  
Those threats are deeds : She yet ingeminates  
The last of sounds, and what she hears relates.

Narcissus seene, intending thus the chace ;  
She forth-with glowes, and with a noyfelesse pace  
His steps pursues ; the more she did pursue,  
More hot (as neerer to her fire) she grew :  
And might be likened to a sulph'rous match ;  
Which instantly th' approached flame doth catch.  
How oft would shee have woo'd him with sweete  
But, Nature no such liberty affords : (words !  
Begin she could not, yet full readily  
To his expected speech she would reply.

The Boy, from his companions parted, said ;  
Is any nigh ? I, Eccho answer made.  
He, round about him gazed (much appall'd)  
And cry'd out, Come. She him, who called, call'd.  
Then looking back ; and seeing none appear'd,  
Why shun'st thou me ? The selfe-same voyce he heard,  
Deceived by the Image of his words ;  
Then let us joyne, said he : no sound accords  
More to her wish : her faculties combine  
In deare consent ; who answer'd, Let us ioyne !  
Flattering herselfe, out of the woods she sprung ;  
And would about his struggling neck have hung.  
Thrust back ; he said, Life shall this breast forsake,  
Ere thou, light Nymph, on me thy pleasure take.  
On me thy pleasure take, the Nymph replies  
To that disdainfull Boy, who from her flies.  
Despis'd ; the wood her sad retreat receives :  
Who covers her ashamed face with leaves ;  
And sculks in desert caves. Love still posselt  
Her soule ; through griefe of her repulse, increast.  
Her wretched body pines with sleepleesse care :  
Her skinne contracts : her blood converts to ayre.  
Nothing was left her now but voyce and bones :  
The voyce remains ; the other turne to stones.  
Conceal'd in Woods, in Mountains never found,  
Yet heard in all : and all is but h a Sound.

Thus her, thus other Nymphs, in mountains born,  
And sedgy brooks, the Boy had kild with scorn.  
Thus many a Youth he had afore deceiv'd :  
When one thus praid, with hands to heav'n upheav'd ;  
So may he love himselfe, and so despaire !  
i Rhamnusia condescends to his just pray'r.

A Spring there was, whose silver Waters were  
As smooth as any mirror, nor lesse cleare :  
Which neither Heard-men, tame, nor salvage Beast,  
Nor wandring Fowle, nor scattered leaves molest ;  
Girt round with grasse, by neighbouring moysture fed,  
And Woods, against the Sunnes invasion spread.  
He, tyr'd with heat and hunting, with the Place  
And Spring delighted, lyes upon his face.  
Quenching his thirst, anotheir thirst doth rise ;  
Rays'd by the forme which in that glasse he spies.

h So Eccho  
signifies.i Nemesis ;  
of the City  
Rhamnus in  
Attica,  
where she  
had her tem-  
ple. The  
Goddesse of  
indignation.  
See the com-  
ment.

The



The hope of nothing doth his powers invade :  
And for a body he mistakes a shade.

Himselfe; himselfe distracts : who pores thereon  
So fixedly; as if of <sup>a</sup> *Parian* stone.

Beholds his eyes; two starres ! his dangling haire

Which with unshorne *Apollo's* might compare !

His fingers worthy *Bacchus* ! his smooth chin !

His Ivory neck ! his heavenly face ! where-in

The <sup>b</sup> linked Deities their graces fix !

Where Roses with unsullied Lillies mix !

Admireth all ; for which; to be admir'd :

And unconsiderately himselfe desir'd.

The praises, which he gives; his beauty claym'd.

Who seeks, is sought : th' Inflamer is inflam'd.

How often would he kisse the flattering spring !

How oft with downe-thrust armes fought he to cling

About that loved neck ! Those cou'ning lips

Delude his hopes ; and from himselfe he slips.

Not knowing what, with what he fees he fries :

And th' error that deceives, incites his eyes.

O Foole ! that striv'st to catch a flying shade !

Thou seek'st what's no-where : Turne aside; 'twill fade.

Thy formes reflection doth thy sight delude :

Which is with nothing of its owne indu'd.

With thee it comes ; with thee it staies ; and so

'T would goe away, hadst thou the power to go.

Nor sleepe, nor hunger could the Lover rayse :

Who, lay'd along, on that false forme doth gaze

With lookes, which looking never could suffice ;

And ruinate himselfe with his owne eyes.

At length, a little lifting up his head ;

You Woods, that round about your branches spread,

Was ever so unfortunate a Lover !

You know, to many you have been a cover ;

From your first growth to this long distant day

Have you knowne any, thus to pine away !

I like, and see : but yet I cannot finde

The lik't, and seene. O Love, with error blinde !

What grieves me more ; no Sea, no Mountaine steep,

No waies, no wals, our joyes a-sunder keep :

Whom but a little water doth divide ;

And he himselfe desires to be enjoy'd.

As oft as I to kisse the flood decline,

So oft his lips ascend, to close with mine.

You'd thinke we toucht : so small a thing doth part

Our equall loves ! Come forth, what ere thou art.

Sweet Boy, a simple Boy beguile not so :

From him that seeks thee, whither would'st thou go ?

My age nor beauty merit thy disdain :

And me the Nymphs have often lov'd in vaine.

Yet in thy friendly shewes my poore hopes live ;

Still striving to receive the hand I give :

Thou smil'st my smiles : when I a teare let fall,

Thou shedd'st another ; and consent'st in all.

And, lo, thy sweetly moving lips appeare

To utter words, that come not to our eare.

Ah, He is I ! now, now I plainly see :

Nor is't my shadow that bewitcheth me.

Love of my selfe me burnes ; (O too too sure !)

And suffer in those flames which I procure.

Shall I be woo'd, or wooe ? What shall I crave ?

Since what I covet, I already have.

Too much hath made me poore ! O, you divine

And favouring Powres, me from my selfe dis-joyne !

Of what I love, I would be dispossess :

This, in a Lover, is a strange request !

Now, strength through griefe decays : short is the  
I have to live; extinguish't in my prime. (time)

Nor grieves it me to part with well-mist breath ;

For griefe will finde a perfect cure in death :

Would he I love might longer life injoy !

Now, two ill-fated Lovers, in one, die.

This said ; againe upon his Image gaz'd ;

Teares on the troubled water circles rais'd :

The motion much obscur'd the fleeting shade.

With that, he cry'd (perceiving it to vade)

O, whither wilt thou ! stay : nor cruell prove,

In leaving me who infinitely love.

Yet let me see, what cannot be possesst ;

And, with that empty food, my fury feast.

Complaining thus, himselfe he disarayes ;

And to remorselesse hands his brest displays :

The blowes that solid show with crimson stripe ;

Like Apples party-red, or Grapes scarce ripe.

But, in the water when the same appeare,

He could no longer such a sorrow beare.

As Virgin wax dissolves with fervent heat ;

Or morning frost, whereon the Sunne-beames beat :

So thawes he with the ardor of desire ;

And, by degrees consumes in unseene fire.

His meager cheeks now lost their red and white ;

That life ; that favour lost, which did delight.

Nor those divine proportions now remaine,

So much by *Eccho* lately lov'd in vaine.

Which when she saw ; although she angry were,

And still in minde her late repulse did beare ;

As often as the miserable cry'd ;

Alas ! Alas, the wofull Nymph reply'd.

And ever when he struck his sounding brest,

Like sounds of mutuall sufferance oppress.

His last words were, still hanging o're his shade ;

Ah, Boy, belov'd in vaine ! so *Eccho* said.

Fare well. Fare well, sigh't she. Then downe he lyes :

Deaths cold hand shuts his selfe-admiring eyes :

Which now eternally their gazes fix

Vpon the Waters of infernall <sup>c</sup> *Styx*.

The wofull <sup>d</sup> *Naiades* lament the dead ;

And their <sup>e</sup> clipt haire upon their brother spread.

The wofull <sup>f</sup> *Dryades* partake their woes :

With both, sad *Eccho* joyne at every close.

The funerall Pyle prepar'd, a Herse they brought

To fetch his body, which they vainly fought.

In stead whereof a yellow flowre was found,

With tufts of white about the button crown'd.

This, through *Achaia* spread the Prophets fame ;

Who worthily had purchas't a great name.

But, proud <sup>g</sup> *Echion's* sonne, who did despise

The righteous Gods, derides his prophecies ;

And twits *Tiresias* with his ravish't sight.

He shook his head, which age had cloth'd in white ;

And said, 'Twere well for thee, hadst thou no eyes

To see the <sup>h</sup> *Bacchanal* solemnities.

The time shall come (which I preface is neere)

When <sup>i</sup> *Semeleian Liber* will be here :

Whom if thou honor not with Temples due ;

Thy Mother, and her sisters, shall imbrue

Their furious hands in thy effused blood ;

And throw thy sever'd limbs about the wood.

<sup>c</sup> A River of Hell.  
<sup>d</sup> Water Nymphs: call'd his sisters, in that he the son of a River and a water Nymph.  
<sup>e</sup> An ancient custome among the *Gracians* at funerals: forbidden by the divine law, lest we should seeme to mourne like those who had no hope  
<sup>f</sup> Wood-Nymphs.  
<sup>g</sup> *Pentheus* the son of *Echion* by *Agave* the daughter of *Cadmus*.  
<sup>h</sup> The Orgies of *Bacchus*.  
<sup>i</sup> *Bacchus*, the son of *Semele*, call'd *Liber* in that wine dischargeth the heart from sorrow.

'Twill

<sup>a</sup> *Paros* is an Iland of the *Aegean* Sea ; famous for her white marble.

<sup>b</sup> *Aglaia*, *Thalia*, and *Euphrosyne*. See the comment on the sixth booke.



BACCHUS.

a The ceremonies of Bacchus: whereat none uninitiated or profane might be present; thereof so named, or rather of fury.

b In that that the Dragon was consecrated to Mars, from whose teeth they sprung: or rather for that a warlike people.

c Pentheus.

d See the Comment.

e Those who came with Cadmus from Phœnicia, whereof Tyrrus and Sidon are the principall Cities.

f Garlands, or Chaplets of flowers.

g Jupiter.

h Acrisius King of Argos, that the gates of his his citie against Bacchus, nor would accept of his Ceremonies.

i The sonne of Pelus; who had married the daughter of Cadmus.

Twill be; thy malice cannot but rebell:  
And then thou'lt say; The blinde did see too well.  
His mouth proud *Pentheus* stops. Beliefe succeeds  
Fore-running threats: and words are seal'd by deeds.

*Liber* is come; the fields with clamor found:

They in his <sup>a</sup> Orgies tread a frantick round.  
Women with Men, the base, and nobler sort,  
Together to those unknown Rites resort.

<sup>b</sup> You sonnes of *Mars*, you of the Dragon's race,  
(Said <sup>c</sup> he) what fury doth your mindes inbase?

<sup>d</sup> Is Brasse of such a powre, which drunkards beat,  
Or sound of Hornes or Magicall deceit;

That you, whom Trumpets clangor, horrid fight,  
Nor death, with all his terrors, could affright;

Lowd Women, wine-bred rage, a lustfull crew  
Of Beasts, and Kettle-drums, should thus subdew?

At you, <sup>e</sup> grave Fathers, can I but admire!

Who brought with you your flying Gods from *Tyre*,  
And fixt them here: now from that care so farre

Estranged, as to lose them without warre!

Or you, who of my able age appeare;

Whose heads should helmets, and not garlands, weare!

Not leavy Iavelins, but good Swords adorne

The hands of Youth. O you, so nobly borne;

That Dragon's fiery fortitude indue,

Whose single valour such a number slue:

He, in defending of his Fountaine fell:

Do you th' Invaders of your fame repell-

He slew the strong; do you the weake destroy;

And free your Countrey from foule infamy.

If Destinies decree that *Thebes* must fall;

May men, may warlike engines raze her wall:

Let sword and fire our famillt lives assault:

Then should we not be wretched through our fault,

Nor strive to hide our guilt; but, Fortune blame;

And vent our pittied sorrowes without shame.

Now, by a naked Boy we are put to flight:

Whom bounding Steeds, nor glorious Armes delight;

But haire perfum'd with Myrrhe, soft <sup>f</sup> Anadems,

And purple Robes incas'd with gold and gems:

Who shall confesse (if you your aide denie)

g His forged Father, and false Deitie.

What? had <sup>h</sup> *Acrisius* vertue to withstand

The <sup>i</sup> Impostor, chased from the *Argive* strand?

And shall this vagabond, this forainer,

Me *Pentheus*, and the *Theban* State deterre?

Goe (said he to his servants) goe your way,

And drag him hither bound: prevent delay.

him, *Cadmus*, <sup>i</sup> *Athamas*, and all disswade;

By opposition, more intemperate made.

Furie increaseth, when it is withstood:

And then good counsell doth more harme then good.

So have I seenne an unstopt torrent glide

With quiet waters, scarcely heard to chide:

But, when false Trees, or Rocks, impeacht his course;

To some and roare with uncontrolled force.

All bloody they returne. Where is, said he,

This *Bacchus*? *Bacchus* none of us did see,

Reply'd they; This his minister we found

(Presenting one with hands behinde him bound)

A *Tuscan* zealous in those mysteries.

On whom fierce *Pentheus* lookes, with wrathfull eyes:

Who hardly could his punishment deferre.

Then, thus: Thou wretch, that others shalt deterre,

Declare thy name, thy Nation, Parentage;  
And why thou followest this new-fangled Rage.

He, in whom innocency feare ore-came;

Made this reply: *Acetes* is my name:

My life I owe to the <sup>k</sup> *Maonian* earth;

To none, my fortunes; borne of humble birth:

No land my Father left me to manure,

Nor Heard, nor bleating Flocks: himselfe was poore.

The tempted Fild, with hooke and line he caught:

His skill was all his wealth: His skill he taught;

And said, my heire, successour to my Art;

Receive the riches which I can impart.

He, dying, left me nothing; and yet all:

The Sea may I my patrimony call.

Yet, lest I still should on those Rocks abide,

To navigation I my time apply'd;

Observ'd th' <sup>l</sup> *Olenian* Goate portending raine;

Wet <sup>m</sup> *Hyades*, when stooping to the Maine,

<sup>n</sup> *Taygeta*, and <sup>o</sup> cold *Arctos*; the resorts

Of severall windes; and harbour-giving Ports.

For *Delos* bound, we made the *Chian* shores:

And, there arrived, with industrious Oares.

Leaping ashore, I made the beacd my bed.

When aged Night *Aurora*'s blushes fled,

I rose: and bade my men fresh water bring:

Shewing the way that guided to the Spring.

Then, from a Hill observ'd the windes accord;

My Mates I cald, and forth-with went aboard.

All here, the Master's Mate *Opheltus* cries;

And thinking he had light upon a prize,

Along the shore a lovely Boy convey'd,

Adorned with the beauty of a Maid.

Heavy with wine and sleep, he reeled so,

That, though supported, he could hardly goe.

When I beheld his habit, gate, and feature,

I could not thinke it was a humane Creature.

Fellowes, I doubt what God, but sure said I,

This excellence includes a Deitie.

O, be propitious, who-so-ere thou art;

Vnto our industry successe impart;

And pardon these who have offended thus.

Then, *Dionys* said: Forbeare to pray for us:

(Then he, none could the top sayle-yard bestride

With lighter speed; nor thence more nimbly slide)

This, *Libys*, swart *Melanthus* (who the Prow

Commanded) and *Alcimedon* allow;

*Epopeus* the Boats-swaine, so all say;

Bewitched with the blinde desire of pray.

This ship, said I, you shall not violate

With sacriledge of so divine a weight;

Wherein I have most int'rest, and command:

And on the hatches their ascent with-stand.

Whereat, the desperate *Lycabas* grew wild;

Who for a bloody murder was exil'd

From *Tuscany*. Whil'st I alone resist,

He tooke me such a buffet with his fist,

That downe I fell; and had false over board,

If I (though senselesse) had not caught a cord.

The wicked Company the fact approve.

Then, *Bacchus* (for, 'twas he) began to move,

As if awaked with they noyte they made

(His wine-bound senses now discharg'd) and said.

What clamor's this? What doe you? Sailers, whither

Meane you to beare me? Ah, how came I hither!

Feare

THE TYR-  
RHEN PI-  
RATS.

k *Lydia*, call-  
led formerly

*Maonia*, yet

*Acetes* a lit-  
tle before is

said to be a

*Tuscan* or a

*Tyrhenian*,  
for the *Lydi-*

*ans*, oppres-  
sed with fa-

mine led by

*Tyrhenus* the

son of *Arys*

planted a

Colonie in

*Tuscany*; so

*Acetes* was

by birth a

*Lydian*, and

a *Tuscan* by

habitation.

l A Constel-  
lation so

named of

*Amalthea*

the Goate

which gave

*Jupiter* suck;

being bred

in *Olenus* a

city of *Bao-*

*ria*. This

Goate with

her two Kids

are placed

in the shoul-

der of *Au-*

*riga*.

m Five stars

in the fore-

head of *Tau-*

*rus*, which

take their

name from

raine.

n One of the

7. *Pleiades*

on the shoul-

der of *Tau-*

*rus*.

o The great

Beare.



Feare not, said *Proreus*: name where thou would'st be;  
And to that Harbour we will carry thee.

Then, Friends, <sup>a</sup> *Lyens* said, for <sup>b</sup> *Naxos* stand:  
*Naxos* my home; an hospitable Land.

By Seas, by all the Gods, by what avayles,  
They sweare they will, and bad me hoyle-up sayles  
Which trim'd for *Naxos* on the Star-board side;  
What do'st thou mad-man, foole? *Opheltis* cry'd.  
Each feares his losse. Some whisper in mine care:  
Most say by signes, unto the Lar-board steere.

Amaz'd: Some other hold the Helme, said I;  
I'll not be tainted with your perjurie.

All chafe and storme. What? said *Ethalion*,  
Is all our safety plac'd in thee alone?

VVith that, my office he upon him tooke;  
And *Naxos* (altering her course) forsooke.

The God (as if their fraud but now out-found)

From th' upper deck the Sea survayd round;

Then, seem'd to crie. Sirs, this is not, said he,  
That promis't shore, the Land so wisht by me.

VVhat is my fault? what glory in my spoyle,  
If men a Boy, if many one beguile?

I wept afore: but, they my teares deride;  
And with laborious Oares the waves divide.

By <sup>c</sup> him I sweare (then whom none more in view)

That what I now shall utter, is as true,

As past beliefe. The ship in those profound

And spacefull Seas, so stuck as on dry ground.

They, wondring, ply'd their Oares; the sayles displayd;

And strive to run her with that added aide.

VVhen Ivy gave their Oares a forc't restraint;

VVhose creeping bands the sayles with Berryes paint.

He head-bound with a wreath of clustered Vines,

A d. Iavelin shooke, clasp't with her leavy twines.

Sterne <sup>e</sup> Tigers, <sup>e</sup> Lynxes (such unto the eye)

And spotted <sup>e</sup> Panthers, round about him lye.

All, over-board now tumble; whether 'twere

Out of infused madness, or for feare.

Then, *Medon* first with spiny finns grew black;

His forme depressed, with a compait back.

To whom said *Lycabas*; O more then strange!

Into what uncouth Monster wilt thou change!

As thus he spake, his mouth became more wide;

His nose more hookt: scales arme his hardned hide.

VVhile *Libys* tugg'd an Oare that fixed stands,

His hands shrunk up; now fins, no longer hands.

Another by a cable thought to hold;

But, mist his armes. He fell: the Seas infold

His maymed body: which a taile est-soone

Receives, reverfed like the horned Moone.

They leap aloft, and sprinkle-up the Flood;

Now chace above; now under water scud:

Who like lascivious Dancers frisk about;

And gulped Seas, from their wide nostrils, spout.

Ofttwenty Saylers, onely I remayn'd:

So many men our Complement contain'd.

The God my minde could hardly animate;

Trembling with horror of so dire a Fate.

Suppress'd, said he, these tumults of thy feare;

And now thy course for sacred <sup>f</sup> *Diabeare*.

Arrived I, by his implor'd consent,

Became his Priest; and thus his Feasts frequent.

Our eares are tyr'd with thy long ambages:

Which wrath, said he, would by delay, appease.

Goe, servants, take him hence: let his forc't breath

Expire in groanes: and torture him to death.

In solid prison pent; while they provide

Whips, Racks, and Fire, the doores flie open wide.

And of themselves, as if dissolv'd by charmes,

The fetters fall from his unpinion'd armes.

But now, not bidding others, *Pentheus* flings

To high *Cytheron's* sacred top, which rings

With frantick songs, and shrill-voic'd <sup>h</sup> *Bacchanals*,

In <sup>i</sup> *Liber's* celebrated Festivals.

And as the warlike Courser neighs and bounds,

Inflam'd with fury, when the Trumpet sounds:

Even so their far-heard clamours set on fire

Sterne *Pentheus*, and exasperate his ire.

In midst of all the spacious Mountaine stood

A perspicable Champian, fring'd with wood.

Here, first of all, his Mother him espies,

Viewing those holy Rites with <sup>k</sup> prophane eyes.

She, first, upon him frantickly did runne:

And first her eager Iavelin pearc't her sonne.

<sup>l</sup> Come, sisters, cry'd she, this is that huge Bore

Which roots our fields; whom we with wounds must

With that, in-rush the sense-distracted Crew: (gore.

And altogether the amaz'd pursue.

Now trembles he; now, late-breath'd threats suppress:

Himselfe he blames, and his offence confest.

VVho cry'd, Helpe <sup>m</sup> Aunt *Autonoe*; I bleed:

O let *Aetæon's* ghost soft pittie breed!

Not knowing who *Aetæon* was, she lops

His right hand off: the other, *Ino* crops.

The wretch now to his Mother would have throwne

His suppliant hands: but, now his hands were gone.

Yet lifting up their bloody stumps, he said,

Ah, Mother, see! *Agave*, well appay'd,

Shouts at the sight, casts up her neck, and shakes

Her staring haire. In cruell hands she takes

His head, yet gasping: <sup>n</sup> *Io* sing, said she,

*Io* my Mates! this spoyle belongs to me.

Not leaves, now wither'd, nipt by Autumn's frost,

So soone are ravisht from high Trees, and tost

By scattering windes, as they in peeces teare

His minced lims. The <sup>o</sup> *Ismenians*, struck with feare,

His <sup>p</sup> Orgies celebrate; his prayles sing;

And incense to his holy Altars bring.

<sup>f</sup> *Naxos*, so  
formerly  
called.

<sup>p</sup> *Pentheus*  
vs.

<sup>g</sup> *Nysa*.

<sup>h</sup> The wo-  
men which  
celebrate  
his festivals:  
called rather  
*Bacchides*,  
and the  
feasts *Bac-  
chanalia*:  
yet adven-  
tured upon in  
regard of  
the verse,  
and not  
without pre-  
sident.

<sup>i</sup> *Bacchus*.

<sup>k</sup> Being not  
initiated; or  
beholding  
them with  
scorne.

<sup>l</sup> *Agave* and  
her sisters di-  
stracted by  
*Bacchus*.

<sup>m</sup> The mo-  
ther of  
*Aetæon*.

<sup>n</sup> An accla-  
mation of  
joy and  
victory.

<sup>o</sup> *Thebans*; of  
*Ismenius*, a  
River of  
*Boeotia*.

<sup>p</sup> The rites  
of *Bacchus*.

K

VPON



# VPON THE THIRD BOOK OF OVIDS METAMORPHOSIS.

CADMVS.

**C**Admus is sent by Agenor in search of his sister Europa; either to bring her backe, or neuer to returne: in that one act an affectionate father, and a cruell. Agenor by interpretation is a valiant man: and Cadmus his sonne confirms this assertion;

*Fortes creantur fortibus:  
Est in equis patrum  
Virtus: nec imbellem feroces  
Progenerant aquila columbam.  
Horat. l. 3. Ode 9.*

From strenuous Sires bold sonnes proceed;  
Brave horses from a generous breed:  
Nor doth that awfull bird of Ioue  
Beget a weake and fearefull Dove.

Who not degenerating, ascends that craggy and Herculean path which leads to immortall glory. This is that Europa, in quest of whom he was sent by his father. For experience and renowne is not gotten by such, as affect their owne ease; but through painefull travell, and attempts of danger. True glory adheares to the Supream goodnesse: and therefore Jupiter is fained to carry Europa away; whom to finde was a labour of excessive difficultie: which induceth Cadmus to consult with Apollo; since divine advice is the true Philosophie, and onely guide to noble indeavours; which is not to be disputed off, but effected. He is commanded to follow the conduct of a Cow (a creature expressing patience and labour) where she reposeth to build his City, and to call it Boeotia. Not unlike was the counsell of Epimenides of Creet, who advised the Athenians in the time of a great pestilence, to turne their cattle loose into the fields which they intended to offer; the Priests to follow, and where they stayed to sacrifice them unto the unknowne propitiatory Deitie. And St. Paul in that city saw an Altar with such an inscription. But the former Oracle is thus interpreted, that excessive labour was to be undergone in that journey; much to be suffered, and much to be done, ere he could attaine to the desired end: meane while by the continuall exercising of the minde, to indue it with such habituall fortitude as might inable him to subdue the Dragon; which is, intemperance, and all evill desires. This Dragon by Cadmus slaine was advanced to a constellation; placed betweene the two Beares, and consisting of one and thirty starres, incompassing the Northerne Pole of the Ecliptick. The sowing of the Dragons teeth in the earth (the mother of monsters) is to restore to every one his owne: true fortitude being alwaies accompanied with moderation and justice; ingendring love in the good, and envy in the bad; that earthly brood which thus prodigiously ascend (like upstarts on a sudden to honour and power) with weapons in their hands; which he by the advice of Pallas, or Wisedome, converts on their owne bosomes: wounding themselves in not wounding of others. Palæphatus gives this fable an historicall sense: how Cadmus slew Draco the sonne of Mars, then King of Thebes, in battle, and possessed his kingdome. The sonnes and friends of Draco drew to a head; but finding themselves too weake for so strong and couragious an enemy, disbanded; yet bore away much of his treasure, among the rest many Elephants teeth; dispersing themselves some in Achaia, others in Peloponnesus, many in Phocis, and in Locris not a few: from whence not long after with recollected powers they invaded the Thebans, maintaining a difficult, and a doubtfull warre: in so much as the Thebanes, ever after they fled with the Elephants teeth, accustomed to say, that such horrid mischiefes had befallen them for Cadmus killing of the Dragon; from whose teeth dispersed here and there, so many puissant enemies arose. But he rather sowing by his policy the seede of dissention amongst them, over-threw them by their owne power. Onely it should seeme he drew Echion, with other foure, Cithonius, Udeus, Hyperener, and Pelorus, men of principall qualitie, with their followers, to his party: perswaded thereunto by Minerva, or a prudent regard of their present condition. Cadmus was the first that invented letters, or rather the first that divulged them in Greece; who before, as the Egyptians, expressed their conceptions in hieroglyphicks: Erasmus expounds those serpents teeth, to be letters, in that the Authors of such wrangling and discord. The Consonants are interpreted for those souldiers who confounded one another: the Vowels, which render of themselves a sound, and give a power of expression to the Consonants, the same who joyned in mutuall amity. The Phoenicians writ, as all the Easterne Nations, from the right hand to the left: the reason why the outermost figure to the right hand in Arithmetick stands in the first place; they also being the inventers of that science.

Cadmus, after so many difficulties, advanced to a flourishing kingdome (Honour is to be courted with



with sweat and blood, and not with perfumes and garlands) now seemeth happy in his exile: having besides Harmione to wife; whose nuptials were honoured by the presence of the Gods, and their bountifull endowments. So beloved of them is the harmony of exterior and interior beauty espoused to Vertue. She is said to be the daughter of Mars and Venus; in that musick not onely recreates the minde with a sweet oblivion of former misfortunes, but also inflames it with courage, and desire of instant encounters, especially the Dorick and Orthian; the latter when Alexander at any time heard, as a man transported with fury, he would fly to his weapons. Cadmus had but one sonne by Harmione called Polidorus, though here our Poet intimate many, and foure daughters; Ino, Semele, Agave, Autonoe. Athamas by Ino had Melicerta and Learchus; Jove by Semele, Bacchus; Echion by Agave Pentheus; and Aristæus Actæon by Autonoe: Whose succeeding stories are the arguments of as many Tragedies. To these ensuing miseries, yet O fortunate Cadmus, adde thine owne exile in thine old age: and then confesse with our Author, or rather with Solon, from whom he hath borrowed it;

Harmione.

That man must censur'd be by his last houre:  
Whom truly we can never happy call  
Before his death, and closing funerall.

His grand-childe Actæon was the first that made a breach into his felicities. Diana bathes her selfe in the Valley of Gargaphia; attended by six Nymphs whose names sute well with that service. Crocale signifieth pibble stones in the fountaine which serve as a strainer to clarifie the water: Nyphe one that walsbeth; Hyale glasse, in regard of the cleerenesse of the spring; Rhanis sprinkling; Phocas a drop of dew; and Phiale a filling of water into lavers, as is here in the verse expressed. Actæon by chance came hither and beheld her naked; whom the blushing and angry Goddesse transformes into the shape of a long-liu'd Hart: so called in that the longest liver of all that hath life: whercof Aufonius:

The yeares that consummate the age of men,  
Spin out to three times two and nine times ten:  
The pratling Crow nine times as aged growes:  
The Harts long life foure times exceeds the Crowes.

Ter binos deciesque novem super exit in annos  
Iusta senescentum quos implet vira virorum:  
Hos novies superat vivendo garrula corvix,  
Et quater egreditur cornicis seculum Ceryx.

Juno in Lucian upbraides Latona that her daughter Diana converted Actæon, having seene her naked, into a Hart; for feare he should divulge her deformitie: and not out of modesty; being so farre from a virgin, as continually conversant at the labours of women, like a publike midwife. Actæon thus transformed, is devoured by his own hounds. Stefichorus writes that she sewed him within the skin of a Stag, and set his dogges upon him: others, that he was neither turned into a Stag, nor clothed in his skin; but that she possessed his dogs in their madnesse with such an imagination. And perhaps they ran mad in the Canicular dayes through the power of the Moone, that is, of Diana; augmented by the entrance of the Sunne into Leo: and then what force or knowledge could resist their worrying of their master? Scaliger reports that the like befell to divers hunters of Corsica in his time: and some averre that Lucian, the Apostata and Atheist, came to that end. Yet the Tartarians and Hyrcanians left the dead bodies of their friends and kinsfolke to be devoured by dogges, esteeming it the noblest and most happy sepulture. But this fable was invented to shew us how dangerous a curiositie it is to search into the secrets of Princes, or by chance to discover their nakednesse: who thereby incurring their hatred, ever after live the life of a Hart, full of feare and suspicion: not seldome accused by their servants, to gratulate the Prince, unto their utter destruction. For when the displeasure of a Prince is apparent, there commonly are no fewer Traitors then servants, who inflict on their masters the fate of Actæon. Some such unhappy discovery procured the banishment of our Ovid: who complaining of his misfortunes, introduceth this example.

Actæon.

Why had I fight to make mine eye my foe?  
Or why did I unsought-for secrets know?

Cur aliquid vidi? cur noxia lumina feci?  
Cur imprudenti cognita culpa mihi est?



*Inseius Actæon vidit sine veste Dianam;  
Præda fuit canibus non minus ille suis.  
Scilicet in superis etiam fortuna luenda est:  
Nec veniam læso numine casus habet.  
Trist. l. 2.*

*Actæon naked Dian unaware  
So saw; and so his hounds their master tare.  
The Gods sure punish fortune for offence:  
Nor, when displeased, will with chance dispence.*

Guard we therefore our eyes; nor desire to see, or know more then concernes us: or at least dissemble the discoverie. Julius Montanus meeting with Nero in the darke, by his unseasonable respects upbraiding, as it were, his ruffianly licentiousnesse, was put to death: The art was understood (saith Tacitus) by Mutianus: but the disguising of his knowledge was a point of obedience. But why may not this fable receive a double construction? Those being the best that admit of most senses: That Actæon, neglecting the pursuite of vertue and heroicall actions, puts off the minde of a man, and degenerates into a beast; while he daily frequents the wild woods to contend with such enemies. And some imagine how he was said to be devoured by his hounds, in that he impoverished his estate in sustaining them. But what was that expence to a Prince? I rather agree with those, who thinke it to be meant by his maintaining of ravenous and rytous sycophants: who have often exhausted the Exchequors of opulent Princes, and reduced them to extreame necessitie. Bounty therefore is to be limited according to the abilitie of the giver, and merit of the receiver: else it not easily ruins it selfe, but loseth the name of a vertue, and converts into folly. Plutarch in the life of Sertorius makes mention of two Actæons, the one devoured by his hounds, and the other by his favorites: not as if this latter were the Allegory of the former.

SEMELE

Juno for Europa's sake detesting the whole race, rejoyceth in the death of Actæon. None more jealous then she, nor more revengefull in her jealousie: in so much as she could not forbear that Dedalian Statue which angry Jupiter threatned to marry: but upon their reconcilment caused it to be cast into the fire. Wherefore Numa made a law, that no harlot should enter her temple, or touch her altars. For no Goddesse was more injured with the continuall adulteries of Jupiter: late he ravished Europa, and now had got her neece Semele with childe. She frets and scoulds (a quality ever attributed unto her; perhaps in regard of the turbulent agitations of the aire, which is Iuno) and meditates on revenge: which the better to effect, converts her selfe into the shape of her nurse; old Beroe of Epidaur. No treachery is so speeding as that which masks under the visard of friendship.

*Tuta frequensque via per amici fallere nomen:  
Tuta frequensque licet sit via, crimen habet.  
Ovid. Art. lib. 1.*

*Under the name of friendship to betray,  
A safe and usuall; but a wicked way.*

She begets in her a suspicion how she might be abused under the name of Iupiter, (for to be imbraced by a God was held no impeachment to chastitie, but contrarily a high honour) as no extraordinary practice. And it is authentique in story, how Paulina, a chaste and beautifull Lady, made beleeve by the confederate Priest of Serapis that his God was in love, and desired to enjoy her; was contaminated in his Temple by a gentleman of Rome, who acted his part. This discovered by him unto her, in hope to continue his possession; and by her complain'd off with execrations and out-cries; the Priest was put to death, the statue of Serapis reduced into powder and throwne into Tyber, and his Temple demolished, by the commandement of Tiberius: but the gentleman onely banished in that his offence was an over-violent affection. Too credulous Semele perswaded by the fraud of her supposed Nurse, asks a boone of Jupiter (whorashly before he knew it, confirms the grant by an oath) that he would approach unto her, as he did unto Juno, with the ensignes of his deitie; who burnes in his imbracements, as not able to endure the atheriall tumults. Whereby the ancient taught that unlawfull requests were punished by the Gods in consenting. But more Theologically, how those who search too curiously and boldly into the divine Majesty, shall be oppressed with the glory and brightnesse of the same: Jupiter and Juno are said to couple with thunder and lightning; in that lightning and thunder proceed from the conjunction of atheriall heate, and aieriall cold. Two sort of lightnings are here mentioned: the one called by the Philosophers fatall, that is, pre-appointed and mortall; the other accidentall and lesse hurtfull. A third also there must be, expressed by the three-forked thunderbolt. The dryer dissipates, the more humid blasts; the other melts money in bagges, and swords in scabbards; instantly licking up liquor in vessels; without breach or impaire to that which containes them. Martia, a noble Lady in Rome, had her infant staine in her wombe by lightning; without further prejudice then unto such as are delivered of abortives. So the lightning consumed Mithridates arrowes, as he lay asleepe, not so much as tainting the quiver: and, when an infant, his swadling-cloathes, without other hurt then leaving a fiery marke on his forehead; which he accustomed to cover with his haire. Vpon these accidents he



he was called Dionysius which is Bacchus: if not better merited for ordaining prizes in his festivals for such as drunke stiffest, wherein he himself had commonly the victory. By attributing varietie of lightnings to Iupiter, the Poets, saith Seneca, admonish us, how all offenders are not equally punishable: some only should be terrified, some chastised, and others utterly destroyed. And as much was expressed by the rods and axes which were borne before the Romane Consuls: bound in bundles, to declare that Magistrates should not too hastily execute; but while unbinding, to give time to their anger, which not seldome misinforms the judgement. Joves fearefull artillery he faines to be forged by the Cyclops: whereof Virgil more fully.

Cyclops.

The Cyclop's in vast caves their anvills beat:  
Steropes, Brontes, nak'd Pyragmon, sweat  
In forging thunder: part now finisht; Iove  
This on affrighted earth hurles from above.  
Part yet imperfect; unto that aloud  
Three lares of haile, three of a watry cloud,  
Three of red fire, and stormy Austers wings;  
Terrible flashes, fragors, menacings,  
Mixt with the same, and wrath pursu'd by flame.

Ferrum exercebant vasto Cyclopes in antro,  
Brontesque, Steropesque, & nudus membra  
Pyragmon.

His informatum manibus jam parte polita  
Fulmen erat, toto genitorque plurima caelo  
Deficit in terras, pars imperfecta manebat.  
Tres imbris torti radios, tres nubis aquosa  
Addiderant, rutili tres ignis & alitis Austri.  
Fulgores nunc terribiles, sonitusque motusque  
Miscebant operi, flammisque sequacibus iras.  
Æn. l. 8.

The names of the Cyclop's expresse their faculties: for Brontes signifies thunder, Steropes lightning, and Pyragmon a plyer of the fiery anvil. And ancient Authors affirme, that no mechanick Arts were invented before the finding out of fire, and the severall uses of the same: after which they increased daily, and daily grew to perfection by the industry of man to a publique utilitie. They were called Cyclopes of the imaginary round eye in their foreheads, so fained in regard of their fictitious employment about thunder and lightning, forged in the aire, which is seated in the midst betweene earth and heaven: as of the circular motion of those vapours whereof these meteors are ingendred. Coelus is their father, and Tellus their mother, in that such exhalations are attracted from the earth by the Cælestiall fervor.

But to returne to the sence of the story: Cadmus according to Sabinus imports as much as Oriental, in that he came from the East: bringing with him both letters and learning. Semele, his daughter signifies an Image: and like enough he introduced some new superstition; whereupon, in that delightfull and well accepted, it was fained that Jupiter was in love with Semele. Ino, another of his daughters, signifies Fortune: either a name imposed upon some new statue and ceremony; or to declare that Empire depends not upon humane counsell, but on secret and fatall causes, whose events are so called. And probable it is, in that vines were first planted in the East, that Cadmus instructed the Græcians in that knowledge: wherefore Bacchus, because wine was held to be the gift of God, was said to be the sonne of Jupiter and Semele; which is the divine worship. As for Semele, perhaps her aspiring to the divine honours of Juno, whom S. Augustine supposeth to be Ashtoreth the Goddess of the Sidonians, as Baal or Bell Jupiter, who was Belus Grandfather to Agenor; and some fatall accident upon her pride by lightning, might give a ground to this fable. And why might not she affect a deitie as well as her great Grandmother?

But as Bacchus physically is taken for a vine; so is Semele for the Earth; and therefore called her sonne. Jupiter his father, in that wine hath in it a naturall heat; nor ripens but in countries that are hot; or moderately warme. He is said to be taken from the ashes of his mother, in that ashes exceedingly enrich the soyle, and make it bring forth Grapes in abundance: to be sewed in Joves thigh; because the vine delighteth in heat, nor will fructifie, or live without it, and lastly to be borne twice; once out of the earth, and then from the thigh of the treader; since it is not wine before the grapes be trodden, for so they anciently prest them. The Nymphs are here said to have nursed him: because the vine, the moystest of all plants, is best nourished by moysture: and morally to informe us, that the malignitie of wine should be allayed with water. So of old they qualified the fury of Bacchus with the sober Nymphs; as now the more temperate doe in hot Countries.

Reconciled Jupiter and Juno now highthen their delights with full boles of Nectar. The drinke of the Gods, importing a privation of death; and therefore powred out by Hebe, the Goddess of eternall youth. In their cups they talk wantonly: Jupiter would have the pleasure of women to exceed, and Juno of men. Tiresias is made their judge, who had tryed both sexes: his sentence is for Jupiter, how men had three ounces of the vigour of love, but that women had nine. Juno deprives him of his sight, which Jupiter supplies with the gift of prophesie. This Tiresias was the sonne of Udaus,

Tiresias.

one



one of the five Captaites which survived that unnaturall warre; and assisted Cadmus in the building of his Citie. Women, if we give credit to histories either ancient or moderne, (whereof we shall treat in the transformation of Iphis) have often beene changed into men; but never man into woman. We therefore must fly to the allegory; not seldome among the Grecians as strange, as their fables stupendious. They allude Tiresias to the alternat seasons of the yeare: the spring called Masculine, because the growth of things are then inclosed in the solid bud; when every creature (expressed by these ingendring Serpents) are prompt unto Venus: but separated by his rod, the approaching fervor, he is turned into a Woman; that is, into flourishing Summer, defigured by his name: which season is said to be feminine, for that then the trees doe display their leaves, and produce their conceptions. The Autumne is a second time of generation, proceeding from the temperate qualitie of the aire; when he recovers his former sex by againe deviding the serpents; that is, by the approach of Winter, which deprives the Earth of her beautie, shuts up her wombe, and in that barren in it selfe is said to be Masculine. Just was the judgement of Tiresias between Jupiter and Juno, that is, the two elements of fire and aire: for the aire conferres thrice as much as the fire to the generation of vegetables: which marries, as it were, the corne to the gleab, produces the blade, and swels it in the eare; whereas heat addes little to the materials, though the maine in activitie, both producing the forme and causing maturitie. He is said to have beene bereft of his sight by Juno, in regard of the darke and cloudy aire of the Winter: when Jupiter by conceal'd heat infusing a conception of a future growth, is said to inspire him with the spirit of prophesy. But Lucian reports that the Grecians fained Tiresias to have beene sometimes a man, and sometimes a woman; because he first divided the wandring starres into Male and Female, in regard of their divers operations.

NARCIS-  
SVS AND  
ECCHO.

The first that made his Propheesies famous was the fate of Narcissus. His mother Liriope inquiring whether he should live untill he were old; Tiresias replied: If he know not himselfe. As strange as obscure; and seeming contradictory to that Oracle of Apollo. To know a mans selfe is the chiefe knowledge. The lack hereof hath ruined many: but having it must needs ruine our beautiful Narcissus: who onely is in love with his owne perfections; though not without store of despairing rivalls. Among whom the babling Nymph Eccho: who for being formerly Jupiters Property was deprived by Juno of speech; more then to reiterate the last word which she heard: and now despised by the forward boy, pines away with love, untill at length he consumes to an unsubstantiall voice. Well therefore was vaine-glory fained to affect selfe-love; who rejected, converts into a sound; that is, into nothing. Now Eccho signifies a resounding: which is onely the repercussion of the voyce, like the rebound of a ball, returning directly from whence it came: and that it reports not the whole sentence, is through the debilitie of the reverberation. Yet in the garden of the Tuillereis in Paris, by an artificiall device under ground invented for musick, I have heard an Eccho repeate a verse, not lowdly uttered, without failing in one syllable. Eccho is here said to conceale her selfe in woods and mountaines: but chiefly in winding vallies, rocky caves, and ruinous buildings. In many places three or foure answer one another: Lambinus writes, that at Charoune in the Ile of France he heard seven distinctly; and that there are not fewer then thirty to be heard at Pavia. The image of the voice so often rendred, is as that of the face reflected from one glasse to another; melting by degrees, and every reflection more weake and shady then the former. Autonius makes Eccho thus speake to the Painter that would have drawne her;

Vane, quid affectas faciem mihi ponere picton,  
Ignotamq; oculis sollicitare deam?  
Aeris & lingua sum filia, mater inanis  
Iudicii, vocem qua sine monte gero.  
Extremos pereunte modos à sine reducens,  
Ludificata sequor verba aliena mei.  
Auribus in vestris habito penetrabilis Eccho:  
Et si vis similem pingere, pinge sonum.  
Epig. 11.

Fond Painter, why wouldst thou my picture draw?  
An unknown Goddesse, whom none ever saw.  
Daughter of aire, and tongue: of judgement blind  
The mother I; a voice without a minde.  
I only with an others language sport:  
And but the last of dying speech retort.  
Loud Eccho's mansion in the eare is found:  
If therefore thou wilt paint me, paint a sound.

Nemesis.

Thus she, thus many more were undone by the pride and beautie of Narcissus: when some one cryed out with eyes and hands erected to Heaven; So may he love himself, and so despaire! Whose curse is granted by Rhamnusia; a name of Nemesis in that she had her principall Temple at Rhamnus, a citie of Achaia; with her statue (so highly celebrated by Varro) of Parian marble, ten cubites high, and all of one stone: brought thither by the insolent Persians to set up for a trophy of the victory which they promised to themselves against the Athenians, but contrary in the event: and therefore



therefore converted by Phidias, that excellent statuary, into the Image of this Goddesse of Revenge, or Retribution, as her name importeth. Whereof Ausonius out of a Greeke Author.

I, by the Persians for a Trophy brought  
Then when a stone, am Nemesis thus wrought.  
I here a Grecian Trophy now reside :  
A Nemesis to scourge the Persian pride.

*Me lapidem quondam Persa advexere tro-  
phæum  
Vt fierem bello : nunc ego sum Nemesis.  
At sicut Græci victoribus astitit trophæum :  
Punio sic Persas vaniloquos Nemesis.*

A Deitie severe and inexorable to the proud and arrogant, who are too much elated with the indowments of nature, or felicities of fortune. Her head he adorn'd with a crowne, impost with fearefull Harts, and figures of victory. Her shoulders were garnished with wings : in her right hand she held a Lance; and in her left a pitcher, including the little images of Æthiopians. By her crowne presenting her universall Empire; as by the sculpture thereon the terror of her prevailing indignation: or expressing the malignant envy of the vulgar; who insult in the fall of the great and fortunate, crowning, as it were, the applauded Goddesse : by her wings declaring her swift, and unforeseene subversions; the potent and politick not seldome overthrown by what they contemned. By her Lance, her actuall insiutions, either through warre or their own temeritie : and by the Æthiopians in her pitcher, the farre extent of her vengeance; or in that she terrifies those, whom she confounds not, with black and ominous visions; as with the perfidiousnesse of friends, the circumventions of enemies, misfortunes, sicknesse, and death, which incounter them in the midst of their felicities. She is said to be the daughter of Oceanus and Nox, in regard of the vicissitude of things, and unrevealed secrecy of the divine judgement. For as the Ocean successively flowes and ebbs, so men in this interlude of life are exalted and cast down by a constant exchange, of which we need not seeke farre for examples : neither is the divine judgement agreeable with our humane; and therefore well fained the daughter of night, in that occult and separated from apprehension : which the Ethnicks themselves could observe;

Then fell Ripheus; none more just then he  
Of all the Trojans: but Cœlestials see  
With other eyes——

—— *Cadit & Ripheus, justissimus unus  
Qui fuit ex Teucris, & servantissimus equi.  
Dii aliter visum.—— Virg. Æn. 12.*

So may we say of the death of Socrates, esteemed the most innocent of men : and of the unparalleld calamities of the noble Belisarius; who having overcome the Vandals in Africa, triumphed over the Persians, and more then once delivered Italy, and Rome it selfe, from the bloody invasions of barbarous nations, for recompence had his eyes pull'd out by the Emperour Justinian: reduced withall to that povertie, as glad to shelter his age in a little shed by the highway, begging of those who passed by to Give one halfe penny to the poore Belisarius, whom envy and not error had bereft of his eye-sight.

Narcissus, pursued by the wrath of Nemesis, falls miserably in love with his own shadow, and dyes in doting on it. Nor are his eyes averted by death :

Who now eternally their gazes fix  
Upon the waters of infernall Styx.

To shew how punishments end not with life, but pursue the guiltie to an other world. The Naiades strew his course with their haire; an ancient custome at funeralls. whereof Homer in the funerall of Patroclus.

His Corps with curles they covered;  
Shorne from each mourning Princes head.

*Capillis autem totum mortuum tegebant quos  
injiciebant  
Tondentes—— Iliad 1.23.*

He is called their brother, in that fained to be begotten by a River on a Water-Nymph: or because the flower into which he was changed, affecteth, and only prospers by the water. Whereof a moderne Poet.

Narcissus, once a Cupid, adde but wings;  
Who too-much trusted to deceitfull springs;  
A flowre, now to the flood inclines; that so  
He might by that which was his ruine grow.

*Hic est ille suis nimium qui credidit undis  
Narcissus, vero dignus amore puer.  
Cernis ab irriguo repetentem gramine ripam,  
Vt per quas perit crescere possit aquas.  
Saxus.*

Narcissus



Narcissus signifies stupid or heavy; which hath a relation to the manner of his death: and therefore his flower, which we call a daffadill, was dedicated to the infernall Deities.

Some tract of History I finde in Pausanias. There is, saith he, a place neere Theſſia which is called Danacus: in this is the fountain of Narcissus; wherein, they say, he beheld his own likenesse, and not conceiving that it was his shadow, or how himself was beloved by himself, pined away and dyed by the brinke of the fountain. But how absurd is it to believe, that any should be so distracted or besotted with affection, as not to distinguish a shadow from a substance? Yet something like this is recorded, not vulgarly known. Narcissus had a sister born at the same birth, so exceeding like as hardly distinguishable; alike also their haire in colour and trim, and alike their habites; who accustomed to hunt and exercise together, with her brother fell violently in love: and she dying, repaired oft to this fountain, much satisfying his affection in gazing therein, as not beholding his own shadow, but the image of his dead sister. Others write that he threw himself into the water out of impatiency to live without her. Of the miraculous likenesse of twins all ages have afforded examples. I have heard a Gentleman yet living say, how his mother knew not his brother from him but by the treading of their shooes; that both, when schollers, were likely whipt for the offence of one; and that being bound Apprentises to two Merchants in London, they would ordinarily waite in one an others roome, undiscovered by their Masters, or any of the family. But now to the morall.

Narcissus, a youth; that is, the soule of a rash and ignorant man; beholds not his own face, nor considers of his proper essence or vertue, but pursues his shadow in the fountain, and strives to imbrace it; that is, admireth bodily beauty, fraile and like the fluent water; which is no other then the shadow of the soule: for the minde doth not truly affect the body, but its own similitude in a bodily forme. Such Narcissus, who ignorantly affecting one thing, pursues another; nor can ever satisfie his longings. Therefore he resolves into teares and perisheth: that is, the soule so alienated from it self, and doting on the body, is tortured with miserable perturbations; and dyes, as it were, infected with that poyson: so that now it rather appeareth a mortall body then an immortall soule. This fable likewise presents the condition of those, who adorned by the bountie of nature, or enriched by the industry of others, without merit, or honour of their own acquisition, are transported with self-love, and perish, as it were, with that madnesse. Who likely sequester themselves from publique converse and civill affaires, as subjects to neglects and disgraces, which might too much trouble and deject them: admitting but of a few to accompany their solitarinesse; those being such as only applaud and admire them, assenting to what they say, like as many Ecchoes. Thus depraved, puffed up with uncessant flattery, and strangely intoxicated with self admiration; at length they contract such a wonderfull sloth, as stupifies their senses, and deprives them of all their vigour and alacritie. Narcissus is therefore converted to a flower of his name, which signifies stupid: flourishing onely in the Spring, like these who are hopefull in the first of youth, but after fall from expectance and opinion: the flower, as they, altogether unprofitable, being sacred to Pluto and the Eumenides: for what bore of it self no fruit, but past and was forgotten, like the way of a ship in the Sea, was consecrated of old to the infernall Deities. But a fearefull example we have of the danger of self-love in the fall of the Angels; who intermitting the beatificall vision, by reflecting upon themselves, and admiration of their own excellency, forgot their dependance upon their Creator. Our Narcissus, now a flower, instructs us, that we should not flourish too soone, or be wise too timely, nor over-love, or admire our selves: which although hatefull in all ages, in youth is intolerable. And therefore Nemesis is introduced to revenge such pride and insolency; and to make his vices his own destruction.

BACCHVS

This wonderfull destiny gives wings to the fame of Tiresias: yet flouted, and upbraided with the losse of his eyes by violent Pentheus, of whose destruction he prophesies. This was the sonne of Echion and Agave the daughter of Cadmus; who now grown old, had resigned unto him the kingdome of Thebes. A mortall enemy to the introduced Rites, and adoration of Bacchus; which fill Cythæron with the shouts and clamours of frantick women, now a celebrating his Orgies: so called, either in that those rites were celebrated on the tops of mountains, or because his followers were wrapt with a kinde of fury. Three there were of that name, the Lybian, the Ægyptian, and the here mentioned Theban: who emulating the glory of the former, led an army into the East; and left behinde him many trophies of victories: having multitudes of women in his train, as the former had Amazons. It is a tradition, saith the Athenian in Plato, that being disturbed in his senses by Iuno; in revenge, he invented wine to infuriate the Bacchæ. Yet for this, and other behovefull inventions, he was honoured by men with Temples and Altars: in himselfe made up of all contrarieties; valiant and effeminate, industrious and riotous, a seducer to vice, and an example of vertue: so variously good and bad are the effects of wine according to the use or abuse thereof. And because the actions and inventions of



of the former grew now obscured by antiquitie, their fame and vertues were ascribed to the latter Bacchus: especially by Orpheus in honour of the family of Cadmus, by whom he had been highly advanced. But heare we the Thebans sing of their Bacchus; since it gives no small light to what hath and is to be said hereafter.

Thou who with Ivy deck't thy dangling haire;  
We, arm'd with jav'lins, to thy Rites repaire.  
Bright ornament of heaven, thy suppliants heare:  
To thee their hands thy noble *Thebans* reare.  
O favour! hither turn thy virgin face:  
With thy syderiall looks disperse and chace  
These lowring clouds, the threats of *Erebus*,  
And rage of greedy fate, from ours and us.  
It thee becomes to have thy tresses bound  
With vernall flowres, with *Tyrian* miter crown'd,  
And girt in Ivy wreathes: now liberally  
Let flow, and now in knots thy tresses tie.  
As when, of thy fierce step-dames wroth afraid,  
With borrowed shape thou counterfet'st a maid.  
Why art thou so effeminately drest,  
With robes that sweep the earth, and naked brest?  
Those Eastern nations who on *Ganges* drink,  
And break the ice on cold *Araxis* brink;  
Could not thy Lions for thy robe behold,  
Drawn in a Chariot roost with vines of gold.  
Thee old *Silenus* on a long ear'd jade  
Attends; vine-leaves his rugged fore-head shade.  
Lascivious Priests thy Orgies celebrate:  
Troopes of *Bassarion* frows upon thee wait.  
Now on *Edonian Pangæus* tread;  
Now on the *Thracian Pindus* loftie head,  
Distracted *Manas*, joyn'd with *Theban* wives,  
To serve th' *Ogygian Iacchus* strives;  
Whose loynes a Panthers sacred skin invests:  
With ruffled haire the matrons hide their breasts;  
And brandish leavy jav'lins lightly born.  
Unhappy *Pentheus*, now in peeces torn,  
Relenting *Thyades*, their fury gone,  
Behold with grieve; nor think that fact their owne.  
Faure *Ino*, with the blew *Nereides*,  
(Thy Aunt ô *Bacchus*) raignes in sacred seas:  
The stranger Boy there makes his blest aboad,  
Of *Bacchus* race, *Palemon*, no small God,  
Thee, lovely Boy, the *Thuscan* rovers seiz'd:  
Then *Nereus* the tumid maine appeas'd,  
Blew seas converting into flowry meads:  
The Plane-tree there his broad leav'd branches spreads;  
Greene Lawrel groves, belov'd by *Phæbus*, spring,  
And chanting birds among the branches sing:  
About the mast the youthfull Ivy twines,  
The loftie toe imbrac'd with clustred vines:  
Now in the Prow *Idæan Lyons* rore,  
The trembling Poole *Gangetick Tygres* bore:  
In seas themselves th' affrighted sailers threw;  
Who turn'd to *Dolphins*, flying ships pursew.  
*Pactolus* wealthy streames thy burden tride,  
Whose waters through a golden channell glide.

Effusum redimite comam urante corymbo,  
Luctum cæli decus, huc ades votis  
Mollia Nysæi armata brachia Thyrsis,  
Quæ tibi nobiles Thebæ, Bacche; tuæ  
Palmis supplicibus ferunt.  
Huc averte favens virginum caput,  
Vultu sidereo discute nubes;  
Et tristes Erebi minas,  
Avidumq; satum.  
Te decet vernæ comam floribus cingi,  
Te caput Tyria cingere mitras;  
Hederæ mollem baccifera  
Religare frontem:  
Spargere effusos sine lege crines,  
Rursus adducto revocare nodo.  
Qualis iratam metuens novercam  
Creveras falsos imitatus artus  
Crine flaverit simulata virgo,  
Luteam vestem retinente zona.  
Unde tam molles placere culinis,  
Et sinus laxi, fluidumq; sagma?  
Vidit aurato residere curru,  
Veste cum longa tegeres leones,  
Omnis Eoæ plaga vasta terre,  
Qui bibit Gangem, ni veumq; quisquis  
Frangit Araxem.  
Te senior turpi sequitur *Silenus* a sella,  
Turgida pampineis redimitus tempora setis.  
Conditæ lascivi deducunt Orgia mystæ:  
Te *Bassaridum* comitata cohors,  
Nunc *Edonii* pede pulsavit  
Sola *Pangæi*; nunc *Thraciæ*  
Vertice *Pindi*: nunc *Cadmeæ*  
Inter matres impia *Manas*  
Comes *Ogygio* venit *Iaccho*,  
Nebriæ sacra præcincta laus.  
Tibi commota pectora matres  
Fudere comam: thyrsuq; levem  
Vibrante manu, jam post laceros  
Pentheos artus *Thyades* a stro  
Membra remisit, velut ignotum  
Videre nefas.  
Ponti regna tenet nitidi matertera *Bacchi*  
Nereidumq; chorus *Cadmeia* cingitur *Ino*.  
Ius habet in fluctus magni puer advena  
Ponti  
Cognatus *Bacchi*, numen non vile *Palamon*.  
Te *Tyrrhena* puer rapuit manus,  
Et tumidum *Nereus* posuit mare,  
Carula cum pratiis mutat freta.  
Hinc verno planatus folio viret,  
Et *Phæbo* laurus charum nemus:  
Garrula per ramos avis obstrepit.  
Vivaces hederæ ramus tener.  
Summa ligat vitis carchesia.  
Idæus prora fremuit Leo.  
Tigris puppe sedet *Gangetica*.  
Tum pirata frero pavidus natat;  
Et sequitur curvus fugientia *Crabæ* Delphin.  
Divite *Pactolus* vexit te *Lydiæ* unda,  
Aurea torrenti deducens flumina ripa.

L

Messagians,



Luxavit victos arcus Geticasq; sagittas  
 Lattea Massagetes qui pocula sanguine mi-  
 sect.  
 Regna securigeri Bacchum sensere Lycurgi.  
 Sensere terra Zedacum feroces :  
 Et quos vicinus Boreas ferit  
 Arva mutantes : quasq; Maoris  
 Alluit gentes frigida fluitu :  
 Quasq; despectat vertice summo  
 Sidus Arcadium, geminumq; planstrum.  
 Ille dispersos domuit Gelones :  
 Arma detraxit trucibus puellis :  
 Ore dejecto petiere terram  
 Thermodontiaca graves caterua  
 Pestis tandem levibus sagittis ;  
 Mites facta. Sacer & Cytharon  
 Sanguine inundavit,  
 Ophioniaq; cade.  
 Prædes sylvas petiere & agros.  
 Præsidem Bacchum coluit noverca.  
 Naxos Aegeo redimita ponto  
 Tradidit thalamis virginem relictam,  
 Meliore pensans damna marito.  
 Pumice siccò  
 Fluxit Nyctileus latex.  
 Garruli gramen secure rivi.  
 Combibit dulces humus alta succos,  
 Niveiq; lactis candida fontes  
 Et mista odoro Lesbia cum thymo.  
 Ducitur cum magno nova nupta calo.  
 Solenne Phæbus carmen  
 Edit infusus humero capillis.  
 Concutit tædæ geminus Cupido.  
 Telum deposuit Iuppiter igneum,  
 Oditque Baccho veniente fulmen.  
 Lucida dum current amens sidera mundi,  
 Oceanus clausum dum fluctibus ambiat or-  
 bem,  
 Lunaq; demissos dum plena recolliget ignes ;  
 Dum matutinos prædicet Lucifer ortus ;  
 Alraq; ceruleum dum Nerea nesciet Arctos ;  
 Condidit formosi venerabimur ora Lyæi.  
 Sen. Oedip.

*Messagians*, quaffing blood and milke, unbend  
 Their bowes ; nor more with *Getick* shafts contend.  
 Thy powre ax-arm'd *Lycurgus* kingdome knows,  
 The fierce *Zedacians* ; and where *Boreas* blows  
 On hoary fields ; those climates who shake  
 With cold, that border on *Maotis* Lake ;  
 And those whose *Zenith* is the *Arcadian* Star ;  
 The Northern Wagons, and flow Wagonar.  
 Scattred *Geloni* he subdued : disarm'd  
 The brave *Virago's* ; *Thermedonians* warm'd  
 Cold earth with their soft lips ; but pacifi'd,  
 Their moone-like shields and quivers laid aside.  
 Sacred *Cythæron* he imbrew'd with blood  
 Of slain *Ophians*. To the shade wood,  
 And fields, transformed *Prædes* daughters run.  
 The pleased stepdame now affects her son.  
*Naxos*, begirt with the *Aegean* wave,  
 A bridall bed to *Ariadne* gave ;  
 Her losse repaired with a better friend :  
 Torrents of wine from barren rocks descend ;  
 A flood of milke from silver fountains powres,  
 With *Lesbian* honey mixt, perfum'd with flowres,  
 Which through the meadows murmuring streams produce,  
 Whose thirstie banks suckt in the pleasant juyce.  
 The starry Bride to high-archt heaven is led :  
*Phæbus*, his haire upon his shoulders spread,  
 Epithalamiums sang that happy night :  
 Both *Cupids* now the nuptiall tapers light :  
*Iove* laid his wrathfull thunderbolts aside,  
 And hates his lightning, when he *Bacchus* spi'd.  
 While radiant starres shall run their usuall race,  
 While *Neptunes* armes the fruitfull earth imbrace,  
 While *Cynthia* shall her hornes together close,  
 While *Lucifer* the rosie Morne fore-shews,  
 While loftie *Arctos* shuns the salt Profound,  
 We *Bacchus* praise and beautie will resound.

But heare we him rail'd at as much by *Momus*. This your so generous *Bacchus*, is scarce a man, and no *Grecian* by the mother, but the nephew of *Cadmus* a *Phœnician* Merchant. I will not say what he is, now he hath aspired to immortalitie ; nor tax him with his railing and drunkenness : you all see how soft and effeminate in his pleasures ; halfemad, and smelling early of wine : who hath brought amongst us his whole fraternitie, and declared them Gods : *Pan*, *Silenus*, and the *Satyres* ; a rable of rusticks and Goat-heards, addicted to dances and gambols ; and of shape as monstrous as their manners. One of these hath hornes on his fore-head, and nourisheth a filthy long beard ; his lower parts like a Goat ; and all over not differing much from a beast. Another, old, bald, and flat nosed like an Ape ; for the most part riding on an Ass ; who by birth is a *Lydian*. With those the prick-ear'd *Satyres*, bald also, and horned like late-falne kids, originally *Phrygians*. All of these have seemly long tails. You see with what Gods we are furnisht with by this Gallant. I omit to speak of the brace of women which he hath brought us : the one his sweet-heart *Ariadne*, whose Crown is by him made a Constellation ; The other daughter to *Icarius* the husband-man : and what, ô you Gods, is of all most ridiculous ; *Erigone* hath brought her dog with her ; least she should be sad, and want her old companion in heaven.

But now to be serious. Noah was he who immediately after the flood first planted a vineyard, and shewed the use of wine unto men. Therefore some write that of Noachus he was called Boachus, and after *Bacchus*, by the *Ethnicks* ; either by contraction, or ignorance of the Etymologie. The ignorance likewise of the truth hath begotten so many fables and allegories : he being neither the *Lybian*, *Ægyptian*,



Ægyptian, nor Theban Bacchus, but the ancient Nysæan; who flourished long before Jupiter Hammon, or the Cretan Jupiter, the supposed fathers of the other. Posteritie divers waies celebrated this bountie of Noah; and therefore called him by sundry names, as Bacchus, Vinifer, and Oenotrius; whereof Italy was after named Oenotria, of the excellent wines which that soyle produced.

Now Pentheus strives to exasperate the Thebans against Bacchus. He puts them in minde of their originall, their ancient religion, and what a shame to submit to an effeminate boy, supported by frantick women and drunkards: shewing how easily resisted by the example of Acrisius. This Acrisius was king of Argos, the sonne of Abas, and father of Danae; who in that he would not admit of his Rites, is said to have chased him out of his kingdome. Pentheus sends his guard to apprehend him: they wounded, return with one of his Priests, who tells the miracles of the ship sticking fast in the midst of the deepe, and perjur'd sailers converted into Dolphins. Yet the first is parallel'd by history; effected, according to Pliny, by a little fish; and therefore called by the Romanes Remora: which since so incredible, I will relate it in the words of the Author. This fish frequenteth the rock; and is supposed by Aristotle to have many feet, in regard of the multitude of her finnes. Although the windes blow violently, and the tempests rave; yet commands she their fury, and so curbs their power, that the ship continues immoveable; which neither cables nor anchors, though never so strong and massie, could detaine: and that only by cleaving thereunto, without her own labour. But our Armado's are fortified with Castles; from whence they fight on the sea, as from the walls of a Bulwark. O humane vanitie; when even those ships, whose beaks are so armed with brasse and iron to pierce through the sides of such as they encounter, should be forced to obey the arrest of a little fish not halfe a foot long! At the battell of Actium one detained, as they report, the Admirall, which carried Antonius, halting to order his navy and encourage his souldiers, untill he was constrained to ship himself in another: upon which advantage the Casarians fell on with the greater violence. And in our memory Caligula was so checkt in his return from Astura to Antium. Nor long continued their admiration, having forthwith discovered the cause: for certain perceiving his Gally, which had five men to every oare, to be only detained of all the rest of the navy, leapt presently into the sea; and searching about the keele of the vessell, found this little fish fast cleaving to the rudder. This showne to the Emperour, with indignation he beheld what could stop his course, and resist those oares which were stretcht by the strength of foure hundred sea-men: renewing his wonder to see it lose that vertue within, which it had when it cleav'd to the out-side of the vessell. Those who then, and after, beheld it, resembled the same to a Snail, but not a little greater. The like power he attributes to the Purple fish, annexing this story out of Titianus: Periander dispatching a mandate for Gnidos, to castrate all their boyes which were nobly descended, the ship was so long moored in the midst of the sea by this shell-fish, untill another arrived (the Prince repenting him of his crueltie) with a countermand. Wherefore the Gnidians to perpetuate the memory thereof, did consecrate that fish to their Venus. But these strange effects, which perhaps depend on no naturall causes, may rather proceed from the power of the Divell. I have heard of sea-faring men, and some of that Citie, how a Quarter-master in a Bristol ship, then trading in the Straights, going down into the Hold, saw a sort of women, his known neighbours, making merry together, and taking their cups liberally: who having espied him, and threatening that he should repent their discovery, vanished suddenly out of sight; who thereupon was lame ever after. The ship having made her voyage; now homeward bound, and neere her harbour, stuck fast in the deepe Sea (as this of the Tyrrhenians) before a fresh gale, to their no small amazement: nor for all they could do, together with the helpe that came from the shoare, could they get her loose, untill one (as Cymothoe the Trojan ships) shov'd her off with his shoulder, (perhaps one of those whom they vulgarly call Wise-men, who doe good a bad way, and undo the enchantments of others.) At their arrivall the Quarter-master accused these women: who were arraigned, and convicted by their owne confessions; for which five and twentie were executed. But to proceed with the fable. These Tyrrhenians for their piracies and power at Sea, and for that they had transported divers Colonies to sundry parts of the world, were surnamed Dolphins: whereupon this fable was by the Greekes devised; and withall to deterre from rapine and perjury, which seldome escapes the divine vengeance. The fantastickall resemblances of Lynxes, Tygres, and Panthers, are the terrors of conscience, which drive the guiltie to despaire and ruine. They also are said to have beene turned into Dolphins, because those fishes seeme naturally to affect the societie of men; following of shippes, and sporting about them, as they sayle along: nay many, if we may give credite to credible Authors, have beene carried on their backs to drie land;

THE  
TYRRHEN  
PIRATS.



and therefore the ancient presented safetie by a bridled Dolphin. So give they warning of insuing tempests and advise the mariners, as it were, to stand to their tacklings and take in their sailes. All which concurreth with our Porpus, out of doubt the true Dolphin: wherein I am not only confirmed by the authoritie of Scaliger. For those that are called Dolphins by our East and West Indian Sea-men (who likely give known names to things which they know not) are fishes, whereof I have seene many, which glitter in the water with all varietie of admirable colours; and are hardly so bigge as our Salmon-trouts: too little by farre to beare those burthens wherewith almost all ancient authors doe charge them: besides none of these were ever seene in the Mediterranean sea, the scene of those stories. The credulitie of the old worlds superstition, was no lesse prodigious then their fables: for an instance, this fable we now treat of is yet to be seene in beautifull figures of mosaique painting (an antique kinde of worke, composed of little square peeces of marble: gilded and coloured according to the place that they are to assume in the figure or ground: which set together, as imbossed, present an unexpressable stateliness) in St. Agnes Church at Rome, which was formerly the Temple of Bacchus.

PENTHE-  
VS.

God, in detestation of Atheisme, doth reward the devout, though in a false religion, with temporall blessings, as here Acætes advanced from a poore fisher-man to the pontificall dignitie: who now cast in prison and reserved for torments, the shackles fall from his leggs, and the doores unlockt themselves to afford a way to his safetie. This the more incenseth our violent Pentheus. There is no creature so immane and rabid, but anger addes to his naturall fiercenesse. Other affections have their apparant symptoms, but that of anger is eminent, whose fire inflames the looks and sparkles in the eye balls: proceeding from the sending forth of the spirits in a revengefull appetite: Good counsell converts into bad when unseasonably given; so the dissuasions of Cadmus and Athamas exasperate his fury: who to chastice his kinsman, perhaps as much out of envy as zeale, ascendeth Cithæron. A mountaine of Bœotia, not farre from Thebes, which took that name from Orpheus his harpe, called alwaies sacred; in that there he first instituted the Orgies of the Theban Bacchus; transferred by him out of Egypt from the Egyptian. For Cham and his accursed race; first inhabiting those parts, there planted Idolatry: which the Poets brought into Greece, who travelled thither to enrich their knowledge. For almost all Arts and Sciences had from them their originall: who had besides more impressions of antiquitie then any other nation; as appeareth by their Dynasties, stretching beyond the generall deluge: who affirme that their first Kings lived twelve hundred yeares, and the latter but three hundred, coming neere the ages of man both before and after. But what Tradition delivers obscurely and lamely, is in the Scripture entire and perspicuous. Agave fulfills the prophecy of Tiresias in the slaughter of her sonne: who distracted with the fury of Bacchus, together with her sisters, supposing him a Bore, transfix him with their javelings, torne forth with in peeces, for all his teares and submission, by the rest of the Bacchæ. There is nothing more plausible to the vulgar then the innovation of government and religion. To this they here throng in multitudes. Wise Princes should rather indeavour to pacifie, then violently oppose a popular fury: which like a torrent beares all before it; but let alone exhausteth it selfe, and is easily suppressed. Reformation is therefore to be wrought by degrees, and occasion attended: least through their too forward zeale they reject the counsell of the expert, and incounter too strong an opposition, to the ruine of themselves and their cause; whereof our Pentheus affords a miserable example. The blind rage of Superstition extinguisheth all naturall affection. Agave murders her sonne, and the aunts their nephew: nor have the latter ages been unacquainted with such horrors.

On the other side Pentheus expresseth the image of an implacable Tyrant; hating religion, and suppressing it in others: nor to be diverted by counsell or miracles; till his death approves that tyrants are no where safe; no not among their own kindred.

Discite justitiam moniti & non temnere  
divos. Virg. Æn. 6.

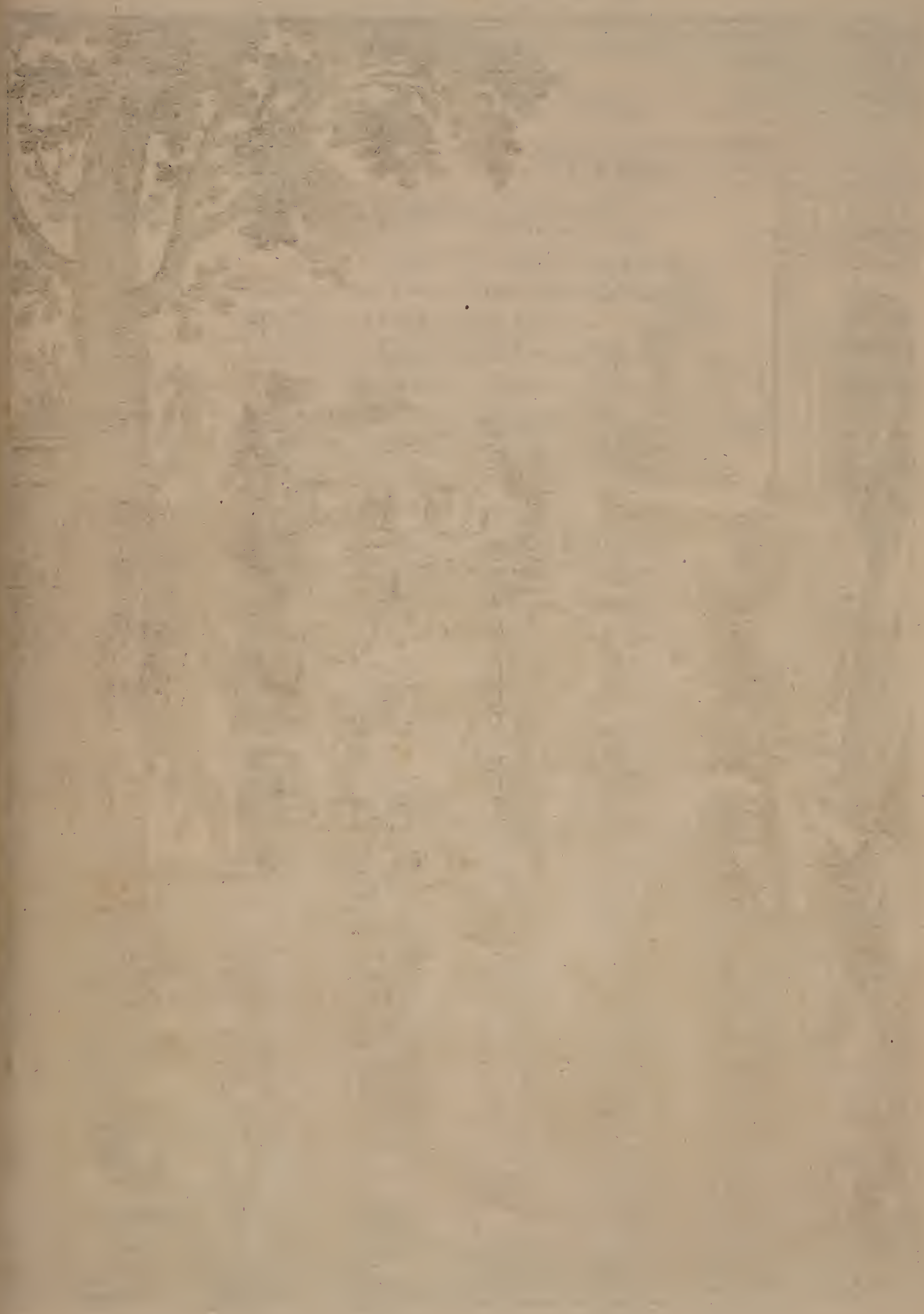
Admonisht, justice prize; Nor holy Gods despise.

The proud in prosperitie are the most dejected in adversitie. Who would not be intreated, now basely intreats for mercy: but could not obtaine what he never afforded. There is nothing more proud then man, nor more miserable.

OVIDS



OVID









## OVIDS

## METAMORPHOSIS

## The fourth Booke.

## THE ARGUMENT.

**D**erceta, a fish. Semiramis a Dove.  
 Transforming Nais equall Fate doth prove.  
 White berryes Lovers bloud with black defiles.  
 Apollo, like Eurynome, beguiles  
 Leucothoe, buried quick for that offence:  
 Who, Nectar sprinkled, sprouts to Frankincense.  
 Griev'd Clytie, turn'd to a Flowr, turns with the Sun.  
 Daphnis, to Stone. Sex changeth Scytheon.  
 Celmus, a Load-stone. Curets, got by showres.  
 Crocus, and Smilax turn'd to little flowres.  
 In one Hermaphrodite, two bodies joyne.  
 Mineides, Bats. Sad Ino made divine,  
 With Melicert. Who Iuno's fact upbray'd,  
 Or statues, or Cadmean Fowles are made.  
 Hermione and Cadmus, worne with woe,  
 Prove hurtlesse Dragons. Drops to Serpents grow.  
 Atlas, a Mountaine. Gorgon toucht Sea-weeds  
 To Corall change. From Gorgons bloud, proceeds  
 Swift Pegasus: Chrysaor also takes  
 From thence his birth. Faire haire convert to Snakes.

**B**Vt yet, Alcithoe<sup>a</sup> Mineides  
 The honour'd<sup>b</sup> Orgies of the God displease.  
 Her sisters share in that impietie;  
 Who Bacchus for the sonne of Iove denie.  
 And now his Priest proclaimes a solemne Feast;  
 That Dames and Maids from usuall labour rest;  
 That wrapt in skins, their haire-laces unbound,  
 And dangling Tresses with wild Ivy crown'd,  
 They leavy Spears assume. VVho prophesies  
 Sad haps to such as his command despise.  
 The Matrons and new-married Wives obay:  
 Their Webs, their unspun Wooll, aside they lay;  
 Sweete odours burne; and sing:<sup>c</sup> *Lyais, Bacchus,*  
*Nysaus, Bromius, Evan, great Iacchus:*  
 Fire-got, Sonne of two Mothers, The twice-borne;  
 Father *Eleleus*, *Thyon* never shorne;  
*Lenaus*, planter of life-cheering Vines;  
*Nyctileus*: with all names that *Greece* assigns  
 To thee, O *Liber*! Still dost thou injoy  
 Vnwaisted youth; eternally a Boy!  
 Thou'rt seene in heaven; whom all perfections grace;  
 And, when unhorn'd, thou hast a Virgins face.

Thy conquests through the Orient are renown'd,  
 VVhere tawny *India* is by *Ganges* bound:  
 Proud *Pentheus*, and<sup>d</sup> *Lycurgus*, like prophane,  
 By thee (O greatly to be fear'd!) were slaine:  
 The *Thuscans* drencht in Seas. Thou holdst in awe  
 The spotted *Lynxes*, which thy Chariot draw.  
 Light<sup>e</sup> *Bacchides*, and skipping Satyrs follow,  
 VVhil'st old<sup>f</sup> *Sylenus*, reeling still, doth hollow;  
 VVho weakly hangs, upon his tardy Asse.  
 What place so-e're thou entrest, sounding brasse,  
 Lowd Sac-buts, Tymbrels, the confused cryes  
 Of Youths and Women, pierce the marble skyes.  
 Thy presence, we<sup>g</sup> *Ismenides*, implore:  
 Come, O come pleas'd! Thus they his Rites restore.  
 Yet, the<sup>h</sup> *Mineides* at home remayne:  
 And with untimely Art his feast prophane:  
 Who either weave, or at their distaffs spin;  
 And urge their Maids to exercise their sin.  
 One said, as she the twisted thread out-drew;  
 While others sport, and forged Gods persew,  
 Let us, whom better<sup>i</sup> *Pallas* doth invite,  
 Our usefull labour season with delight,

<sup>d</sup> King of  
 Thrace: See  
 the Com-  
 ment.

<sup>e</sup> The  
 Frowes of  
 Bacchus.  
<sup>f</sup> Bacchus his  
 Foster fa-  
 ther. See the  
 Comment.  
<sup>g</sup> Theban  
 Matrons; of  
 this before.

<sup>h</sup> The  
 daughter of  
 Minus.

<sup>i</sup> Who first  
 invented the  
 Art of spin-  
 ning and  
 weaving.

And

<sup>a</sup> The  
 daughter of  
 Minus.  
<sup>b</sup> The so-  
 lemnities of  
 Bacchus.

BACCHVS  
 HIS CE-  
 REMONIES  
 AND AT-  
 TRIBVTES

<sup>c</sup> Of these  
 attributes,  
 see the  
 Comment.



DERCE-  
TIS.SEMIRA-  
MIS.  
a Semiramis.  
NAIS.  
b A water  
Nymph.c The Mul-  
berry tree.PYRAMVS  
AND  
THISBE.d Babylon :  
whose arch-  
ed walls were  
numbred a-  
mongst the  
Worlds 7.  
Wonders ;  
360. fur-  
longs, that  
is, 45. miles  
in circuit.e The first  
King of As-  
syria, and  
husband to  
Semiramis.  
f According  
to the old  
vulgar opi-  
nion, that  
where the  
Sun sets, the  
night appear-  
eth to as-  
cend.

And stories tell by turnes ; that, what past yeares  
Denie our eyes, may enter at our eares.  
They all agree ; and bad the eldest tell  
Her story first. She paus'd ; not knowing well  
Of many which to choose : T'insist upon  
The Sad *Derectis*, of fam'd *Babylon*,  
(Who, as the *Palestines* beleve, did take  
A scaly forme, inhabiting a Lake)  
Or of her <sup>a</sup> daughter speake, with wing'd ascent  
High-pearcht on towres : who there her old age spent :  
Or of that <sup>b</sup> *Nais*, who with charmes most strange,  
And weeds two-pow'rfull, humane shapes did change,  
Into mute Fishes, till a Fish she grew :  
Or of the <sup>c</sup> Tree whose berries chang'd their hew ;  
The white to black, by blouds asperision, growne :  
This pleaseth best, as being most unknowne.

Who thus began ; and drawes the following woll.

Young *Pyramus* (no Youth so beautifull  
Through all the East) and *Thisbe* (who for faire  
Might with th' immortall Goddesses compare)  
Ioyn'd houses, <sup>d</sup> where *Semiramis* inclin'd  
Her stately towne, with walls of brick compos'd.  
This neighbourhood their first acquaintance bred ;  
That, grew to love ; Love fought a nuptiall bed ;  
By Parents crost : yet equall flames their blood  
A like incenst, which could not be withstood.  
Signes onely utter their unwitnest loves :  
But hidden fire the violenter proves.  
A cranny in the parting wall was left ;  
By shrinking of the new-layd mortar, cleft :  
This for so many ages undescri'd  
(What cannot love finde out !) the Lovers spy'd.  
By which, their whispering voyces softly trade ;  
And Passions amorous embassie convey'd.  
On this side and on that, like *Snailles* they cleave ;  
And greedily each others breath receive :  
O envious walles (said they) who thus divide  
Whom Love hath joyn'd ! O, give us way to slide  
Into each others armes ! if such a blisse  
Transcend our Fates, yet suffer us to kisse !  
Nor are w' ingrate : much we confesse we owe  
To you, who this deare liberty bestowe.  
At night they bid farewell. Their kisses greet  
The senselesse stones, with lips that could not meet.

When from th' approaching Morn the stars withdrew,  
And that the Sunne had drunke the scorched dew :  
They at the usuall Station meet againe ;  
And with soft murmurs mutually complaine.  
At last, resolve in silence of the Night  
To steale away, and free themselves by flight ;  
And with their houses, to forsake the Towne.  
Yet, lest they so might wander up and downe ;  
To meet at <sup>e</sup> *Ninus* tombe they both agree,  
Vnder the shelter of a shady Tree.  
There, a high Mulberry, full of white fruit,  
Hard by a living Fountaine fixt his Roote.  
The Sun, that seem'd too slow, his steeds bestowes  
In restfull Seas : <sup>f</sup> from Seas, with Night arose.  
Then *Thisbe* in the darke the doores unbar'd ;  
And slipping forth, unmiss'd by her guard,  
Comes mask't to *Ninus* tomb : there in the cold  
Sits underneath that Tree : Love made her bold.  
When (lo !) a Lionesse, smear'd with the blood  
Of late-slaine Beeves, approacht the neighbour flood,

To quench her thirst. Far-off by Moon-light spy'd,  
Swift feare her flight into a Cave doth guide.  
Flying, her mantle from her shoulders fell :  
The fatall Lionesse, as from the Well  
Up to the rocky Mountaine she with-drawes,  
Found it, and tore it with her bloody jawes.

When *Pyramus*, who came not forth so soone,  
Perceived by the glimpses of the Moone  
The footing of wild Beasts : his looke grew pale :  
But when he spy'd her torne and bloody vaile ;  
One night (said he) two lovers shall destroy !  
She longer life deserved to enjoy.  
The guilt is mine : 'twas I (poore soule !) that slew thee  
VWho to a place so full of danger drew thee,  
Nor came before. You Lions, O descend  
From your abodes ! a wretch in peeces rend,  
Condemned by his selfe-pronounced doom :  
And make your entralls my opprobrious tomb !  
But Cowards wish to die. Her mantle hee  
Carries along unto th' appointed Tree.  
There having kist, and washt it with his eyes ;  
Take from our blood, said he, the double dyes.  
VVith that, his body on his sword he threw :  
Which, from the reaking wound, he dying drew.  
Now, on his back, up-spun the blood in smoke :  
As when a Spring-conducting pipe is broke,  
The waters at a little breach breake out,  
And hissing, through the airy Region spout.  
The Mulberries their former white forsake ;  
And from his sprinkling blood their crimson take.

Now she who could not yet her feare remove,  
Returnes, for feare to disappoint her Love.  
Her eager spirit seekes him through her eyes ;  
Who longs to tell of her escap't surprize.  
The place and figure of the Tree she knew ;  
Yet doubts, the berries having chang'd their hew.  
Vncertaine, she his panting lims descri'd,  
That struck the stained earth ; and starts aside.  
Box was not paler then her changed looke :  
And like the lightly breath'd-on Sea she shooke.  
But, when she knew 'twas he (now dispossest  
Of her amaze) she shrieks, beats her swolne brest,  
Puls off her haire ; imbraces, softly reares.  
His hanging head, and fills his wound with teares.  
Then, kissing his cold lips : Woe's me (she said)  
VVhat curst Fate hath this division made !  
O speake, my *Pyramus* ! O looke on me !  
Thy deare, thy desperate *Thisbe* calls to thee !  
At *Thisbe's* name he opens his dim eyes ;  
And having seene her, shuts them up, and dyes.  
But when his empty scabbard she had spy'd,  
And her knowne Robe ; Vnhappy man ! she cry'd,  
These wounds from love, from thine owne hand pro-  
Nor is my hand too weake for such a deed : (ceed !  
My love as strong. This, this shall courage give  
To force that life which much disdaines to live.  
In death I'll follow thee ! instyl'd by all,  
The wretched Cause, and partner of thy Fall.  
VVhom death (that had (alas !) alone the might  
To pull thee from me !) shall not dis-unite.  
O you, our wretched Parents (thus severe  
To your owne blood !) my last Petition heare :  
VVhom constant love, whom death hath joyn'd, interre  
VVithout your envy in one Sepulcher.

And



And thou, O Tree, whose branches shade the slaine;  
Of both our slaughters beare the lasting staine:  
In funerall habit ever clothe your brood;  
A living monument of our mixt blood.  
This said, his sword, yet reeking, she revers't,  
And with a mortall wound her bosome pearc't.  
The easie Gods unto her with accord;  
Their Parents also her desire afford:  
The late-white Mulberies in black now mourne;  
And what the fire had left, lay in one<sup>a</sup> Vrne.

Here ended she. Some intermission made,  
*Leucothoe*, her sisters silent, said:

This Sunne, who all directeth with his light,  
VVeake Love hath tam'd: his loves we now recite,  
He first discover'd the adultery  
Of *Mars* and *Venus*, (nothing escapes his eye.)  
And in displeasure told to<sup>b</sup> *Junos* sonne  
Their secret stealths, and where the deed was done.  
His spirits faint: his hands could not sustaine  
The worke in hand. Forthwith, he forg'd a chaine,  
VWith nets of brasse, that might the eye deceave,  
(Lesse curious far the webs which Spiders weave)  
Made pliant to each touch, and apt to close:  
This, he about the guilty bed bestowes.

No sooner these Adulterers were met,  
Then caught in his so strangely forged net;  
VWho, struggling, in compeld imbracements lay.  
The Ivory doores then *Vulcan* doth display;  
And calls the Gods. They shamefully lay bound:  
Yet<sup>c</sup> one, a wanton, wist to be so found.  
The heavenly dwellers laugh. This tale was told  
Through all the Round, and mirth did long uphold.  
*Venus*, incens'd, on him who thus disclos'd

A memorable punishment impos'd.  
And he, of late so tyrannous to love;  
Lov's tyranny in just exchange doth prove.

<sup>d</sup> *Hyperion's* sonne, what boots thy peacing sight!  
Thy feature, colour, or thy radiant light!

For thou, who earth inflamest with thy fires,  
Art now thy selfe inflam'd with new desires.  
Thy melting eyes alone *Leucothoe* view;  
And give to her, what to the VWorld is dew.

Now, in the East thou hastnest thy up-rise:  
Now, slowly sett'st; even loath to leave the skyes.

And, while that object thus exacts thy stay,  
Thou addest houres unto the VVinters day.

Oft, in thy face thy mindes disease appeares;  
Affrighting all the darkned VWorld with feares.

Not<sup>e</sup> *Cynthia's* interposed Orbe doth move  
These pale aspects; this colour springs from love.

She all thy thoughts ingroft: nor didst thou care

For<sup>f</sup> *Clymene*, for<sup>g</sup> her who *Circe* bare,

For<sup>h</sup> *Rhodos*; <sup>i</sup> *Clytie*, who in love abounds,

Although despis'd, though tortur'd with two wounds.

All, all were buried in *Leucothoe*;

Borne in sweete *Saba*, of *Eurynome*.

As she in beauty farre surpass all other:

So much the Daughter far surpass the Mother.

Great *Orchamus* was father to the Maid:

Who, <sup>k</sup> seventh from *Belus Priscus*, *Persia* sway'd.

In low *Hesperian* Vales those pastures are,

VWhere *Phœbus* horses on<sup>l</sup> *Ambrosia* fare.

There, tyred with the travells of the day,

They renovate what labour doth decay.

Now, while celestiall foode their hunger feeds;

And Night in her alternate raigne succeeds:

In figure of *Eurynome*, the God

Approcht the chamber, where his life abroad.

He, spinning by a lamp, *Leucothoe* found,

VWith twice six handmaids, who inclos'd her round.

Then kissing her (her Mother now by Art)

I have, said he, a secret to impart:

Maids presently withdraw. They all obey'd.

He, after he had cleer'd the chamber, said:

The tardie Yeare I measure: I am he

VWho see all Objects, and by whom all see;

The VWorld's cleere eye: by thy faire selfe, I sweare;

I love thee above thought. She shooke for feare;

Her spindle and her distaffe from her fell:

And yet that feare became her wondrous well,

Then, his owne forme and radiancy, he took:

Though with that unexpected presence strook;

Yet, vanquish't by his beauty, her complaint

She laid aside, and suffered his constraint.

This *Clytie* vext (not lesse affectionate

Before to her) who with a rivals hate

Divulg'd the quickly-spreading infamy:

And to her father doth the fact descry.

Who sterne and savage, shuts up all remorse,

From her that su'd; subdued, she said, by force;

And<sup>m</sup> *Sol* to witnesse calls. He his dishonour

Inters alive, and casts a Mount upon her.

<sup>n</sup> *Hyperion's* sonne this batters with his rayes:

And for her re-ascent a breach displays,

Yet could she not advance her heavy head:

But life, too hasty, from her body fled.

Never did *Phœbus* with such sorrow mourne

Since wretched *Phaeton* the VWorld did burne.

Yet strives he with his influence to beget

In her cold limbs a life-revoking heat.

But, since the Fates such great attempts withstood;

He steeps the place and body in a floud

Of fragrant Nectar: much bewailes her end:

And sighing, said, <sup>o</sup> Yet shalt thou heaven ascend.

Forthwith, her body thawes into a dew:

VWhich, from the moistned earth, and odour thre w.

Then through the hill a shrub of Frankincense

Thrust up his crowne, and tooke his root from thence.

Though love might *Clytie's* sorrow have excus'd;

Sorrow, her tongue; Day's King her bed refus'd:

She, with distracted passion, pines away,

Detesteth company; all night, all day,

Disrobed, with her ruffled haire unbound,

And wet with humour, sits upon the ground:

For nine long dayes all sustenance forbears;

Her hunger cloyd with dew, her thirst with teares:

Nor rose; but, rivets on the God her eyes;

And ever turnes her face to him that flies.

At length, to earth her stupid body cleaves:

Her wan complexion turnes to bloud-lesse leaves;

Yet streak't with red: her perisht limbs beget

<sup>p</sup> A flower, resembling the pale Violet;

VWhich, with the sun, though rooted fast, doth move;

And, being changed, changeth not her love.

Thus she. This wondrous story caught their eares:

To some the same impossible appeares;

Others, that all is possible, conclude,

To true-styl'd Gods: but, *Bacchus* they extrude.

m The Sunne.

n The Sunne.

o The stroke of  
Frankincense was  
supposed to de-  
light the Gods in  
their celestiall  
dwellings.

CLYTIE.

p The Helios  
trope or turn-  
sol.

All

a It was an an-  
cient and long  
continued cus-  
tome, to burne  
the bodies of the  
dead, to put their  
ashes into vessels  
(which they cal-  
led Vrnes) either  
of stone or me-  
tall, and to in-  
close them in  
their Sepulchres.  
MARS AND  
VENUS.  
b *It was* the coe-  
lestiall Smith.

c Mercury Hom.  
Odyss.

LEUCOTHOE.

d *Hyperion* the  
father of the *Ti-  
tans* begot on  
*Titea* his wife  
and sister: among  
whom the *Sunne*  
and the *Moone*:  
so fittly in that  
he first observed  
the motion and  
divulged that  
knowledge.

e The *Moone*, of  
*Cynthia* a moun-  
taine of *Delos*,  
the Eclips of the  
*Sunne* proceeding  
from the interpo-  
sition of her orbe  
betweene his and  
the earth.

f The Mother of  
*Phaeton*.

g *Persia* the  
daughter of *Ocea-  
nus* and *Tethys*.

h The daughter  
of *Neptune* and  
*Peleus*: so named  
(for *Rhoda* signi-  
fies a rose) of her  
beauty; or rather  
representing the  
Ile of *Rhodes*,  
there being no  
day wherein the  
*Sunne* shines not  
thereon; and  
therefore sained  
to have been in  
love with her.

i A Nymph of  
the Ocean.

k *Belus*, *Abas*,  
*Arifius*, *Danae*,  
*Perseus*, *Bacche-  
mon*, *Archime-  
nes*, and *Orchamus*.

l Of this before.  
*Dioscorides* takes  
*Ambrosia* to be  
the hearbe *Arte-  
misia*, which we  
call *Mugwort*.



DAPHNIS.  
a A shep-  
heard of  
Mount Ida,  
the sonne of  
Mercury,  
beloved by  
the Nymph  
Thalia:  
who suspe-  
cting his  
truth, pulled  
out his eyes:  
but fained  
here to have  
turned him  
into a stone.  
SCYTHON  
b Of this  
hereafter.  
CELMVS.  
c One of the  
Idean Da-  
dili, who  
fostered Lu-  
piter.  
THE CV-  
RETES.  
CROCVS  
AND SMIL-  
LAX.  
SALMA-  
CIS AND  
HERMO-  
PHRODI-  
TVS.  
d Mercury;  
of being Lu-  
piter's mes-  
senger.  
e Venus; of  
the froth of  
the Sea  
whereof she  
was ingen-  
dred.  
f Hermaphro-  
ditus.

g Diana, the  
virgin hun-  
tress.

All whist, *Alcithoe*, call'd upon, doth run  
Her shettle through the web; and thus begun.

T' omit the pastorall loves, to few unknowne,  
Of young <sup>a</sup> *Idean Daphnis*; turn'd to stone  
By that vext Nymph, who could not else assuage  
Her jealousie: such is a lover's rage!

And *Scyathon* who his nature innovates,  
<sup>b</sup> Now male, now female, by alternate Fates;  
With <sup>c</sup> *Celmus* turn'd into an Adamant,  
Who of his faith to little *Iove* might vant;  
The thorne *Curetes*, got by falling showres;  
*Crocus* and *Smilax*, chang'd to petty fowres,  
I over-passe; and will your eares surprize  
With sweet delight of unknowne novelties.

Then, know, how *Salmacis* infamous grew;  
Whose too strong waves all manly strength undoe,  
And mollifie, with their soule-softning touch:  
The cause unknowne; their nature knowne too much.  
Th' *Idean* Nymphs nurs't, in secure delight,  
The sonne of <sup>d</sup> *Hermes*, and faire <sup>e</sup> *Aphrodite*.

His father and his mother in his looke  
You might behold: <sup>f</sup> from whom, his name he tooke.  
When Summers five he thrice had multiply'd;  
Leaving the fount-full Hills of foster *Ida*,  
He wandred through strange Lands, pleas'd with the  
Of forrain streames; toyle less'ning with delight.

The *Lycian* Cities past, he treads the grounds  
Of wealthy *Caria*, which on *Lycia* bounds:  
There lighted on a Poole, so passing cleere,  
That all the glittering bottome did appeare;  
Inviron'd with no marish-loving Reeds,  
Nor piked Bull-rushes, nor barren weeds:  
But, living Turf upon the border grew;  
Whose ever-Spring no blasting Winter knew.  
A Nymph this haunts, unpractis'd in the chace,  
To bend a Bow, or run a strife-full race.  
Of all the Water-Nymphs, this Nymph alone  
To nimble-footed <sup>g</sup> *Dian* was unknowne.  
Her sisters oft would say; Fie, *Salmacis*,  
Fie lazie sister, what a sloth is this!  
Vpon a Quiver, or a Iavelin seaze;  
And with laborious hunting mix thine ease.  
On Quiver, nor on Iavelin, would she seaze;  
Nor with laborious hunting mix her ease.  
But now in her owne Fountaine bathes her faire  
And shapefull lims; now kembs her golden haire;  
Her selfe oft by that liquid mirror drest;  
There taking counsell what became her best:  
Her body in transparent Robes array'd,  
Now on soft leaves, or softer mosse display'd:  
Oft gathers showres; so, when she saw the Boy:  
Whom seene, forthwith she covets to enjoy;  
And yet would not approach, though big with haste,  
Till neatly trickt, till all in order plac't;  
Her love-inveighling looks set to insnare;  
Who merited to be reputed faire.

Sweet Boy, said she, well worthy the aboad  
Of blest coelestials! if thou be a God,  
Then art thou *Cupid*! if of humane race,  
Happy the Parents, whom thy person grace!  
Thy sister, if thou hast a sister, blest!  
Thy Nurse, much more, who fed thee with her brest!  
But (O!) no lesse then deif'd is she  
Whom marriage shall incorporate to thee!

If any such; let me this treasure steale:  
If not, be't I; and our deare Nuptials seale.

This said, she held her peace. He blusht for shame;  
Not knowing love: whom shamefac'tnesse became.

So Apples shew upon the sunny side;  
So Ivory, with rich Vermillion dy'd:  
So pure a red the silver Moone doth staine,  
When <sup>h</sup> auxil'ary brasse resounds in vaine.

She earnestly intreats a sisters kisse:  
And now, advancing to imbrace her blisse,  
He, struggling, said; Lascivious Nymph, forbear;  
Or I will quit the place, and leave you heare.

Faire Stranger, timorous *Salmacis* reply'd,  
'Tis freely yours; and there with stept aside:  
Yet, looking back, amongst the shrubby Trees  
She closely sculks, and crouches on her knees.

The vacant Boy, now being left alone,  
Imagining he was observ'd by none,  
Now here, now there, about the margent trips;  
And, in th' alluring waves his ankles dips.

Caught with the Water's flattering temp'rature,  
He streight disrobes his body; O, how pure!  
His naked beauty *Salmacis* amaz'd:

Who with unsatisfied longing gaz'd.  
Her sparkling eyes shot flames through his sweet error;  
Much like the Sunne reflected by a mirror.

Now, she impatiently her hope delays;  
Now, burns t' imbrace: now, halfe-mad, hardly staves.

He swiftly from the banke on which he stood,  
Clapping his body, leaps into the flood;  
And, with his rowing armes, supports his lims:  
Which, through the pure waves, glister as he swims.

Like Ivory statues, which the life surpasse;  
Or like a Lilly, in a chrystall glasse.

He's mine! the Nymph exclaim'd: who all unstript;  
And, as she spake, into the water skipt:

Hanging about that neck that did resist;  
And, with a mauling force, th' unwilling kist:

Now, puts her hand beneath his scornfull brest;  
Now every way invading the distrest:

And wraps about the subject of her lust,  
Much like a Serpent by an Eagle trust;  
Which to his head and feet, infettered, clings;  
And wreaths her tayle about his stretcht-out wings.

So clasping Ivy to the Oake doth grow;  
And so the <sup>i</sup> *Polypus* detaines his foe.

But <sup>k</sup> *Atlantiades*, relentless coy,  
Still struggles, and resists her hop't-for joy.  
Invested with her body: foole, said she,  
Struggle thou mai'st, but never shalt be free.

O you, who in immortall thrones reside,  
Grant that no day may ever us divide!  
Her wishes had their Gods. Even in that space  
Their cleaving bodies mix: both have one face.

As when we two divided scions joyne,  
And see them grow together in one rine:  
So they, by such a strict imbracement glew'd,  
Are now but one, with double forme indew'd.

No longer he a Boy, nor she a maid;  
But neither, and yet either, might be said.

*Hermaphroditus* at himselfe admires:  
Wh o halfe a female from the spring retires,  
His manly lims now softned; and thus prayes,  
With such a voice as neither sex betrays:

h When in  
her eclipse:  
at which  
time they  
supposed she  
was inchan-  
red; and  
beat on the  
bottomes of  
basons and  
kettles to  
drowne the  
voyce of the  
charmes:  
whereof Lu-  
venal, speak-  
ing of a tal-  
kative wo-  
man,  
---She alone  
Can rescue  
with her  
tongue the  
labouring  
Moone.

i A ravenous  
fish: so cal-  
led of his  
many feet  
wherewith  
he catcheth  
his prey.  
k *Hermaphro-  
ditus*, of *At-  
las* the father  
of *Maia*,  
the mother  
of his father  
*Mercury*.



a Mercury  
and Venus.

MINER-  
DES.

b Tigers,  
Lynxes, and  
Panthers, sac-  
cred to Bac-  
chus.  
c Minides.

d Vespertili-  
ons, of Ve-  
spere the eve-  
ning, where-  
in they one-  
ly appeare  
Bats.  
e Ino, the  
sister of Se-  
mela.  
f To her  
Nephew  
Bacchus.  
g Turned in-  
to Dolphins.  
h Pentheus,  
slaine by  
Agave.  
i The daugh-  
ters of Mi-  
nides.

IVNOS  
DESCENT  
TO HELL.  
k The cave  
of Tenebris in  
Laconia.  
l The infer-  
nall river  
which no  
soules could  
pass before  
their bodies  
were inter-  
red.  
m Pluto:  
both signi-  
fying riches;  
treasure be-  
ing dig'd out  
of the bow-  
els of the  
earth, his  
supposed  
empire.

Swift<sup>a</sup> *Hermes*,<sup>a</sup> *Aphrodite*! him O heare  
Who was your son! who both your names doth beare!

May every man, that in this water swims,  
Returne halfe-woman, with infeebled lims!  
His gentle parents signe to his request;  
And with unknowne receipts the Spring infest.

Here, they conclude: yet give, their hands no rest;  
But *Bacchus* slight, and still prophane his Feast.  
Then, suddenly harsh instruments surprize  
Their charged eares, not extant to their eyes:  
Sweet Myrrhe and Saffron all the house perfume.  
Their webs (past credit!) flourish in the loome:  
The hanging wooll to green-leav'd Ivy spreads;  
Part, into vines: the equall twisted threads  
To branches run: buds from the distaffe shoot;  
And with that purple paint their blushing fruit.  
Now to the day succeeds that doubtfull light;  
Which neither can be called day, nor night.  
The building trembles: torches of fat Pines  
Appeare to burne; the roome with flashes shines;  
Fill'd with fantastickall resemblances

Of howling<sup>b</sup> beasts, whom blood and slaughter please.  
<sup>c</sup> The Sisters, to the smoaky rooffe retire;  
And, there disperst, avoid both light and fire.  
Thus, while they corners seek, thin films extend  
From lightned lims, with small beames inter-pend.  
But how their former shapes they did forgo,  
Concealing darknesse would not let them know.  
Nor are these little Light-detesting things  
Born-up with feathers, but transparent wings.  
Their voice befits their bodies; small, and faint:  
Wherewith they harshly utter their complaint.  
These houses haunt, in night conceale their shame;  
<sup>d</sup> And of the loved Evening take their name.

All *Thebes* now feared *Bacchus* celebrates:  
Whose wondrous powre his boasting<sup>e</sup> Aunt relates.  
She onely, of so many sisters, knew  
No griefe as yet, but what from them she drew.

A happy Mother, Wife to *Athamas*,  
<sup>f</sup> Nurse to a God: these caus'd her to surpass  
The bounds of her felicities; and made  
Vext *Ino* storme; who to her selfe thus said;

What? could that Strumpets brat the forme defend  
Of poore<sup>g</sup> *Maonian* Saylers drencht in Seas?

<sup>h</sup> A Mother urge to murder her owne sonne?  
And wing the<sup>i</sup> three *Minides* that spin?  
Can I but unrevenged wrongs deplore?  
Must that suffice? and is our powre no more?

He teacheth what to doe; learne of thy Foe:  
What furie can, the wounds of *Pentheus* show  
More then too-much. Why should not *Ino* tread  
The path which late her frantick sisters lead?

A steepe darke<sup>k</sup> Cave with deadly yew repleat;  
Through silence leades to hells infernall seat.  
By this<sup>l</sup> dull *Styx* ejects a blasting fume:  
Here ghosts descend, whose bodies graves inhume;  
Amongst those thorns, stiff Cold and Palenesse dwell:  
The new-come ghosts nor know the way to Hell;

Nor where the roomy *Stygian* City stands;  
Or that dire Palace where black<sup>m</sup> *Dis* commands.

A thousand entries to this Citie guide:  
The gates still open stand, on every side:

And as all rivers run into the Deepe:  
So all unhoused soules doe thither creepe.

Nor are they pestered for want of roome:  
Nor can it be perceiv'd that any come.

Here shadows wander from their bodies pent:  
Some plead; and some the Tyrants Court frequent:  
Some in life-practis'd Arts imploy their times:  
Others are tortured for their former Crimes.

<sup>n</sup> *Saturnia* stooping from her Throne of Ayre,  
(Her hate immortall!) thither makes repayre.  
As soone as she had entered the gate,  
The threshold trembl'd with her sacred waight.  
Still-waking<sup>o</sup> *Cerberus* the Goddesse dreads,  
And barketh thrice at once, with his three heads.  
She call's the<sup>p</sup> Furies, Daughters to old night;  
Implacable, and hating all delight.

Before the doores of Adamant they sit;  
And there with combs their shaky curls unknit.  
When they through gloomy darknesse did disclose  
That forme of Heaven, the Goddesse arose.  
The Dungeon of the damned this is nam'd,

<sup>q</sup> Here *Tytius*, for attempted Rape defam'd,  
Had his vast body on nine Acres spread:  
And on his heart a greedy Vulture fed.

From *Tantalus*, deceitfull water slips:  
And catcht-at fruit avoids his touched lips.  
Thou ever seekst, or roul'st up in vaine  
A stone, O *Sisyphus*, to fall againe.

*Ixion*, turn'd upon a restless wheele,  
With giddy head pursues his flying heele.  
The *Belides*, whom King-men's blood accuse,  
For ever draw the Water, which they loose.

On all,<sup>r</sup> *Saturnia* frownes; but most of all  
At thee *Ixion*; then, a looke lets fall  
On *Sisyphus*: And why (said she) remains  
This<sup>t</sup> brother onely in perpetuall paines;  
When haughty *Athamas*, whose thoughts despise  
Both *Iove* and me, abides in constant joyes?  
Then tels the cause of her approach; her hate,  
And what she would; the fall of *Cadmus* state;  
That *Athamas* the Furies would distract,  
And urge him to some execrable fact.

Importunately she soliciteth,  
Commands, intreats, and promist, with one breath.  
Incens'd *Tisiphone* her Tresles shakes;  
And tossing from her face the hissing Snakes,  
Thus said: You need not use long ambages;  
Suppose all done already, that may please:  
Forake this loathsome Kingdome, and repayre  
To th' upper world's more comfortable ayre.

Well-pleas'd *Saturnia* then to heaven with-drew:  
VVhom first<sup>u</sup> *Thaumatian Iris* purg'd with dew.  
Forthwith, *Tisiphone* her garment takes,  
Dropping with blood; and girt with knotted Snakes.  
About her head a bloody torch she shooke;  
And swiftly those accurs'd aboads forooke.  
Still-sighing Sorrow; Horror; trembling Feare,  
And gastly madnesse, her associats were.  
The entered Palace groan'd: pale poyson soyles  
The polish'd doores: the frighted Sun recoyles.  
Then *Athamas* and *Ino*, stricke with dread  
And monstrous apparitions, fought t' have fled:  
But sterne<sup>x</sup> *Erinnys* their escape withstands;  
And stretching out her viper-grasping hands,  
Shook her darke brows. The troubled Serpents list:  
Some, falling on her shoulders, there untwist;

M

Others,

n *Ino* the  
daughter of  
*Saturne*.

o The Hell  
hound.

p *Mezara*,  
*Alecto*, and  
*Tisiphone*.

q Of these,  
and the cau-  
ses of their  
torments. See  
the comment

r *Ino*.  
f Who at-  
tempted to  
force her-  
t *Sisyphus*  
and *Atha-  
mas* were  
the sonnes of  
*Aeolus*.

INO AND  
MELI-  
CERTES.  
u The Rain-  
bow, the  
daughter of  
*Thaumas*.

x *Tisiphone*:  
for what the  
Latines na-  
med a Fury,  
the *Graecians*  
called *Erin-  
nyes* or the  
minides dis-  
fention.



a A Nymph  
of Hell, like  
a Serpent  
from the  
waste down-  
ward: the  
mother of  
*Orcus*, *Cerberus*  
and *Hydra*.

b *Athamas*,  
the sonne of  
*Aolus*.  
c An accla-  
mation of  
loy.

d An out-cry  
used in the  
solemnities  
of *Bacchus*.  
e *Bacchus*,  
fostered at  
first by his  
Aunt *Ino*.

f *Ino*, her  
grandchilde  
by *Hermione*.  
g *Neptune*.

h *Aphrodite*.

i The Eth-  
nicks accu-  
stomed to  
change their  
names whom  
they deified,  
that their  
mortality  
might be  
forgotten.  
IN O'S  
ATTEN-  
DANTS.

Others, upon her ugly brest descend,  
Spet poyson, and their forked tongues extend.  
Two Adders from her crawling haire she drew;  
And those at *Athamas* and *Ino* threw:  
These up and downe about their bosomes roule;  
And with infus'd infection sad the Soule.  
No wound upon their bodies could be found:  
It was the minde that felt the desperate wound.  
She brought besides, from her abhorred home,  
The surfet of <sup>a</sup> *Echidna*, with the fume  
Of hell-bred *Cerberus*, still-wandering Error,  
Oblivion, Mischiefe, Teares, infernall Terror,  
Distracted Fury, an Affection fixt  
On murder; altogether ground, and mixt  
With bloud yet reeking; boyl'd in hollow brasse,  
And stird with Hemlocke. While sad *Athamas*  
And *Ino* quake, she powres into their brests  
The ragefull poyson; which their peace infests.  
Her flamy torch then whisking in a round  
(Whose circularie fire her conquest crown'd)  
To *Pluto's* emptie regiment she makes  
A swift descent; and there ungirts her Snakes.  
Forthwith, <sup>b</sup> *Aeolides* with poyson boyles.  
<sup>c</sup> *Io*, my Mates, he cries, here pitch your toyles;  
Here, late a Lionesse by me was seene  
With her two whelpes. With that pursues the Queene  
And from her brest *Clearchus* snatcht: The child  
Stretcht forth his little armes, and on him simil'd:  
VWhom like a sling about his head he swings;  
And cruelly against the pavement flings.  
The Mother, whether with her grieve distraught,  
Or that the poyson on her senses wrought,  
Runs howling with her haire about her eares;  
And in her armes her *Melicerta* beares;  
Cries <sup>d</sup> *Evohe Bacchus*! *Ino* laught, and said;  
Thú art thou by <sup>e</sup> thy Foster-childe repay'd.  
There is a Rock that over-lookes the Mayne,  
Hollow'd by fretting Surges, sconsf from rayne;  
VWhose craggy brow to vaster Seas extends.  
This, *Ino* (fury adding strength) ascends;  
Descending head-long, with the load she beares;  
And strikes the sparkling waves, that fall in teares.  
Then, *Venus*, grieving at <sup>f</sup> her Neece's Fate,  
Her Vncle thus intreats: O thou, & whose State  
Is next to *Iove's*; great Ruler of the Flood;  
My sute is bold; yet pittie thou my blood,  
Not tossed in the deepe *Ionian* Seas:  
And joyne them to thy watrie Deities.  
Some favour of the Sea I should obtaine,  
That am ingender'd of the fomie Maine:  
Of which <sup>h</sup> the acceptable name I beare.  
*Neptune* affords a favourable eare;  
Who what was mortall from their beings tooke;  
Then gave to either a Majestick looke;  
In all their faculties divinely framd:  
And her, <sup>i</sup> *Leucothea*, him, <sup>i</sup> *Palemon* namd.  
The *Theban* Ladies, who her steps persew'd,  
Her last on the first Promontorie view'd.  
Then, held for dead; with haire, and garments rent,  
They beat their brests; and *Cadmus* Houelament.  
Of little Iustice, and much Cruelty,  
All *Ino* tax. Indure (she said) shall I  
Such blasphemies? I'll make you monuments  
Of my revenge. Threats usher their events.

VWhen one, of all the most affectionate,  
Cry'd, O my Queene, I will partake thy Fate!  
And thought to leape into the roaring Flood;  
But could not move: her feet fast fixed stood.  
Another, who her bosome meant to beat;  
Perceiv'd her stiffned armes to lose their heat.  
By chance, her hand This stretcheth to the Maine;  
Nor could her hand, now stone, unstretch againe.  
As she her violated Tresses tare,  
Her fingers forthwith hardned in her haire.  
Their Statues now those severall gestures beare  
VWhere in they formerly surpris'd were.  
Some, Fowles became; now cald *Cadmeides*;  
Who with their light wings sweep those gulphy Seas.  
Little knew *Cadmus*, that <sup>k</sup> his Children raig'n'd  
In sacred Seas, and deathlesse States retayn'd.  
Subdew'd with woes, with tragicall events,  
That had no end, and many dire ostents,  
He leaves his Citie; as not through his owne,  
But by the fortune of the place o're-throwne:  
And with his wife *Hermione*, long tost,  
At length arriveth at th' *Illyrian* Coast.  
Now spent with grieve and age, whil't they relate  
Their former toyles, and Families first fate:  
And was that <sup>l</sup> Serpent sacred, which I slew,  
(Said he) whose teeth into the Earth I threw  
(An uncouth feed) when I from *Sidon* came?  
If this, the vengefull Gods so much inflame,  
May I my belly Serpent-like-extend!  
His belly lengthned, ere his wish could end.  
Though scales upon his hardned out-side grew;  
The black, distinguished with drops of blew.  
Then falling on his breast, his thighs unite;  
And in a spiny progresse stretch out-right.  
His armes (for, armes as yet they were) he spreads:  
And teares on cheekes, that yet were humane, sheds.  
Come, O sad Soule, said he; thy husband touch;  
Whil't I am I, or part of me be such.  
Shake hands, while yet I have a hand to shake;  
Before I totally endue a Snake.  
His tongue was yet in motion; when it cleft  
In two, forthwith of humane speech bereft.  
He hift, when he his sorrowes sought to vent;  
The onely language now which Nature lent.  
His Wife her naked bosome beats, and cries,  
Stay *Cadmus*, and put-off these prodigies.  
O strange! where are thy feete, hands, shoulders, brest,  
Thy colour, face, and (while I speake) the rest!  
You Gods, why also am not I a Snake?  
He lickt her willing lips even as she spake;  
Into her well-knowne bosome glides; her waste,  
And yeelding neck, with loving twines imbrac't.  
Amazement all the standers-by possest;  
VWhile glittering combs their slippery heads invest.  
Now are they two: who crept, together chayn'd,  
Till they the covert of the Wood attain'd.  
These gentle Dragons, knowing what they were,  
Doe hurt to no man, nor mans presence feare.  
Yet were those sorrowes by <sup>m</sup> their daughters sonne  
Much comforted, who vanquisht *India* won:  
To whom th' *Achaians* Temples consecrate;  
Divinely magnifi'd through either State.  
Alone *Acrisius* <sup>n</sup> *Abantiades*,  
o Though of one Progenie, dissents from these:  
Who,

CADMVS  
AND  
HERMI-  
ONE.  
k *Ino* and  
*Melicertes*.

l Wherof in  
the third  
Booke.

m *Bacchus*  
the sonne of  
*Semele*.  
n The sonne  
of *Abas*.  
o *Iupiter* the  
father of  
*Bacchus* was  
father of  
*Belus* grand-  
father to  
*Acrisius*.



a The daughter of *Acrisius*.  
 b *Bacchus*.  
 c *Perseus*, whom he exposed with his mother to the mercy of the Sea.  
 PERSEUS.  
 d *Medusa* Head.  
 e The *Gorgons* were three sisters of whom *Medusa* was only mortal.

f A constellation neere the Northern Pole.  
 g A summer signe in the Zodiack wherein the Sun is at his highest.  
 h The Morning Star.  
 ARAS.  
 i The son of *Iapetus*.  
 k The Suns.

ANDROMEDA.  
 l *Eolus* the sonne of *Aeolus*, daughter to *Hippotes*: King of the windes.

Who, from th' *Argolian* Citie made him flie;  
 And manag'd armes against a Deitie.  
 Nor him, nor *Perseus* he for *Iove's* doth hold;  
 (Begot on <sup>a</sup> *Danaë* in a showre of gold)  
 Yet straight repents (so prevalent is truth)  
 Both to have forc'd the <sup>b</sup> God, <sup>c</sup> and doom'd the Youth.  
 Now is the one inthroned in the skies:  
 The other through *Ayr's* empty Region flies;  
 And beares along the memorable <sup>d</sup> spoyle  
 Of that new Monster, conquer'd by his toyle.  
 And as he o're the *Lybian* Deserts flew; (grew  
 The bloud, that dropt from <sup>e</sup> *Gorgon's* head straight  
 To various Serpents, quickned by the ground:  
 With these, those much infested Climes abound.  
 Hither and thither, like a cloud of raine  
 Borne by crosse windes, he cuts the ayrie Maine;  
 Far-distant earth beholding from on high;  
 And over all the ample World doth flie:  
 Thrice saw <sup>f</sup> cold *Arctos*, thrice to <sup>g</sup> *Cancer* prest;  
 Oft hurried to the East, oft to the West.  
 And now, not trusting to approach'd night,  
 Vpon th' *Hesperian* Continent doth light:  
 And craves some rest, till <sup>h</sup> *Lucifer* displays  
*Aurora's* blush, and the *Apollo's* rayes.  
 Huge-statur'd *Atlas* <sup>i</sup> *Iapetonides*  
 Here sway'd the utmost bounds of Earth and Seas;  
 Where <sup>k</sup> *Titan's* panting steeds his Chariot steepe,  
 And bath their fiery feet-locks in the Deepe.  
 A thousand Herds, as many Flocks, he fed  
 In those large Pastures, where no neighbours tread.  
 Here to their tree the shining branches sute;  
 To them, their leaves; to those, the golden fruit.  
 Great King, said *Perseus*, if high birth may move  
 Respect in thee, behold the sonne of *Iove*:  
 If admiration, then my Acts admire;  
 VWho rest, and hospitable Rites desire:  
 He, mindefull of this prophecie, of old  
 By sacred *Themis* of *Parnassus* told;  
 In time thy golden fruit a prey shall prove,  
 O *Iapetus's* sonne, unto the sonne of *Iove*.  
 This fearing, he his Orchard had inclos'd  
 VWith solid Cliffs, that all access'e oppos'd:  
 The Guard whereof a monstrous Dragon held;  
 And from his Land all Forrainers expell'd.  
 Be gone, said he, for feare thy glories prove  
 But counterfeite; and thou no sonne to *Iove*;  
 Then addes uncivill violence to threats.  
 VWith strength the other seconds his intreats:  
 In strength inferior; Who so strong as he?  
 Since courtesie, nor any worth in me,  
 Vext *Perseus* said, can purchase my regard;  
 Yet from a guest receive thy due reward.  
 With that, *Medusa's* ugly head he drew,  
 His owne reversed. Forthwith, *Atlas* grew  
 Into a Mountaine equall to the man:  
 His haire and beard to woods and bushes ran;  
 His armes and shoulders into ridges spred;  
 And what was his, is now the Mountaines head:  
 Bones turne to stones; and all his parts extrude  
 Into a huge prodigious altitude.  
 (Such was the pleasure of the ever-blest)  
 Whereon the heavens, with all their tapers rest.  
<sup>l</sup> *Hippotades* in hollow Rocks did close  
 The strife-full Windes: Bright *Lucifer* arose

And rous'd-up Labour. *Perseus*, having ty'd  
<sup>m</sup> His wings t' his feet, his fauchion to his side,  
 Sprung into ayre: below, on either hand  
 Innumerable Nations left: the <sup>n</sup> Land  
<sup>n</sup> Of *Ethiopia*, and the *Cephen* fields survey'd;  
 There, where <sup>o</sup> the innocently wretched maid  
 VWas for <sup>p</sup> her mothers proud impietie,  
 By unjust <sup>q</sup> *Ammon* sentenced to die.  
 Whom when the Heroe saw to hard rocks chain'd;  
 But that warme tears from charged eye-strings drain'd,  
 And light windes gently fann'd her fluent haire,  
 He would have thought her marble: Ere aware  
 He fire attracteth; and, astonisht by  
 Her beauty, had almost forgot to fly.  
 Who lighting said; O fairest of thy kinde  
 (More worthy of those bands which Lovers binde,  
 Then these rude gyves) the Land by thee renown'd  
 Thy name, thy birth, declare; and why thus bound.  
 At first, the silent Virgin was afraid  
 To speake t' aman; and modesty had made  
 A visard of her hands; but, they were ty'd:  
 Yet what she could, her teares their fountaines hide.  
 Still urg'd, lest she should wrong her innocence,  
 As if aham'd to utter her offence,  
 Her Countrie she discovers; her owne name;  
 Her beautilous Mothers confidence, and blame,  
 All yet untold, the Waves began to roare:  
 Th' apparant Monster (hast'ning to the shore)  
 Before his brest, the broad-spread Sea up-beares,  
 The Virgin shrieks. Her Parents see their feares.  
 Both mourne; both wretched (but, she justly so):  
 VWho bring no aid, but extasies of woe;  
 With teares that sute the time: Who take the leave  
 They loathe to take; and to her body cleave.  
 You for your grieve may have; <sup>r</sup> the stranger said;  
 A time too long: short is the houre of aid.  
 If freed by me, *Iove's* sonne, in fruitfull gold  
 Begot on *Danaë* through a brazen Hold;  
<sup>s</sup> Who conquer'd *Gorgon* with the snakie haire;  
 And boldly glide through un-inclosed aire:  
 If for your sonne you then will me prefer;  
 Adde to this worth, That in delivering her;  
 I'll try (so favour me the Powers divine)  
 That she, sav'd by my valour, may be mine.  
 They take a Law; intreat what he doth offer:  
 And further, for a Dowre their Kingdome proffer.  
 Lo! as a Gally with fore-fixed prow  
 (Row'd by the sweat of slaves) the Sea doth plow:  
 Even so the Monster furroweth with his brest,  
 The foming flood; and to the neere Rock prest:  
 Not farther distant, then a man might sling  
 A way-inforcing bullet from a sling.  
 Forth-with, <sup>u</sup> the youthfull issue of rich showres,  
 Earth pushing from him, to the blew skie towres.  
 The furious Monster eagerly doth chace  
 His shadow, gliding on the Seas smooth face.  
 And as <sup>v</sup> *Iove's* bird, when she from high survaies  
 A Dragon basking in *Apollo's* rayes;  
 Descends unseene, and through his necks blew scales  
 (To shun his deadly teeth) her talons naile's:  
 So swiftly stoops high-picht <sup>y</sup> *Inachides*  
 Through singing ayre: then on his back doth seaze;  
 And neere his right fin sheaths his crooked sword  
 Vp to the hilts; who deeply wounded, roar'd:

m See the  
 Comment.

n Where  
*Cepheus* the  
 the sonne of  
*Phœnix* then  
 raign'd.  
 o *Androme-*  
*da*.  
 p *Castiopea*.  
 q *Jupiter*  
*Hammon*,  
 whose tem-  
 ple stood  
 in the *Lybi-*  
*an* Deserts,  
 visited with  
 such difficul-  
 tie by *Alex-*  
*ander*.

r Who durst  
 contend with  
 the Sea  
 Goddesses  
 for beauty.

s *Perseus*.

t See the  
 Comment.

u *Perseus*,  
 begot by  
*Jupiter* in a  
 golden  
 showre.  
 v the Eagle.

y *Perseus*  
 the *Argives*:  
 the *Argives*  
 so called of  
*Inachus* their  
 first King;  
 and of the  
 River which  
 carried his  
 name.



Now capers in the ayre, now dives belowe  
The troubled waves; now turn's upon his foe:  
Much like a chafed Bore, whom eager hounds  
Have at a Bay, and terrifie with sounds.  
He, with swift wings, his greedy jawes avoids;  
Now, with his fauchion wounds his scaly sides;  
Now, his shell-rough-cast back; now, where the taile  
Ends in a Fish, or parts expos'd t' assaile.  
A streame mixt with his bloud the Monster flings  
From his wide throat; which wets his heavy wings:  
Nor longer dares the wary Youth rely  
On their support. He sees a rock hard by,  
VWhose top above the quiet waters stood;  
But underneath the winde incensed flood.  
There lights; and, holding by the rocks extent,  
His oft-thrust sword into his bowels sent.  
The shore rings with th' applause that fills the sky,  
Then, *Cepheus* and *Cassiope*, with joy;  
Salute him for their sonne: whom now they call  
The Saviour of their House, and of them all.  
Vp came *Andromeda*, freed from her chaines;  
The cause, and recompence of all his paines.

CORALL.

Meane-while, he watheth his victorious hands  
In cleansing waves. And left the beachy Sands  
Should hurt the snakie head, the ground he strew  
With leaves and twigs that under water grew:  
Whereon, *Medusa's* ugly face he layes.  
The green, yet juicy, and attractive sprays  
From the toucht Monster stiffning hardnesse took,  
And their owne native pliancy forlook.  
The Sea-Nymphs this admired wonder trie  
On other sprigs, and in the issue joy:  
Who sowe againe their Seeds upon the Deepe.  
The Corall now that propertie doth keepe,  
Receiving hardnesse from felt ayre alone:  
Beneath the Sea a twig, above a stone.

a Mercury.  
b Pallas Mi-  
nerva.

c The Pre-  
sident of  
Marriage.

Forth-with, three Altars he of Turf erects,  
To <sup>a</sup> *Hermes*, *Iove*, and <sup>b</sup> Her who warre affects:  
*Minerva's* on the right; on the left hand  
Stood *Mercurie's*: *Iove's* in the midst did stand.  
To *Mercury*, a Calf they sacrifice;  
To *Iove* a Bull; a Cow, to *Pallas* dyes:  
Then takes *Andromeda*, the full reward  
Of so great worth; with Dow'r, of lesse regard.  
Now, *Love*, and <sup>c</sup> *Hymen* urge the Nuptiall Bed:  
The sacred Fires, with rich perfumes are fed;  
The house hung round with Garlands; every-where

Melodious Harps and Songe salute the eare;  
Of jocond mirth the free and happy signes:  
With *Dores* display'd, the golden Palace shines.  
The <sup>d</sup> *Cephen* Nobles, and each stranger Guest,  
Together enter to this sumptuous Feast.  
The Banquet done, with generours wines they cheare  
Their hightned spirits: *Perseus* longs to heare  
Their fashions, manners, and originall;  
Who by *Lyncides* is inform'd of all.  
This told; he said: Now tell, O valiant Knight,  
By what felicitie of force or sleight,  
You got this purchase of the snakie haire.  
Then <sup>e</sup> *Abantiades* forthwith declares,  
How under frosty *Atlas* cliffy side  
There lay a Plaine, with Mountaines fortifi'd:  
In whose accesse the <sup>f</sup> *Phorides* did lye;  
Two sisters; both of them had but one eye:  
How cunningly his hands thereon he lay'd,  
As they from one another it convey'd.  
Then through blind waistes, and rocky Forrests came  
To *Gorgon's* house: the way unto the same,  
Beset with formes of men and beasts, alone  
By seeing of *Medusa* turn'd to stone:  
Whose horrid shape, securely he did eye,  
In his bright target's cleere refulgency.  
And how her head he from her shoulders tooke,  
Ere heavy sleepe her snakes and her forooke.  
Then told of <sup>g</sup> *Pegasus*, and of his <sup>h</sup> brother,  
Sprung from the bloud of their new-slaughtred mother:  
Adding the perils past in his long way;  
VWhat feats, what soyles, his eyes below survey;  
And to what starres his lofty pitch ascends:  
Yet long afore their expectation ends.  
One Lord among the rest would gladly know,  
Why Serpents only on her head did grow.  
Stranger, said he, since this that you require  
Deserves the knowledge, take what you desire:  
Her passing beauty was the onely scope  
Of mens affections, and their envied hope:  
Yet was not any part of her more rare  
(So say they who have scene her) then her haire.  
Whom *Neptune* in *Minerva's* Fane compest.  
*Iove's* daughter, with the <sup>i</sup> *Egis* on her brest,  
Hid her chaste blushes: and due vengeance takes,  
In turning of the *Gorgon's* haire to Snakes.  
VWho now, to make her enemies affray'd,  
Beares in her shield the Serpents which she made.

d Those of  
*Cepheus*  
court.

MEDUSA.

e *Perseus* of  
his great  
grandfather  
*Abas*  
f The daugh-  
ters of *Phor-*  
*cus*.

g The wing-  
ed horse.  
h *Chrysaor*.

i The name  
of *Minerva's*  
shield.

VPON



# VPON THE FOVRTH BOOK OF OVIDS METAMORPHOSIS.

**A**Lcithoe and her sisters will neither acknowledge the deitie of Bacchus, nor partake in his solemnities; which now are celebrated by the Theban women. Who hang the skins of spotted beasts on their shoulders; to expresse not only the varietie of colour, but the nature of wine; which makes the Salvage civill, and the civill Salvage, by the moderate, or immoderate use thereof. They dis-shevell their haire, as suting with the furious effects of wine, and crown it with Ivy: in that Ivy resembleth the vine, affording garlands, when the other is naked. Besides, the berries and leaves inebriate alike, through their hot and dry qualitie: although others write that they preserve from drunkenness, resisting the fume of wine by their naturall coldnesse, and that therefore they were worne. Each held a Thyrsis in her hand (a Iavelin wreathed about with Ivy) to take away terror from their friends, and covertly to wound their enemies: or in that wine deluding with its naturall suavitie and specious apparance, ere aware overthrowes the senses, and debilitates the body. Superstitious Antiquitie did beleve that the Gods rejoyced in multiplicite of names: either for their greater glory, or to expresse the varietie of their faculties. As called in this hymne Lyæus, because liberall cups exhilarate the heart, and free it from sorrow.

BACCHVS  
HIS CE-  
REMO-  
NIES  
AND AT-  
TRIBUTES.

All things are difficult unto the dry:  
Nor fretting cares would else from mortals fly.  
Who whet with wine at warres, or want repine?  
Or praise not Bacchus, or thee Erycine?

*Siccis omnia nam dura Deus proposuit, neque  
Mordaces aliter diffugiunt sollicitudines.  
Quis post vina gravem militiam aut pauperi-  
em crepat?  
Quis non te potius, Bacche pater, teq; decens  
Venus? Hor. l. 1. Ode 10.*

So Bacchus of that fury and madnesse which flowes from excesse: Nyfæus and Dionysius, of Nyfa the top of Cythæron, where he was fostred by the Nymphs; or of Nyfæa a citie of India, where the more ancient was said to have been born, and concealed in Meros an adjoyning Mountain. Bromeus of the roaring of thunder which was at his birth: or of the tumultuary noise of drunkards. Evan, a word used by the Bacchæ in their acclamations. Fire got in that snatcht from the fire of lightning, or of the fiery operation of wine. The sonne of two mothers; that is of Semele and the thigh of Jupiter. Twice borne, as produced by either: and historically said to be borne of Jupiters thigh, in that fostred in a Cave at the foot of Meros which was consecrated unto him. He is called Eleleus, because wine exciteth audacitie and courage.

What will not wine? It secrets brings to light:  
Confirmer our hopes, and makes th' unarmed fight.

*Quid non ebrietas designat? operta recludit,  
Sper juber esse rarus, ad pralia trudit in-  
tem. Horat.*

Thioneus, of Thione, a name of his mother Semele: or of his sacrifices and Orgies. Lenæus, of the wine-presse; Nyctelius, in that his ceremonies were celebrated by night: and Liber, which is the same with Lyæus. For the inventer of wine, saith Seneca, was not called Liber of the libertie of the tongue, but that it frees the minde from the servitude of cares, assures, and makes it more lively and confident. But as of freedome, so of wine, the moderation is most healthfull. Solon and Arcefilaus are said to have cherished their spirits with wine; and ebriety is objected to Cato: but the objector may more easily prove that vice is a vertue, then Cato to be vitious. Although not often to be used, least it induce an ill habit; yet sometimes prolonged, a little to exhilarate, and remove over-sad a sobriety. Bacchus is said to be ever young in that wine refresheth the spirits with a youthfull vigour, for a time suppressing those infirmities of the minde which accompany age: and a naked boy, because drunkards reveale their own shame and nakednesse, as Noah did his. So the Prophet pronounceth woe unto him who makes his neighbour drunk to discover his nakednesse: as also because they betray their secrets like little children. For as the over charged with wine cast it up again, so do they their counsells: both boyling within, and labouring for a passage. They place him in Heaven, and give him the perfection of beautie: being taken for the Sonne by the ancient, as appears by these verses in Virgil:

Bacchus, and bountious Ceres, O you cleare  
Lights of the World; that guide the sliding yeare.

*Vos o clarissima mundi  
Lumina, labentem cælo qua ducitis annum,  
Liber & alma Ceres — Geor. l. 1.*

Presenting



Presenting also the varietie of Stars by the spotted skins which were worn by his followers. So by their dances they imitated the motion of the Sun, and those vapours daily drawn up by his vertue, which falling in showres, give growth to whatsoever the earth produceth: wherefore the Phallus was carried about in his solemnities, as the father of generation, that name perpetually given him. They arme his head with hornes perhaps in regard of his radiancy: or in that much wine makes men as salvage and as fierce as Bulls; Tunc pauper cornua funit; that is, grows bold and foole-hardy: but chearefull and gentle when moderately taken, and therefore then said to have the face of a virgin: but this Macrobius ascribes to the Sunne as the rest of his properties. Historically he is said to be horned in that anciently they dranke in hornes, and that Bacchus was the first that plowed the earth with oxen: in imitation of whom the Frowes in his festivals bound hornes to their foreheads. Diodorus writes that he raigned in Nyssa, a Citie of Arabia the Happy, where first he was concealed from the inquisition of Juno: whence marching East-ward with a mightie army, consisting for the most part of women, he subdued all India to the uttermost bounds of the Earth: there erecting two pillars, beyond which no land was supposed to extend, after imitated by Hercules in the West: of which Dionysius in the situation of the World:

*Hæc & Thebani Dionysi terra columnas  
Monstrat ad Oceanum, atq; extremi littora  
Ponti,  
Montibus Indorum, qua vasto gurgite Ganges  
In mare se voluit, Nyssæamq; impulit undam.*

This shoare whereon the farthest Ocean flows  
The Columnes of the Theban Bacchus shows  
On Indian hills, where gulphy Ganges sweeps  
Nyssæan waves in to the swallowing Deeps.

More probable that Noah (the true Nyssæan Bacchus) there settled after the flood, the Arke resting (according to the opinion of Becanus, and others) upon the mountains of Margiana, called Ararat in the Scriptures: which hath been mistaken for the mountains of Armenia, because Armenia is sometimes so called: but indeed one continued ledge of hills, seeming to rise in Armenia, but running through many vast provinces: and losing in the course thereof that generall name of Ararat which it retaines in the Scriptures, and receiving according to the severall places, diversitie of appellations. Alexander having conquered these Countries, in imitation of Bacchus returned with his triumphant Army crowned with Ivy, and about Nisæa in Margiana feasted ten daies, there finding the most delicate wine: perhaps even then affecting the title of the sonne of Jupiter: informed by Leon the Egyptian Priest under the seale of secrecie, and that he should only communicate it to his mother Olympias, how all those Gods were but formerly men: which made his ambition to hope for like honours. The Thebans sing of the miserable fate of Lycurgus; the sonne of Dryas, and King of Thrace: who perceiving that the Thracians addicted themselves wholly to drunkennesse, commanded the vines throughout all his kingdome to be cut down: whereupon it was fained that he pursued Bacchus with such deadly hatred, killing his Frowes who lay hid in Nyssa, and forcing the affrighted God to flie unto Naxos. For which fact deprived of his senses, instead of a vine, he cut his thigh assunder: but according to Homer struck blind by Jupiter.

Lycurgus.

*Neq; enim, neq; Dryantis quidem filius fortis  
Lycurgus  
Diu vixit, qui cum diis caelestibus certavit.  
Qui olim furentis Bacchi nutrices  
Persequebatur per sacrum Nyssæum: illi autem  
simul omnes  
Thrysi in terram projecerunt ab homicida Lycurgo  
Verberata stimulo. Bacchus autem territus  
Subit mari undam, Theris autem excepit sinu  
Timentes: vehementer enim tenebat tremor ob vi-  
ri comminationem.  
Huic quidem postea irati sunt dii facile vi-  
ventes.  
Et ipsum cecum fecit Saturni filius, neq; om-  
nibus diis  
Vixit: quoniam immortalibus invisus erat  
omnibus diis.*

Nor Dryas son survived many howers;  
Who waged warre with the Coelestiall powers.  
He furious Bacchus Nurses did pursue  
Through sacred Nyssa hills; to Earth they threw  
Their leavy Javelins; whom his Goad deprives  
Of life: in seas affrighted Bacchus dives;  
Whom Tethys in her silver bosome took,  
Trembling and panting with a gasty look.  
This vex the happy-living Deities;  
Struck blind by Love, by all abhord, he dyes.

Yet Diagondas the Theban incur'd no punishment for the like; who by a perpetuall Edict abolished the beastly night sacrifices of Bacchus: suppressed after by the Consuls, not only in the Citie of Rome, but through all their dominions. Plutarch calumniating the Jews will have their feast of Tabernacles to be celebrated in the honour of Bacchus, and indeavours to parallell it with his frantick solemnities. Yet they had a meeting which they called Mischte, of their free and more liberall drinking. They make his chariot to be drawn by Linxes: beasts with spotted skins, begotten between the Wolfe and Hyena: dedicated unto him (as others of that nature) for their immanitie and violence, much affecting



affecting wine, and by that baite taken; concurring with the affections and dispositions of drunkards: as also in that a creature of so short a memory; insomuch as they forget the prey which they but turne their eye from, and seeke after other: to declare that nothing which is said or done in drinke should be remembred; according to that saying, Odi memorem compotorem. But contrary to the rule of Pythagoras, who would have their ridiculous words and actions continually repeated, as the onely cure of that evill. For what they were not ashamed to doe, they are ashamed to heare off. His solemnities are performed by women: being brought up, and accompanied by them in his Indian expedition: called Bacchæ of his name, and their frantick clamours: or said to be so associated, in that as Plutarch affirms Women can beare more wine then men, in regard of their naturall humiditie; or in that Bacchus is a friend unto Venus.

The Satyres follow in the Reare: lasciviousnesse (for so the name signifies, perpetually attending on wine and effeminate immodesty. They are described to differ from the shapes of men in the lower parts only, which resembles a Goates, with long tayles, and hornes on their heads, their bodies all hairy. Pliny affirms that there were of them in the Indian mountains: and Euphemus of Caria; how that sailing into Spaine he was born by the extremitie of weather through the wide Ocean to certain Islands which were called the Iles of the Satyres: that the people were red of colour, and had long tayles like horses; who coming aboard, without speaking one word offered violence to their women: when the terrified Mariners turned a shoare a Barbarian wench; whom the Satyres following, contaminated with all varietie of beastlinesse. Some deny that such ever were. Although Hierome and Athanasius report that one appeared to St. Paul the hermit; who said he was mortall, and an inhabiter of those Deserts. Esay, prophesying of the desolation of Babylon, saies that their houses shall be full of dolefull creatures, and that Satyres shall dance therein. So Faery Rounds have therefore been much spoken off. I have heard of some who trade to Ginny, that they have seene, and had aboard, a beast (if I may so tearme it) that would goe on his hinder leggs, and use his former as hands: that it fed as we feed, would grieve, and weepe, and could not indure to be laught at. The Moores would say that they would assaile them in the woods, and beat them with cudgells. And perhaps the Baboone for his up-right posture, and witty imitation of man, might be mistaken for a Laplander. But I am confident that this conception of Satyres proceeded chiefly from salvage and wild men, discovered a farre off in the woods by the civill: wearing skins of beasts on their tawny bodies, with the taile hanging down behinde, and hornes on their heads for ornament or terror; even yet in use among the West-Indians. Ignorance and Feare having anciently attributed to such a terrestriall Deitie.

Satyres.

The Silenii were no other then old Satyres: but one here mentioned more famous then the rest: born in Indian Nysæa, and tutor unto Bacchus. Lucian describes him to be old and bald, riding for the most part on an Asse: low of stature, unweildy fat, with an over-grown belly; his eares long and erected; never sober, and ever accompanied by the Satyres.

Silenus.

Th' old drunkard reeles from his dull Asse: the cries  
Of Satyres eccho; Rise up, father, rise.

Ebrius ecce senex pando delapsus asello,  
Clamarunt Satyri, surge æge, surge pater.  
Ovid. de Art.

He is fained an attendant on Bacchus, big-bellied, reeling, and old: because immoderate drink puffs up the body, making the head light, and the feet inconstant, producing also untimely age, by extinguishing the naturall with adventitious heat, according to the opinion of Farnelius. He is said to be the Foster-father of Bacchus in that wine is bettered by age: and to ride on an asse, because habitnall drunkennesse befots the senses, and dulls the understanding. The Asse was placed among the starres for a memoriall of this: or rather, as they fable, for putting the Gyants to flight with his horrible brayings; Silenus assisting the Gods in that warre. They give him a ferula in his hand (the stalke of a certaine weed) that as drunkards are ready to strike, so they should be unable to hurt: all offences being then to determine in mirth, and not to be the authors of tragicall consequences. The clamors loud instruments, and hurrying about in these frantick solemnities, decipher the confused noyses, and indecent behaviours, in such drunken assemblies.

The daughters of Mineus follow their worke in contempt of this festivall, and lighten their labours by telling of stories. The eldest beginning, toucheth by the way the transformations of Dercetis, of her daughter Semiramis, and the transforming of Nais. Dercetis, the Syrian Goddesse, is said to have falne in love with a beautifull youth as he sacrificed unto her; and by him had a daughter: when she, ashamed of her incontinency, put the youth away, exposed the infant in the deserts, and overcome with sorrow, threw her selfe into a lake neere Ascalon; there changed into a fish, as beleev'd by the inhabitants: for which cause the Syrians did abstaine from fishes; erecting hard by a magnificent temple,

Dercetis.



temple, with her image in the likenesse of a fish from the navill downward. But the report of Theon is more probable, how that falling into the Sea she was supported by fishes to the shoare, and therefore worshipped in that forme. This was that Dagon the Idoll of the Ascalonites: according to S. Hierome, (by interpretation the fish of sorrow) which fell before the Ark of God; the head and hands broken off on the threshold, (for which cause neither the Priests nor those who entred the Temple would tread thereon ever after) so that nothing but the shape of the fish remained. At the shrine of this Idoll, they offered fishes of gold and silver. Moreover, the Syrians would eat no fish, in that they held it injustice to kill those creatures which did them no harme, and were fed on rather for luxury then necessitie: from which, for the same cause the Grecian army on the Hellespont, and Phæacians, though daintie in their diet, abstained. Withall, conceiving the sea to be the originall and father of all that had life; and that man was ingendred of a liquid substance, they adored fishes, as being of their own generation and substance.

SEMIRA-  
MIS.

Her exposed daughter in that fed by Doves was called Semiramis, which signifies a Dove in the Syrian language: who after became the wife of Ninus, and Queene of Assyria. Now when she could no longer detain the Empire from her sonne (which she had managed during his minoritie, and infinitely enlarged it by her conquests) not induring to survive her glory, she with-drew her selfe; and being seene no more, was said to have been translated to the Gods, according to the Oracle. Others faine, as here our Poet, that she was turned into a Dove: in memoriall whereof, or rather of her name, the Babylonians divinely honoured that bird, and gave it in their ensignes. Besides they expressed the aire by the Dove, as by fish, the water: reverencing both as comprizing the nature of all things.

NAIS.

Of this Nais there is elsewhere no mention, but only in Arianus: who writes of an Island in the Erythrean sea, called Nosola a hundred furlongs distant from the shoare, which those inhabitants affirmed to be sacred to the Sun, and how none sailed thither who ever made return, in that possessed by a Nais, who having satiated her selfe with all that arrived, converted them into fishes; for which the incensed Sun expeld her the Island; yet granted her request in the cure of her inextinguishable lust: converting those, whom she had changed by her enchantments, again into men; from whom proceeded that race of people called Ichthyophagi. But Ovid here writes that she her selfe in the end was transformed into a fish: whereby her burning desires were extinguished. For persecuted Venus is else-where said to have hid her selfe in that forme: and where can that vanquished ardor be better concealed, then in a creature of so cold a constitution, which affords neither food nor heat to re-incense it? Whereupon perhaps these vowes of chastitie are tied to that diet. From which rule all shell-fish is to be excepted: and therefore perhaps an abomination to the Israelites.

PYRAMUS  
AND  
THISBE.

She resolves on the story of Pyramus and Thisbe: whose wretched ends upbraid those parents, who measure their childrens by their own out-worne and deadened affections; in forcing them to serve their avarice or ambition in their fatall marriages, (aptly therefore compared to the tyranny of Mezentius, who bound the living to the dead till they perished by the stench) more cruell there to their owne, then either the malice of foes or fortune: yet undoing, are undone, and share in the generall calamitie. Not considering that riches cannot purchase love; nor threats or violence either force or restraine it: which free by nature, as proceeding from the freedome of the will, disdaines compulsion; subduing all, unsubdued by any: and so generous, that whereas all other affections and actions aime at different rewards; love only is contented with love, holding nothing else a sufficient recompence. On the other side this exemplifies the sad successe of clandestine loves, and neglected parents: to whom obedience is due, and the disposure of that life which they gave them. The white Mulberies are turned into black by the blood of Pyramus and Thisbe. Yet are of both sorts, the leaves of the white sustaining those little wormes which apparell the World in such bravery. The Egyptians expressed Wisdome by this tree: for whereas others allured by the flattery of the inconstant weather, thrust forth their buds and blossomes, which after are nipt and violated by a sudden alteration: the Mulbery knowing the frost for her enemy, will not sprout till it be utterly subdued by a more certaine temper; then buds almost in one night, and quickly brings her fruit to maturitie lest the violent fervour should likewise indamage it.

MARS  
AND  
VENUS.

The second Sister relates the love of the Sunne; inflicted by Venus for his discovery of her adultery with Mars. Which carries this Astrologicall sence: that those who are borne in the Conjunction of Mars and Venus are prone to inordinate affections. Mars sometimes descendeth beneath the Sun, and Venus for a part of the yeare ascendeth above him, as it were to meete with each other: whose conjunction may then be said to be discovered by the Sun, when he ceaseth to obscure the by the proximity of his greater splendor. Vulcan bindes them in a net: that is, with too much fervor subdues their operations.

For



For the starre of Mars is hot; and that of Venus moderate moist; and whereof generation consists: and therefore mutuall lovers: by Neptune unbound; in that water extinguisheth fire, which is Vulcan. This fable therefore was invented to expresse the sympathy that is necessary in nature. Proceed we a little with the influences of these Planets: Mars is malignant; but approaching Venus subdues his malignitie: Mars excitech greatnesse of spirit and wrath in those in whose nativitie he predominates; Venus impeacheth not that vertue of magnanimitie, but the vice of anger: Venus ruling infuseth the effects of love; and Mars conjoyning, makes the force of that love more ardent: wherefore those that are born under that conjunction are most fervently amorous. Mars follows Venus: because audacitie is the page unto love; not love to audacitie: for none, in that valiant, are taken with love; but wounded with love become so, and undauntedly undergoe all dangers for the beloved. Mars likewise signifies strife, and Venus friendship; which, as the ancient held, were the parents of all things. But morally adulteries are taxed by this fable: which how potent soever the offenders, though with never so much art contrived, and secrecy concealed, are at length discovered by the eye of the Sun, and exposed to shame and dishonour.

Ill deeds have ill successe: revenge, though slow,  
The swift ore-takes. Slow Vulcan catches so  
Fleete Mars, the fleetest of the Deities:  
Lame subtiltie doth nimblenesse surprise.

*Non recte succedunt mala opera, assequitur tardus celerem:*  
*Ut nunc Vulcanus cum sit tardus cepit Martē,*  
*Qui est velocissimus deorum qui Olympum*  
*tenent,*  
*Clandus inquam technis: Hom. Odyss. l. 8.*

Now Vulcan was truly that Tuball-Caine recorded by Moses; there being no small conformitie in the name; who invented the art of working in Brasse and Iron: the authors of such benefits by posteritie reputed the sonnes of Jupiter; he also being the grand-childe of Cain, the first Jupiter; and called the God of fire, because by fire they are forged. So Naama, his sister and wife, was this Venus; her name importing beautie or comelinesse: and intituled the Goddess of love; in that beautie so powerfully swaies in our bloods and affections.

Venus revengeth her disgrace on the discoverer. The caelestiall heat is inflamed by a terrestriall: and he who should looke indifferently on all, now onely looks on Leucothoe: and descends so low as to assume the shape of a mortall. Love is a desire of beautie; implied by Leucothoe, Beautie, a beame of the divine refulgency: and therefore no marvell if the lover neglect all things for the beloved; without whom there is nothing but darknesse and discomfort. His looks wax pale; a colour sutable to that disease; by which Erasistratus the Physitian discovered the concealed affection of Antiochus. This palenesse proceeds from a defect of heat and scarcitie of blood, when nature is too weake to performe at once two severall duties. For the intention of a lovers minde is continually exercised in contemplating the beloved; with it all the powers of the naturall complexion: which, besides the restlesse emission of the spirits, doth cause an ill digestion in the stomach, and as bad a concoction in the liver: so that the blood is but little and crude which flowes in their veines. The Sunne now neglecteth the rest of his loves: all former affections are buried in a new. But passionate Clytie repines to be thus despised. Jealousie rouseth at once affection and envy. She discovers Leucothoës scapes to her father, who buries her alive. When the Sunne unable to relieve her, besprinkles the place and her body with Nectar; from whence a frankincense tree ascendeth: aptly is he fained to be the author of this transformation. To have sprinkled her with Nectar, in regard of the sweet odor of incense, which feasts the Gods with perfumes: and to have produced that tree, because it growes in Sabæa, as naturally affecting immoderate fervor; and thereupon happily fained reciprocall lovers. Moreover, in that it delights in open places, and yeelds a gum so usefull in physick: nor sweet unlesse it be melted by the Sunne or fire; like prayers which in themselves have no savour, unlesse inflamed with zeale and devotion; which in the Ceremoniall law was expressed by the Censor. But historically Leucothoe perhaps was some vowed Virgin, buried alive, as the Vestals at Rome, for infringing her chastitie.

Clytie, rejected for this discovery, pines away with griefe, and is changed into a flower which turnes about with the Sun: (because that part of the stalke is infeebled whereon his beames beateth) who retaining still her former affection, closeth her leaves when he sets, as bemoaning his absence. Wherein the nature of the Heliotrope is described, whose feeble leaves are shut up by the moisture and coldnesse of the night; but opened and cherished by the drinesse and warmth of the Sun, dispersed from the center to the circumference, receiving thereby an addition of lustre: which shews the concinnitie and temperature of earthly bodies with the Heavenly. So saith Lactantius, should we fix our thoughts upon Heaven, and follow the guide of the Coelestiall light, by farre more glorious then that of the Sun; which will without error direct us to the port of eternall felicitie.

N

Now

LEUCOTHOE.

CLYTIE.



DAPHNIS

Now Alcithoë begins her story; first passing over certaine obscure fables: As that of Daphnis turned into a stone by a Nymph enraged with jealousie: so fained in that she stupified his senses with a love-cup. Such an one was given to the Emperour Caligula. Of this thus Juvenall.

—hic Thessala vendit  
Philtre, quibus valeant mentem vexare ma-  
riti,  
Et solea pulsare nates. Quod desipis, inde est  
Inde animi caligo & magna oblivio rerum  
Quas modo gessisti. Tamen hoc tolerabile, si non  
Et furere incipias, ut avunculus ille Neronis,  
Cui totam tremuli frontem Casonia pulli  
Infudit — Sat. 6.

He Æmonian Philters sells, of wicked might  
To vex the husbands minde, and lust excite.  
The souls obscure eclyps, befotted sence,  
And strange forgetfulnesse, proceed from thence.  
Lesse horrid, if not madnesse there with all:  
As did to Neroes unckle erst befall;  
To whom his wife Casonia gave the whole  
Infectious front all of a trembling sole.

SCYTHON

SELMVS.

CURETES.

CROCUS  
AND  
SMILAX.

Eusebius reports how the Poet Lucretius was so infuriated with a love-cup that he slew himself: and by the law it is death to administer them to any. Next mentions he Scythion, sometime a man and sometimes a woman. Belike of both sexes, and committing with either. Then Selmus one of Idæan Dactils, who fostered Jove and was beloved by him: but after, for discovering his mortalitie, converted into an Adamant: or perhaps so fained in regard of his undaunted fortitude. The Curetes were said to spring from showres; in that mimicks, fooles, and jesters according to the proverbe, It hath rained fooles, when many are together. Called Curetes, because they were shaven like Idiots; as Corybantes, of their dancing with rattles and mimicall actions; attending on Jupiter, as their successors not seldome on Princes. Crocus and Smilax, mutually beloved of each other, when they could not enjoy their affections, were turned into flowers which preserve their names. Of these a late Author.

Formosi juvenes, sed iniquo sidere nati:  
Hic Crocus, hac Smilax; dignus utroq; love.  
Nam pro Hebe Smilax poterat servire Tq-  
nanti,  
Et Thyrgio poterat pro Ganymede Crocus.  
Qui legeris flores, horum cognoscite & ignes:  
Tum flagrabat amor, quam modo fragrat odor,  
Sabæus.

Crocus and Smilax, lovelier then love;  
Borne under cruell starrs, yet worthy love.  
She might have Nectar fild in Hebes stead;  
And he suppli'd the Idæan Ganymed.  
Who gather flowres, know these, and know their fires:  
Now fragrant, erst as flagrant their desires.

Crocus is the same with our Safforne, though of different kindes. The Smilax resembles Ivy, bearing a flowre like our violet; some white, some yellow, some purple, some white and black, with varietie of mixtures. These flowres in regard of the infortunite of those lovers, were consecrated to the Eumenides: nor worne in garlands by any, as ominous and fatall.

SALMA-  
CIS AND  
HERMA-  
PHRODI-  
TVS.

The fine Fymph Salmacis delighting only to adorne her person, to couch in shades, and bath in her own fountain, burnes in desire with the sonne of Hermes and Aphrodite partaking the names and beauties of either: Mercury being called Hermes, as the messenger of the Gods; and Venus Aphrodite, in that supposed to spring from the froth of the Ocean. Sensuall love is the deformed issue of sloth and delicacy: and seldome survives his glorious parents. Of which our Physitian.

Ergo, ubi visus eris nostra medicabilis arte:  
Fac monitu fugias ocia prima meis.  
Hæc ut ames faciunt: hæc quæ fecere, tuentur:  
Hæc sunt jucundi causa cibique mali.  
Ocia si tollas, periere cupidinis arcus,  
Contemptique jacet, & sine luce faces.  
Quam Platanus rivo gaudet, quæm Populus  
vita,  
Et quam limosa canna palustris humo:  
Tam Venus ocia amat, sinem qui queris a-  
mori,  
Cedit amor rebus: res age, tutus eris.  
Languor, & immodici sub nullo vindice  
somni,  
Aliaque, & multo tempora quassa mero:  
Eripiunt omnes animo sine vulnere vires:  
Affluit incautos insidiosus amor.  
Desidiam puer ille sequi solet: odit agentes.  
Da vacua menti, quo teneatur, opus.  
Ovid. Rom. amor. l. 1.

When thou art fit, and faine would physick take;  
First practise this: An idle life forsake.  
What made thee love, makes thee a lover still:  
The cause and nourishment of that sweet ill.  
Shun Idlenesse, and Cupids bow will breake,  
His slighted flames flie out, disarm'd and weake.  
As reeds in marishes affect their Site;  
As Poplars in the running brooks delight;  
So Venus joyes in sloth: let Cupid be,  
By action tam'd; live busie and live free.  
Faint ease, long sleeps which no command controules,  
Time spent in sport, and drencht in flowing bowles,  
Without a wound th' infeebled minde surprize:  
Then in unspide insidious Cupid flies.  
That sloth-affecting boy doth toyle detest:  
Do something to employ thy emptie brest.

Salmacis



*Salmacis clings about the surprized youth like a serpent, till both become one body. The reason why lovers so strictly imbrace, is to incorporate with the beloved; which sith they cannot, can never be satisfied. Thus with the vanitie and vexation thereof to the life expressed by Lucretius.*

The lovers ardor in inconstancy  
Of error strays, while they their loves enjoy.  
Their eyes and hands still shift from place to place :  
Who hurt what they too eagerly imbrace,  
Stifle with kisses, and their soft lips bite  
With ravenous teeth, in that no pure delight.  
Wherein those stings lye hid which urge them so  
To hurt th' affected : whence their furies grow.  
But Venus gently mitigates those ills :  
And pleasant balme into the wound distills.  
For hope, sprung from one fountain with desire,  
Thinks with that beautie to assuage her fire ;  
Which natures self resists : The more posselt,  
The more deere love inflames the tortur'd brest.  
For meate and drinke into the body ta'ne,  
Because in proper places they remaine,  
Our thirst and hunger easily subdew :  
But in a humane forme and rosiat hew  
The aery image is injoy'd alone :  
Which by our vanisht hopes away is blowne.  
As those who sleeping strive to drinke, yet get  
No water to assuage their inward heat  
But seek the shadow, labour in their dreams ;  
And thirst amidst th' imaginary streames :  
So lovers love deludes with Imagry :  
Nor can they satisfie their longing eye ;  
Nor yet their hands, still griping here and there,  
One jot from that beloved body beare.  
For this, when first they glow with heat of love,  
And Venus mysteries desire to prove ;  
They greedily imbrace, joyne mouthes, inspire  
Their souls, and bite through ardor of desire :  
In vain ; since nothing they can thence translate,  
Nor wholly enter and incorporate.  
For so sometimes they would, so strive to do :  
And cleave so close as if no longer two.

— etenim potiundi tempore in ipso  
Fluctuat incertis erroribus ardor amantum :  
Nec constat quid primum oculis manibusq;  
fruantur.  
Quod petiere, premunt arte, faciuntq; dolorem  
Corporis, & dentes inlidunt saepe labellis,  
Osculq; adfigunt, quia non est pura Voluptas:  
Et stimuli subsunt, qui instigant ledere idip-  
sum.  
Quocumque est, rabies unde illa germina sur-  
gunt.  
Sed leviter pœnas frāgit Venus inter amorem,  
Blandaq; refranat morsus admista voluptas.  
Namq; in eo spes est, unde est ardoris origo,  
Restingui quoq; posse ab eodē corpore flammā.  
Quid fieri contra coram natura repugnat :  
Vnaq; res hæc est, cui jus quā pluriā habemus.  
Tam magis ardescit dira cupidine pectus.  
Nam cibus atque humor, membris adsumitur  
intus  
Quæ quoniam certas possunt obsidere parces  
Hoc facile expletur laticum frugumq; cupido.  
Ex hominis vero facie, pulchroq; colore,  
Nil datur in corpus præter simulacra fructum:  
Tenuia, quæ vento spes captat saepe misella.  
Vt bibere in somnis sitiens cum querit, & hu-  
mor  
Non datur, ardorem in membris qui stingere  
possit.  
Sed laticum simulacra petit, frustra q; laborat,  
In mediisq; sitit torrenti flumine potans.  
Sic in amore Venus simulacris ludit amanteis:  
Nec satiare queunt spectando corpora coram:  
Nec manibus quicquam teneris abraderè mem-  
bris  
Possunt, errantes incerti corpore toto.  
Deniq; quem membris conlatis flore fruuntur  
Aetatis: dum jam præsegit gaudia corpus,  
Atq; in eo est Venus, ut muliebria conserat  
arva:  
Affigunt auide corpus junguntq; salivas  
Oris & inspirant pressantes dentibus ora:  
Ne quicquam quoniam nihil inde abraderè pos-  
sunt,  
Nec penetrare, & abire in corpus corpore toto.  
Nam facere interdum id velle, & certare vi-  
dentur:  
Vsq; adeo cupide Veneris compagibus hærent.  
Rerum. Nat. l. 4.

Plato recites a fable, how man at the first was created double, and for his arrogancy dissected into male and female: the reason of their affected conjunction, as coveting to return to their originall: an obscure notion (as we have formerly written) of Eva's being taken out of the side of Adam. So Hermaphroditus and Salmacis retain in one person both sexes: of whom the like are called Hermaphrodites. Aristotle writes that they have the right brest of a man; and the left of a woman, wherewith they nourish their children. They were to choose what sex they would use, and punished with death if they changed at any time. One not long since burned for the same at Burges: who elected the female, and secretly exercised the male, under the disguise committing many villanies. Caliphanes reports, how among the Nasamones there were a whole nation of these; who used both with like libertie. There are many at this day in Ægypt, but most frequent in Florida; who are so hated by the rest of the Indians, that they use them as beasts to carry their burthens; to suck their wounds, and attend on the diseased. But at Rome they threw them as soone as born into the river; the Virgins singing in procesion, and offering sacrifice unto Juno. It is here fained that Hermaphroditus by his prayers to his parents procured this qualitie to that fountain, that what man soever bathed therein should come forth halfe woman. Whereof thus Strabo: In Caria is the fountain of Salmacis, I know not how infamous, for making the drinker effeminate: since luxury neither proceeds from the qualitie of the



ayre nor water, but rather from riches and intemperance. The Carians therefore addicted to sloath and filthy delights were called Hermaphrodites; not in that of both sexes, but for defiling themselves with either. Hermaphroditus is fained to be the sonne of Mercury; because whereas the other are called either masculine or fæminine, of their more or lesse vigour, heat, drouth, or humiditie; the Planet of Mercury participates of both natures; hot and dry, by reason of his vicinity to the Sunne, removed never above 28 Degrees; cold and moist, by the neighbourhood of the Moone and the Earth: conforming himselfe also to the auspicious or malevolent aspects of those Planets with whom he joyneth his influence.

MENEI-  
DES.

But now approacheth the fate of the Meneides. These are named in history Leucippe, Arfione and Alcithoe; who longing in their distraction to feed upon humane flesh, cast lots among themselves who should kill her childe; which fell on Leucippe, who rendred her sonne Hippasus to the slaughter. For this their husbands putting on black and sordid attire, were called Phololes, which signifies smoaky; and the women Oeonolæ, that is distempered in senses; and so were their posteritie long after: whom the Priest of Bacchus in his festivals accustomed to chase with curses in his mouth and a sword in his hand; nor held unlawfull to kill, if he over-tooke any of them. One slaine by Zoilus in the daies of Plutarch, as himselfe affirmeth; but not unrevengeed with sundry calamities. To this the fable may have some allusion: the proceffe whereof, with their conversion into Bats may informe us, how the divine vengeance pursues the irreligious and profaners of sanctified dayes, with vaine discourse, or interdicted labours. Their flying in the twi-light deciphers such as shun the light of truth to live in the ambiguitie of error. The Bat is the only foure-footed creature which flies: and therefore yet disputable whether a bird or a beast, by which the Egyptians presented Neutralitie; hated, and not seldome obnoxious to both parties. Bats are chased away, or killed with the smoake of Ivy, which is consecrated to Bacchus: and therefore here introduced as an Antipathy in nature.

IVNOS  
DESCENT  
TO HELL.

Still Juno pursues the House of Cadmus with inextinguishable hatred: and now, to excite the Furies to the ruine of Athamas and Ino, descends unto hell. The way thither, steepe, too easie; and gloomy with shades of Ewe: a fatall and venomous tree; in so much as in sundry countries they die that either solace or sleepe under it. Silence, Palenesse, Cold, and Stupiditie (the symptomes of Death) have here their residence. But those ghosts only passe the river of Styx, whose bodies have their sepulture; and are restored again to their first Originall.

Hæc omnis, quam cernis, inops, inhumataq;  
turba est.

Portitor ille Charon: hi, quos vexit unda, sepul-  
cra.

Nec ripas datur horrendas, nec râuca fluenta  
Transportare prius, quam sedibus ossa quierint.

Centum errant annos, volitantq; hæc littora  
circum,

Tum demum admissi stagna exoptata revisunt.  
Virg. Æn. l. 6.

All these you see, poore souls, are un-inhum'd.  
That Boat-man Charon: those he wafts, intomb'd.  
This heavy flood unto that horrid shore  
None passe, whose bones are not at rest before.  
A hundred yeares about these bancks they hover:  
Then t'ane aboard, the wished strand recover.

Of the same opinion was Plato, and before him Homer, who makes Hector, terrified with that feare, to runne from Achilles. Which perhaps both the one and the other had learnt in Ægypt: the Kings of that countrey accustomed to awe their subjects, by threatening to deprive them of funerall. Pluto's citie hath a number of gates, which alwaies stand open: there is but one passage unto life, but to death a million. Yet for all this infinite concourse it appeareth emptie: so greedy is the grave; and hell so insatiable. He introduceth the ghosts to exercise those functions which they followed in their life times: according to that of Plato, how the same desires remained in the Soule which were either in her nature or affection when apparelled with the body. Thus followed by Virgil.

— quæ gratia curram,  
Armorumq; fuit vivis, quæ cura nitentis  
Pascere equos, eadem sequitur tellure repostos.  
Æn. l. 6.

The love of Chariots, of bright armes, the care  
To feed their sleek-skinn'd steeds; in death now are  
As when alive. —

Which error of opinion (saith Cicero) was much increased by the Poets; who had and have, the libertie to faine what they listed.

Cerberus.

Cerberus, the three-headed Hell-hound; barks at the approaching Goddesse. Belike contrary to his custome: for it is said that he used to fawne on all that came thither; but assailed such, with horrible yellings, as endeavoured to returne. Cerberus signifies the earth, which devourereth all flesh, and



and from thence receiveth his name : said to have three heads, in regard of the triple division thereof : to flatter all commers, in that it giveth sepulture to all ; but to resist their retreat, since no traveller returnes from that silent Region. For this fained a three-headed Dog, and the infernall Porter.

Consonant to the truth was the opinion of the Poets, how vertue and vice in another world had their rewards and punishments : although erronious in the distinction of the latter, that some were temporary, and others eternall. From whence sprung their fictions of the infernall rivers, and abysses of Tartarus. Acheron (according to Ficinus) corresponding with the ayre and Meridian, purging by sorrow and anxiety : Phlegeton with fire and the Orient, punishing wrath and concupiscence, by a more violent fervor : Styx and Cocytus with the Earth and Occident afflicting hatred by teares and lamentations. These were onely to purifie ; but the paines of Tartarus served not for physicke but example ; from whence there was no redemption. Before this Dungeon sate the daughters of Night ; severe and implacable Deities, therefore named Eumenides ; of their indignation : Erinnyes and Furies of the terror wherewith they afflicted the guilty. These were said to be the Ministers of Divine vengeance upon flagitious offenders ; pursuing them not onely in this world, but the other.

Among these the Gyant Tytius, whose extended body covered nine acres ; his liver still fed on by Vultures, and never diminishing, for offering violence to Latona. But Strabo converts this fable to a history ; how Tytius was a tyrant of Panopæa, cruell, lustfull, and outrageous, whom Apollo slew, as before he had Python : when to deterre others from like violence and impiety, it was fained that he suffered this infernall punishment. A conception translated from the fire of hell ; that ever feeds on the bodies of the damned, which suffer no diminution ; but afford unconsumable nourishment. He is said to bee the sonne of the Earth of his earthly affections ; and in opposition to the heavenly seede ; As the sonnes of men, in the Scripture ; Of so vast a proportion, in regard of the large extension of lust.

Tantalus, a friend to the Gods, admitted to their counsels and festivals ; was thrust downe into Hell for revealing their secrets ; where he hungers and thirsts in the midst of abundance, and as Lucretius faines, hath a massy stone hanging over his head, whose fall he continually feareth (like the sword which Dionysius with a slender thread, at a royal feast, hung over his flatterer Damocles.) Declaring hereby, how dangerous to know, and how fatall to discover the secrets of Princes.

Sisyphus, the most subtile of men ; and one who infested the Corinthian Isthmos with his robberies ; being slaine by Theseus, was fained in Hell to roule a massy stone against a steepe hill ; which neere the top, tumbled downe againe, and eternally renewed his labour. The reward of treachery, injustice, and oppression.

So Ixion, a favourite of Jupiters, for attempting Juno, (who instead of her, imbraced a clowd in her likeness) is turned on a restlesse wheele, in perpetuall memory of such treason and ingratitude. But histories report, how Ixion having slaine his father in law ; detested and avoided of all men ; forsooke his countrey, and came to a certaine King, by whom he was received with bounty ; and made of his Councell. When Ixion not long after attempted the chastitie of his Queene ; wherewith she acquainted her husband. Who hard of beliefe, made her seeme to consent : and caused a wench called Nephele (her name signifying a clowd) to supply her place : whereupon he was said to have imbraced a clowd for Juno. For this, cast out of favour, and afflicted with the horror of so foule an offence, he was fained to suffer those infernall torments.

Lastly the Belides, so called of their grandfather Belus, for killing their cosen germans and husbands the first night they lay with them, by the instigation of their father Danaus, are here made for ever to powre water into a vessell full of holes : to shew that the obedience to our parents will not excuse us, when they command unjust things. These sisters are resembled to the life of man, and vanity of all humane endeavours ; which leave behinde them no impression, but are done and demolished together.

But all these forementioned punishments are allegorically referred to the perturbations of the minde. As the Vulture which feeds on Tytius liver to the cares of love (since love proceeds from the Liver, whose expense is daily repaired) or irreconcilable hatred. The famine of Tantalus to Covetousnesse, which starves it selfe in the midst of plenty, and may envy more happy Poverty. Ixions wheele, to the desperate remembrance of perpetrated crimes, which circularly pursue, and afflict the guilty. Sisyphus stone, to still-toying and miserable Ambition : and the leaking urne of the Belides, to the inextinguishable desires of the soule. And although Lucretius, a Pagan, and of the sect of Epicurus, held, as the Sadduces among the Jewes, that the soule of man was annihilated by death, together with his body : yet may we recite his verses, as conducing to the interpretation of these fables.

Inferna II  
punishments.

Tytius.

Tantalus.

Sisyphus.

Ixion.

Belides.



Respice item quam nil ad nos antea ve-  
tustas  
Temporis aeterni fuerit, quam nascimur ante.  
Hoc igitur speculum nobis natura futuri  
Temporis exponit, post mortem denique no-  
stram.  
Num quid ibi horribile apparet? num triste  
videtur  
Quicquam? nonne omni somno securius ex-  
tat?  
Atque ea nimirum quaecunque Acheronte pro-  
fundo  
Proditae sunt esse, in vita sunt omnia nobis.  
Nec miser impendens magnum timet aere saxum  
Tantalus, ut fama est, cassa formidine tor-  
pens:  
Sed magis in vita divum metus urget inanis  
Mortaleis casumque timent, quaecumque fe-  
rat fors.  
Nec Tityon volucres ineunt Acheronte jacen-  
tem:  
Nec quod sub magno scrutentur pectore, quic-  
quam  
Perpetuam aetatem poterunt reperire profecto,  
Quamlibet immensi projectu corporis extat,  
Qui non sola novem dispensis jugera membris  
Obtineat, sed qui terrarum totius orbem:  
Non tamen aeternum poterit perferre dolorem:  
Nec praeberet cibum proprio de corpore semper.  
Sed Tityus nobis hic est, in amore jacentem  
Quem volucres lacerant, atque exedit anxius  
angor:  
Aut alia quavis scindunt cupidine cura.  
Sisyphus in vita quoque nobis ante oculos est,  
Qui petere à populo fascem, saxa quoque secures  
Imbibit: & semper victus, tristisque recedit.  
Nam potere imperium quod inane est, nec da-  
tur unquam:  
Atque in eo semper durum sufferre laborem:  
Hoc est adverso nitentem trudere monte  
Saxum, quod tamen à summo jam vertice rur-  
sum  
Voluitur, & plani raptim petit aquora campi.  
Deinde animi ingrati naturam pascere  
semper,  
Atque explete bonis rebus, satiareque nunquam:  
Quod faciunt nobis annorum tempora circum  
Cum redeunt: fetusque ferunt, variosque lepores  
Nec tamen explemur vita fructibus unquam:  
Hoc, ut opinor, id est, vivo florente puellas  
Quod memorant, laticem pertusum congerere  
in vas:  
Quod tamen expleri nulla ratione potestas.  
Rerum. Nat. l. 3.

Looke back into eternall times survey:  
It nothing us concerns till our birth day.  
This mirror Nature us presents; which shoves  
That future state, when death our eyes shall close.  
What in it horrid? or what tragicall?  
Which more secure then sleep invelops all?  
What of infernall *Acheron* was fain'd,  
Is in our miserable life contain'd.  
Nor wretched *Tantalus* doth ever dread  
That falling stone which hangs above his head.  
Vaine feare of Gods the living rather fright:  
The feare of sad mishaps and fortunes spight.  
Nor Vultures *Tityus* still in Hell infest:  
Nor is there so much in his ample brest  
As can perpetually their hunger feed;  
Although his monstrous limbs in bulk exceed:  
Though they, when stretcht abroad, not onely hide  
Nine acres, but the spacious earth beside;  
Yet could not he in endlesse torments lye,  
Nor with his Liver ever food supply.  
But *Tityus*, on whose brest the Vultures tire,  
Is he who loves, and suffers through desire;  
Or other cares, and curelesse discontents.  
So *Sisyphus* unto our eyes presents,  
One who in hope to honours highth aspires;  
But evermore repulst, and sad, retires.  
For Empire to affect, but not obtaine;  
So fought with endlesse industry and paine;  
Is to enforce a stone against the hill,  
Which from the top rouses to the bottome still.  
Still to supply the ingratefull minde with store,  
Which never hath enough, but thirsts for more;  
(As doe those bounteous seasons of the yeare,  
That liberally afford the fruit they beare,  
Yet we unsatisfied still remaine)  
Ment by these youthfull sisters, who in vaine  
Still water powre into the fatall tunne;  
Yet that as empty as when they begunne.

These Mythologies, with others of the like argument, are enlarged by Macrobius: whereby the Epi-  
curians endeavoured to elude the truth of eternall punishments in confuting these fables, under which  
it was veiled by the more theologicall Poets. As the Sadduces, who not onely denied the Resurrection,  
but held that there were neither Spirits nor Angels: rejecting the Prophets with the rest of the Scri-  
ptures: save onely the five bookes of Moses; as the ancient Canons of their politicke government.  
This heresie, as their name, they derived from Sadoc; the Disciple of Antigonus Sochæus who suc-  
ceeded Simon the Just in the Priest-hood. For when Antigonus taught that we should not serve God,  
as Servants their Masters, for hope of reward: Sadoc and Baithus misunderstanding, as if he had  
utterly denied the future rewards which attend on a good life, first broached those profane and impious  
opinions.

The Furies.

Tisiphone, one of the Furies, ascending from Hell to execute the wrath of Juno, carries Sorrow,  
Terror, Feare, and Frenzie along; who with snakes and infused poyson excites accursed mortals to  
horrible actions: scourging the guilty with whips, and affrighting with flaming torches. All well  
devised by the wiser Poet, from the contemplation of the divine anger, and causes of humane calami-  
ties. For what are the Furies but the wicked desires and commotions of the minde? Not unaptly ex-  
pressed in their names. For Megera signifies Envy; Tisiphone, a desire of revenge; and Alecto,  
a mover of sedition and discord. These rages of soule are therefore those Furies who inflict so many  
calamities



calamities upon man; attended by eternall feares, by sorrow, horror, and distraction. The Serpents, whips, and torches, are the stings and affrights of the afflicted conscience; which is her owne accuser, Iudge, and Executioner. And therefore our Ovid:

No wound upon their bodies could be found:  
It was the minde that felt the desperate wound.

*The effects of the infernall poyson being sutable to the ingredients.*  
She brought besides from her abhorred home  
The surfet of Echidna, with the fume  
Of hell-bred Cerberus, still wandring Error,  
Oblivion, Mischiefe, Cares, infernall Terror,  
Distracted Fury, and affections fixt  
On Murder; altogether ground, and mixt  
With blood yet reeking: boyld in hollow brasse,  
And stir'd with Hemlocke.

*The Furies are said to be daughters of Erebus and Night, in regard of the blinde improvidence of man, who to satisfie his revenge, his lust, or ambition, incurreth those miseries that have no period: to be three, in that they afflict with the remembrance of what is past, with the present, and feare of the future: and lastly to sit before the infernall prison, in that dying men are most solicitous, and most afflicted with their former offences.*

*Infuriated Athamas, now mistaking his wife for a Lionesse, and his children for her whelps, dasheth out the braines of Clearchus: when Ino, distracted with feare or fury, threw her selfe with Melicertes from a Rock into the Ionian Sea. Thus farre is in substance historicall. For Ino, a cruell stepmother to Phryxus and Helle, by laying many traines for their lives, inforced them to seeke for safety by flight. Her treachery discovered by Athamas, supposing the absent to be made away, in a rage slew his sonne Clearchus, and pursued the Queene with the other in her armes: who to avoide his fury, threw herselfe with her burthen into the Sea; from the rock Moluris. The body of Ino was taken up on the coasts of Megara, and intombed by the daughters of Celsus: That of Melicertes being driven to the Corinthian Isthmos where Sisyphus his unkle then raigned; who dedicated those games; which before were sacred to Neptune, unto the honour of his kinsman, and thereupon fained to have beene translated into a Marine deity. So was his mother: it being the ambition of ancient times to deifie their dead ancestors, as the flattering Romanes did their living Princes. But our Poet faines that this honour was given them at the sute of their Grandmother Venus; who the more to insinuate with her unkle Neptune, professeth her selfe to be borne of the froath of the Sea, and therefore named Aphrodite: so said to be, in that the sperme of man is no other then the spume of the blood; and because that salt so much conferres to fecunditie, provoking by the naturall heat, unto Venus, in this respect they anciently erected her Temples on the shore of the sea. Melicertes was called Palæmon, and Ino, Leucothea. For it was their custome, saith Lactantius, to change the names of such as they deified, lest in future times they should be thought to have beene mortals. Whom the Grecians named Palæmon, the Latines called Portunus: painted with a key in his hand, as the protector of harbors: so called they Leucothoe, Matuta, or the Morning. Allegorically Palæmon is taken for the force of Tempests: the sonne of Leucothea, in that the windes begin to arise with the Morning, and then descending from the mountaines are said to have throwne themselves headlong into the sea: the Morning also, by her over-red complexion fore-shewing succeeding tempests. These were held for the fautors of Seafaring men, in that they so much depend on the favour of the windes. This fable may likewise remember us to fortifie our selves in our afflictions with patience and expectance: when Ino so persecuted by Juno for her naturall affection and piety to Bacchus, was after received into the number of the Gods, and made a partaker of their felicities. The transformation of the Theban Ladyes, some into statues, and some into fowle; declare that neither our affections nor sorrowes, should urge us to blasphemy, or censure of their actions, whose displeasure is an implacable Nemesis.*

INO AND  
MELI-  
CERTES.

Ino's atten-  
dance.

Cadmus and  
Hermione.

*Cadmus, after so many calamities sustained in his Family, as ominous abandons his city of Thebes (or expelled from thence, as others write, by Amphion) wanders with his wife Hermione to the confines of Illyria: there resting where the streames of Drilo divide it from Liburnia. The Enchilenses, then infested by the Illyrians, had an answer from the Oracle: that they should then prove victorious, when they were conducted by Cadmus and Hermione: who sent unto, accepted of the charge;*



charge; and gave the enemy a small over-throw. So Cadmus reigned in Illyria: till changing his publique life for a private; by his obscure retirement, and politick submission to the laws & customes of those barbarous nations, he was fained with his wife to have beene turned into Serpents. And the rather in that the Illyrians were said to have two balls in one eye, and to be as sharpe sighted as dragons; in so much as they killed, whom they long and fiercely beheld in their anger. It is fained that these Serpents were after transported into Elizium by Jupiter: intimating the excellency of Wisedome and fortitude, which not only carry us through the troubles and dangers of this miserable life, but rewards their dependants with eternall felicitie.

Perseus  
Danae.

Here end the dysasters of Cadmus, and now convert we to the exploits of Perseus; begotten by Jupiter on Danaë. For Acrisius the Argive king, being told by the Oracle that he should be slaine by the sonne of his daughter; inclosed her to prevent his destiny, together with her nurse, in a tower of brasse: when Jupiter descending in a golden showre, was received into her lap, and then into her imbrace-ments. Iupiter, saith Lactantius, endeavouring to violate Danaë, with store of gold corrupted her chastitie. When the Poets, to preserve the dignitie of Princes, attributed that to the Gods which was done by men; and fained that he approacht her in a golden showre; as we say a showre of Steele, when darts and arrowes fall together in multitudes. Who with the like prodigality of gifts made all passages flye open.

Inclusam Danaen turris aenea,  
Robustaque fores, & vigilum canum  
Tristes excubiae, munierant satis  
Nocturnis ab adulteris:  
Si non Acrisium virginis abdita  
Custodem pavidam, Iupiter & Venus  
Rissent, fore enim tutum iter & patens  
Converso in pretium Deo.  
Aurum per medios ire satellites,  
Et percurrere amat saxa, potentius  
Illi fulmineo. —  
Hor. l. 3. ode. 16.

A towre of brasse, doores strongly barr'd,  
Of wakefull mastiffes a fierce guard,  
Had Danaë safely kept from her  
Night-wandering adulterer;  
Had Iove and Venus not deluded,  
Acrisius, who kept th' included:  
The way secure, and uncontroul'd  
Unto a God transform'd to Gold.  
Gold loves to force through guards; then thunder  
More potent; cleaving rocks a sunder.

Another resembles Acrisius to a man indued with excellent learning: that learning his daughter Danaë, shut up in a brasen towre; in the head, the turret of the body, and seate of the soule: being there obscured, and sequestred from knowledge, untill Jupiter enters in a golden showre, and begetteth Perseus: that is, till the favour and munificencie of Princes inlarge it to the production of heroicall actions; otherwise buried alive, and utterly uselesse.

Haud facile emergunt, quorum virtutibus  
obstat  
Res angusta domi —

They hardly rise unto renowne,  
Whose vertues poverty weighs downe.

Represented in the Emblematist by a student with one hand raised aloft with wings, and the other suppressed by a massy stone. Perseus being borne; Acrisius, not beleeving his daughter that he was begotten by Jupiter, put them both into an Arke, and commits them to the mercy of the sea; which drave them ashore on the Ile of Scriphus. There taken up, and knowne by King Polydectes to be of his kindred, they were bountifully entertained. But at length, attempting the dishonour of Danaë, he sent Perseus away, as fearing his presence, to warre with the Gorgons; from whence he returned victorious with the head of Medusa: of which we shall speak hereafter.

Now with Mercuries wings on his heeles, and girt with his fauchion; defensively armed with Pluto's helmet, and the shield of Pallas, he flyeth over the Lybian Deserts: and the bloud that dropt from Medusa's head converting into Serpents; so wittily fained of the infinity of Serpents which infest those Climates. Perseus is said to be the sonne of Jupiter, for his atchievements and perpetuall felicity: the wings of Mercury signifie celeritie; which are tied to his feet, and not to his shoulders, to declare that in warlike affaires men should deliberate in the beginning, but be swift in the prosecution: his fauchion expresseth policy and circumvention: Pluto's head-peece, a concealment of counsells; and the shield of Pallas a provident preservation: being all the necessary accomplishments of a Souldier.

Atlas the sonne of Iapet, inhabiting those westerne parts of Africa which bound on the great Ocean, being told by Themis that the sonne of Iupiter (prophecied by Hercules) should carry away the golden apples, which grew in his Hesperian Hortyard; inclosed the same with a mighty wall, and committed



committed it to the custody of a sleeplasse Serpent : driving all forrainers from his confines. And now unhospitable unto Perseus, was at the sight of Medusa's head converted into that Mountain which carries that name; on whose high shoulders the starres are fained to take their repose. Some alluding this to a history, report that those apples were flocks of large and beautifull sheep belonging to Atlas, whose fleeces were of the colour of gold : and because a river invironed those pastures, they were said to be guarded by a Serpent : or in that they were kept by one Ladon, a churlish and inhumane shepheard. Or fained perhaps of the store of gold wherewith Mauritania aboundeth, digg'd up at the foote of that mountaine : the wakefull Dragon those restless cares which afflict the covetous in the tuition of their riches : a blessing to the liberall, but to the miser a punishment. Now Atlas flying thither from the invasion of Perseus, and there lurking, was said to have beene converted into that mountaine ; and in regard of the altitude thereof, to have sustained the heavens on his shoulders. But astronomically those apples are taken for starres, shining like gold, and in figure orbicular ; said to grow in the West, in that they appeare not before Sun-set ; the Zodiack, or our Hemisphære, being the Serpent : all of them supported, in regard of his excellency in Astronomy, by Atlas. Some say, that ascending aloft, the better to observe the course of the starres, he fell headlong into the sea from this mountaine ; called for this by his name, as of that aspiring heighth the celestiall Columne.

Perseus mounting through the ayre, at length arriveth where the faire Andromeda was chained to a rocke ; who at the first sight is enamoured. For certaine subtil rayes expiring from within the heart, where the hottest and sweetest of the vitall blood hath a residence, dart from the eyes of the beautifull, into the eyes of the admiring beholder ; and penetrating from thence into the heart, inflames it forthwith with ardent affection ; wherein the sudden glances and dartings of the eye are more powerfull then long gazing. Andromeda was here bound for the pride of her mother Cassiope, who durst cõtend in beauty with the Nereides : for which a sea-monster was sent by Neptune to infest that countrey, devouring both men and cattle. In so much as Cepheus consulting with the Oracle of Jupiter Hammon (which signifies sand, in that his Temple stood in the Libyan Desert) to know the cause of that calamity, and way to remove it : was answered, how the daughter of Cassiope was first to be devoured by that monster : whom Perseus now slew, and freed the Lady ; the cause and reward of his danger. By this the ancient reprooved their pride and ambition, who would be thought more then mortall ; when all humane beauty is worse then deformity, and all glory despicable, compared with the celestiall : declaring besides that the offences of Princes are not seldome punished in their subjects and posteritie. Yet Andromeda, innocent Vertue, shall never misse of that sacred succour, which will not onely deliver her from the present danger, but match her to Perseus, that is, unto Honour and Felicitie : both after converted into glorious constellations. So Cepheus, in that obedient unto the heavenly Oracle : and so Cassiope, but with her heeles upward, to deterre from the like preposterous arrogance. Joppa, a city of Palestine, is said by Pliny and Melato be the sceane of this tragi-comedy. A city, as supposed, more ancient then the Flood : where Cepheus raigned, as divers old Altars inscribed with his title (there preserved by the inhabitants) did testifie. Scaurus in his Edilship produced the bones of that monster, which he brought from thence, being forty foot long, the ribs larger then an Elephants, and the back-bone a foot and a halfe thicker. Ovid here feares not to call Jupiter unjust, for so dooming the innocent Andromeda. Such estimation had the wiser Pagans of their deified Divels : nay many preferring mortalls before them. And surely Socrates would have made a better God of wisdom, Aristides of Iustice, Themistocles of warre, or Cato Utican then the whole rabble ; with whom he is parallel'd by Lucan :

ANDROMEDA.

Those sea-weeds turned into Corall alludes to the nature of that plant ; soft under water, but hard above : and therefore called Gorgonia, as if transformed by the head of Medusa : growing likewise in greatest plenty by those Ilands where the Gorgons were said to inhabit. A greene shrub with white berries ; which forth-with hardens in the ayre and changes into red. They write that if it be but touched by man when it growes under water, it will turne to stone : and therefore they cut it up with sharpe hooks of iron ; whereof it is called Corall. Of this plant thus writeth, I know not what Poet :

CORALL.

The wise by forraine countries are improv'd :  
As tender Corall from the Sea remov'd.

Qui sapit ille animum peregrino obdurat in  
orbe:  
Corallum extra undas sic abit in lapidem.

It is received for a truth that will not be rejected, how Corall sympathizes with the wearer ; and waxeth pale with his sicknesse : nor unprobable, since any distemperature of heat procures the like alteration.

Perseus having sacrificed to his father Jupiter, his sister Pallas, and his brother Mercury, by  
O whose

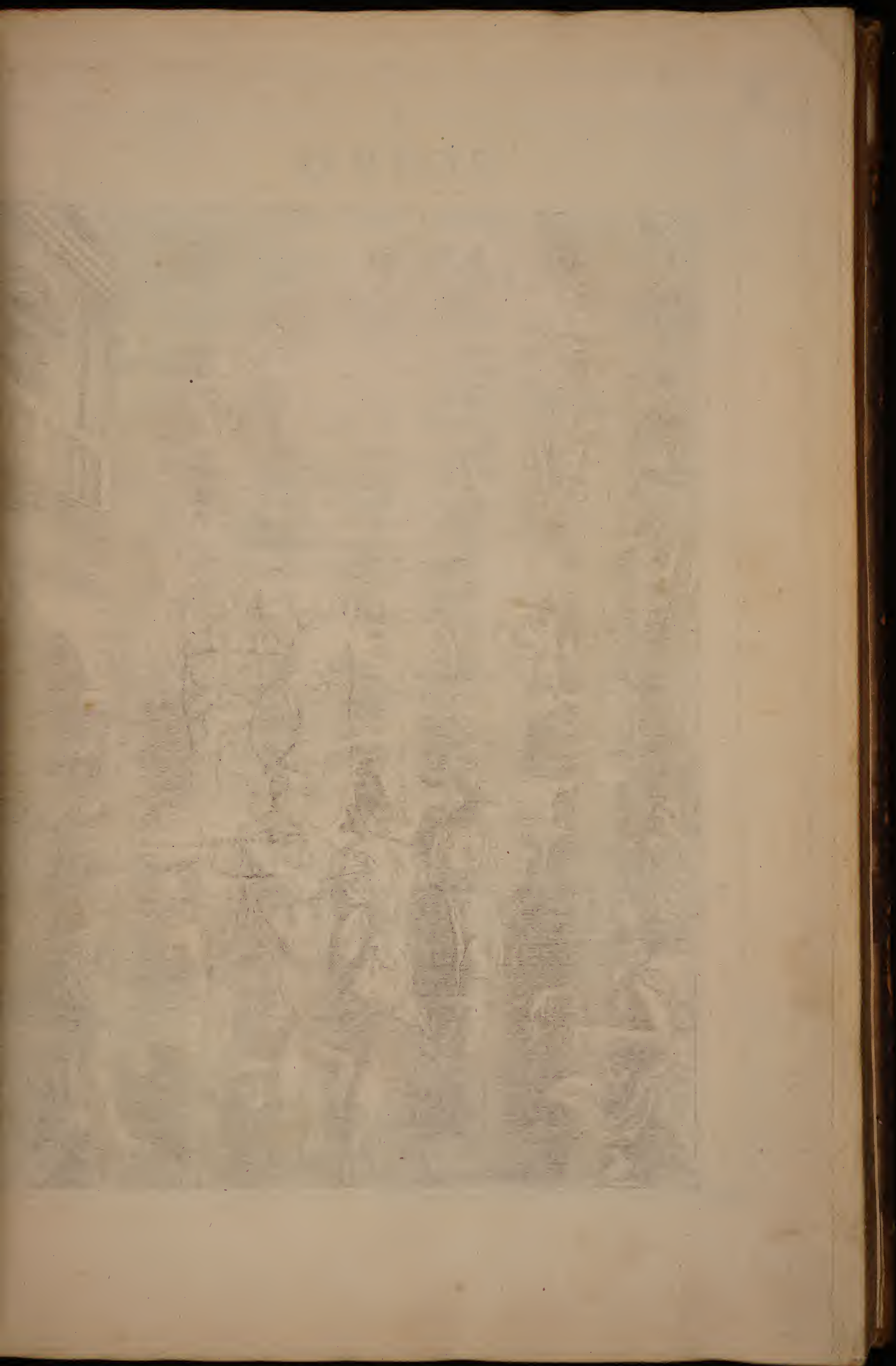
MEDUSA.



whose aid he had obtain'd so many, and so great victories; now celebrates his nuptiall feast in the court of Cepheus. Who importuned, relates his beheading of Medusa; sent thither by the treacherous Polydectes; or rather by the compassionate Pallas, in that she transformed who soever she lookt on, into marble. By the way he came to the Grææ, or Phorcides; two sisters, the daughters of Phorcus, both having but one eye, which they used in common: by the helpe whereof (having gotten it as they past it from one to another) he came to the habitation of the Gorgons: where spying Medusa a sleepe in the mirror of his shield, he cut off her head before her sisters could awake; from whose bloud up-sprung Crysaor, and the winged horse Pegasus. This fable declares that no great action should be taken in hand without the advice of Pallas, which is wisdom. That the equity of the cause is chiefly to be considered: for what more wicked then an unjust warre? or more noble then to suppress a tyranny; under which the people lye prostrate; deprived of life and vigour, as under the aspect of Medusa? He attempts her alone; in that she of all the Gorgons was onely mortall: to show that we should pursue what is fecible; and not such designs as are vast and endlesse. Yet first he diverts to the Grææ, interpreted for Conspirators; so named, in that old from their infancy; by reason of the cares and feares which accompany traitors. From these he takes their one eye, the secret intelligence that is betweene the factious, which shews him sleeping Medusa, or how to surprize his suspectlesse enemy: who striking looks on the shield of Pallas; by providence preventing the instant danger and terror. Pegasus a flying horse, ascends from the bloud of Medusa: expressing that fame, which flies through the mouthes of men, and celebrates victorious vertue. Perseus is also taken for the reasonable soule: the Grææ, for that knowledge and wisdom which is acquired by experience; without whose eye or conduction, Medusa, lust and the enchantments of bodily beauty, which stupefies our senses, make us altogether unusefull, and convert us, as it were into marble, cannot be subdued. Perseus is furnished with the shield of Pallas, the helmet of Pluto, the fauchion and wings of Mercury; because in all great difficulties perspicacity, policy, a quicknesse of wit, and deepe apprehension is required; without which no glorious action can be atchieved. Thus provided, Perseus kills Medusa, reason corporall pleasure: yet looks not on her, but onely sees her deformitie in the shield of Pallas (as we view without prejudice to our sight the eclipse of the sunne in the water) since it is not safe to behold what our hearts are so prone to consent to. From this subduing of our affections, an honest fame, our winged Pegasus, is produced. Pausanias reports this Medusa to be the daughter of Phorbus: who after the death of her father raigned over those people who border on the lake of Triton: whom she accustomed, with the neighboring Africans, to conduct to the warres; as then she did against the army of Perseus, and was slaine in the night by a stratagem. Perseus admiring her beauty in death, cut off her head, and carried it with him into Greece for a spectacle: when such as beheld it, in that astonisht with the sight, were said to have beene turned into marble.

It is here fained that Pallas converted her faire haire into Serpents, for being vitiated by Neptune in her temple: declaring how infamy is the ugliest of deformities, especially in the beautifull. She therefore carries that figure in her shield, to affright such offenders. But her head is held by Perseus in the constellation: called the Divells head by the Hebrews, and Caput Algol by the Arabians: fatall in natiivities, as too truly fore-told to the Duke of Biron.











## OVIDS

## METAMORPHOSIS

## The fifth Booke.

## THE ARGUMENT.

**T**He Gorgon<sup>a</sup> seene, Cephēni Statues grow:  
 So Phineus, Prætus, Polydect, the foe  
 To Perseus prayse. The fountaine Hippocrene  
 By Horse-hoofe rays'd. The Muses into Nine  
 Rape-flying Birds: Pierides, to Pyes.  
 The Gods, by Typhon chas't, themselves disguise.  
 Sad Cyane into a Fountaine flowes.  
 Th' ill-natur'd Boy a spotted Stellion growes.  
 Lov'd Arethusa thawes into a Spring.  
 Ascalaphus an Owle. Light feathers wing  
 The sweet-tongu'd Sirens, who on waters mourne.  
 Sterne Lyncus Ceres to a Lynx doth turne.

**W**Hil' st the <sup>a</sup> Danaean Heroe this relates,  
 Amidst th' assembly of the Cephēni States;  
 Exalted voyces through the Palace ring:  
 Not like to theirs who at a marriage sing;  
 But such as menace warre. The Nuptiall Feast,  
 Thus turn'd to tumult, to the life exprest  
 A peacefull Sea, whose brow no frowne deforms,  
 Streight ruffled into billowes by rude stormes.  
 First, <sup>b</sup> Phineus, the rash Author of this warre,  
 Shaking a Launce, began the deadly jarre.  
 Lo, I the man, that will upon thy life  
 Revenge, said he, the rapture of my wife.  
 Nor shall thy wings, <sup>c</sup> nor Iovē in forged gold,  
 Worke thy escape. About to throw: O hold!  
 Perplexed Cephēus cries: What wilt thou do?  
 What furie, frantick brother, tempts thee to  
 So foule a fact? Is this the recompence  
 For such high merit? For her life's defence?  
 Not Perseus, but th' incens't <sup>d</sup> Nereides,  
 But <sup>e</sup> horned Hammon, and the wrath of Seas  
 (That Orke that fought my bowels to devoure)  
 Hath snatcht her from thee; ravisht in the houre  
 Of her exposure. But thy crueltie  
 Perhaps was well content that she should die;  
 To ease thy losse with ours. May't not suffice;  
 That she was bound in chaines before thine eyes;  
 That thou, her Vnkle, and her Husband, brought  
 Her perill no prevention, nor none fought;  
 But that anothers aid thou must envy,  
 And claime the Trophies of his victory?  
 Which, if of such esteeme, thou shouldst have strain'd  
 Th' have forc't them from those rocks, where lately chain'd.

Let him, who did, enjoy them: nor exact  
 What is his due by merit and compact.  
 Nor thinke, we Perseus before thee preferre;  
 But him, before so abhor'd a sepulcher.  
 He, without answer, rowling to and fro  
 His eyes on either, doubts at which to throw:  
 And pausing, his ill-aymed lance at length  
 At Perseus hurles, with rage-redoubled strength.  
 Fixt in the bed-stock; up fierce Perseus starts,  
 And his retorted Speare at Phineus darts:  
 Who suddenly behinde an Altar stept;  
 An Altar vengeance from the wicked kept;  
 And yet in Rhætus brow the weapon stuck.  
 He fell: the Steele out of his scull they pluck:  
 Who spurnes the earth, and stains the board with blood.  
 With that, the multitude, with fury wood,  
 Their Lances sling: and some there be who crie,  
 That Cephēus, and his sonne in law, should die.  
 But Cephēus wisely quits the clamorous Hall:  
 Who Faith and Iustice doth to record call,  
 VVith all the hospitable Gods; that he  
 VVas from this execrable up-roare free.  
 The warlike Pallas, present with her shield  
 Protects<sup>f</sup> her Brother, and his courage steel'd.  
 Young Indian Arys by ill hap was there;  
 Whom <sup>g</sup> Ganges-got Limniace did beare  
 In her cleare Waves: his beauty excellent;  
 VVhich care and costly ornaments augment:  
 Who scarce had fully sixteene Summers told:  
 Clad in a Tyrian mantle, fring'd with gold.  
 About his neck he wore a carquet:  
 His haire with Riband bound; and odors wet.

<sup>f</sup> Perseus, the sonne and Pallas the daughter of Iovē.  
<sup>g</sup> A river of India; Limniace some adjoyning lake (for so the name signifies) here taken for a Nymph and his daughter.

<sup>a</sup> Perseus, the sonne of Danae.

PRINEVS.

<sup>b</sup> The Vnkle and betrothed husband to Andromeda.

<sup>c</sup> Said in that disguise to have begotten him.

<sup>d</sup> the daughters of Nereus and Nymphs of the sea, with whom Cassiope contended.

<sup>e</sup> Jupiter Hammon worshipped in the form of a Ram.



Although he cunningly a Dart could throw,  
 Yet with more cunning could he use his bow.  
 Which now a-drawing with a tardy hand;  
 Quick *Perseus* from the Altar snatcht a Brand,  
 And dasht it on his face: out-start his eyes;  
 And through his flesh the shivered bones arise.  
 When *Syrian Lycabas* his *Atys* view'd,  
 Shaking his formlesse looks, with bloud imbrew'd:  
 To him in strictest bonds of friendship ty'd,  
 And one who could not his affection hide:  
 After he had his tragedie bewail'd;  
 Who through the bitter wound his soule exhal'd:  
 He took the Bow, which erst the Youth did bend;  
 And said; With me, thou Murderer contend;  
 Nor longer glory in a Boye's sad fate,  
 VVhich stains thy actions with deserved hate.  
 Yet speaking, from the string the arrow flew:  
 VVhich took his plighted robe, as he with-drew:  
<sup>a</sup> *Acrifionides* upon him prest;  
 And sheath'd his <sup>b</sup> Harpy in his groaning brest.  
 Now dying, he for *Atys* looks, with eyes  
 That swim in night; and on his bosome lyes:  
 Then chearefully expires his parting breath:  
 Rejoycing to be joyn'd to him in death.  
*Phorbas* the <sup>c</sup> *Syënit*, *Methion's* son,  
 With him the *Lybian Amphimedon*;  
 Eager of combate, slipping in the blood  
 That drencht the pavement, fell: his sword withstood  
 Their re-ascent, which through the short-ribs smote  
*Amphimedon*, and cut the others throte.  
 Yet *Perseus* would not venture to invade  
 The Halbertere *Eriheus* with his blade;  
 But in both hands a Goblet high imboist  
 And massie, took; which at his head he tost:  
 Who vomits clotted blood; and, tumbling downe,  
 Knocks the hard pavement with his dying crowne.  
 Then *Polydemon* (sprung from <sup>d</sup> Goddesse-borne  
*Semiramis*) *Phlegyas*, the unshorne  
*Elyce*, *Clytus*, *Scythian*, *Abaris*,  
 And brave *Lycetus* (old *Sperchesius* blisse)  
 Fell by his hand: whose feet in triumph tread  
 Vpon the slaughtered bodies of the dead.  
 But *Phineus*, fearing to confront his Foe  
 In close assault, far-off a dart doth throwe:  
 VVhich led by error, did on *Ida* light;  
 A Neuter, who in vaine forbare to fight.  
 He, sternly frowning, thus to *Phineus* spake:  
 Since you, me an unwilling partie make,  
 Receive the enemy whom you have made;  
 That, by a wound, a wound may be repay'd.  
 About to hurle the Dart, drawne from his side;  
 VVith losse of bloud he faints, and falling dy'd.  
 Then, great *Odytes* fell by *Clymens* sword;  
 Next to the King, the greatest *Cephen* Lord:  
*Hypsæus* slew *Protenor*; *Lyncedes*  
*Hypsæus*. Old *Emathion* fell with these;  
 VVho fear'd the Gods, and favoured the right.  
 He, whom old age exempted from the fight,  
 Fights with his tongue; himsele doth interpose,  
 And deeply execrates their wicked blowes.  
*Cromis*, as he imbrac't the Altar; lopt  
 His shaking head; which on the Altar dropt:  
 VVhose halfe-dead tongue yet curses; and expires  
 His righteous soule amidst the sacred Fires.

<sup>a</sup> *Perseus*;  
 of *Acrifius*  
 his grand-  
 father.  
<sup>b</sup> The name  
 of *Mercurius*  
 fauchion  
 which he  
 had lent to  
*Perseus*.  
<sup>c</sup> Of *Syene*,  
 a City in the  
 South parts  
 of Egypt.

<sup>d</sup> The  
 daughter of  
*Derceta* the  
*Syrian* God-  
 desse.

Then *Broteas* and *Ammon*, *Phineus* flew;  
 VVho from one wombe at once their being drew:  
 Invincible with <sup>e</sup> hurle-bats, could they quell  
 The dints of swords. Neere these *Alphytus* fell,  
 The Priest of *Ceres*, with a Miter crown'd;  
 VVhich to his temples a white fillet bound.  
 And thou *Lampetides*, whose pleasant wit  
 Detesting discord, in soft peace more fit  
 To sing unto the tunefull Lyre; now prest  
 With Songs to celebrate the nuptiall Feast:  
 VVhen *Pettalus*, at him who stood farre off  
 VVith his defencelesse Harpe; strikes with this scoff;  
 Goe sing the rest unto the Ghosts below:  
 And pearc't his Temples with a deadly blow.  
 His dying fingers warble in his fall:  
 And then, by chance, the Song was tragicall.  
 This, unreveng'd, *Lycormas* could not brook;  
 But from the door's right side a Leaver took,  
 And him betweene the head and shoulders knocks:  
 Downe falls he, like a sacrificed Oxe.  
*Ciniphean Palates* then sought to seaze  
 Vpon the left: when fierce <sup>f</sup> *Marmorides*  
 His hand nail'd to the doore-post with a Speare:  
 Whose side sterne *Abas* pearc't as he stuck there.  
 Nor could he fall; but, giving up the ghost,  
 Hung by the hand against the smeared post.  
*Melaneus* then, of *Perseus* partie fell;  
 And *Dorilas*, whose riches did excell:  
 In *Nasæmonia* none then he more great  
 For large possessions, and huge hoards of VVheat.  
 The Steele stuck in his groine, which death pursew'd:  
 Whom *Hulcyoneus* of *Bactria* view'd  
 (The Author of the wound) as he did roule  
 His turn'd-up eyes, and sighed out his soule:  
 For all thy land, said he, by this divorce  
 Receive thy length; and left his bloodlesse corse.  
 The Speare, revengefull <sup>g</sup> *Abanti'des* drew  
 From his warme wound; and at the Thrower threw:  
 Which doth his nostrills in the midst divide;  
 And, passing through, appear'd on every side.  
 Whilst Fortune crown'd him, *Clytus* he confounds;  
 And *Danus*, of one wombe, with different wounds:  
 Through *Clytus* thighes a ready dart he cast;  
 An other 'twixt the jawes of *Danus* past.  
*Mendesian Calidon* and *Aster* flew,  
 His father doubtfull, gotten on a *Iem*:  
*Echion*, late well seene in things to come,  
 Now over-taken by an unknowne doome:  
*Thoactes*, *Phineus* Squire, his fauchion try'd:  
 And fell *Agyrtes*, that foule parricide.  
 Yet more remain'd then were already spent:  
 For all of them, to murder one, consent.  
 The bold Conspirators on all sides fight;  
 Impugning promise, merit, and his right.  
 The vainely-pious <sup>h</sup> Father sides with th'other;  
 With him, <sup>i</sup> the frighted Bride, and pensive Mother;  
 Who fill the court with out-cries; by the sound  
 Of clashing Armes, and dying screeches drown'd  
<sup>k</sup> *Bellona* the polluted floore imbrew's  
 With streames of bloud, and horrid warre renews.  
 False *Phineus*, with a thousand in a ring  
 Begirt the Heroe: who their Lances fling  
 As thick as Winters haile; that blinde his sight,  
 Sing in his cares, and round about him light.

<sup>e</sup> A weapon  
 with plum-  
 mets of  
 lead hung at  
 the end of a  
 staffe.

<sup>f</sup> *Cerinus* the  
 sonne; of  
*Marmorus*:  
 or so called  
 of that  
 countrey,  
 whereof  
*Strabo* ma-  
 keth men-  
 tion.

<sup>g</sup> *Perseus*, of  
 his grand-  
 father *Abas*.

<sup>h</sup> *Cepheus*.  
<sup>i</sup> *Andromeda*  
 and *Cepheus*.  
<sup>k</sup> The God-  
 desse of  
 Warre, and  
 sister to  
*Mars*.

His



His guarded back he to a pillar sets;  
 And with undaunted force confronts their threats.  
*Chaonian Molpeus* prest to his left side:  
 The right, *Nabathean Ethemon* ply'd.  
 As when a Tiger, pinch'd with famine, heares  
 Two bellowing Herds within one vale; forbears;  
 Nor knows on which to rush, as being loth  
 To leave the other, and would fall on both:  
 So *Perseus*, which to strike uncertaine proves;  
 VVho daunted *Molpeus* with a wound removes;  
 Contented with his flight, in that the rage  
 Of fierce *Ethemon* did his force ingage:  
 VVho at his neck uncircumspectly stroke,  
 And his keene sword against the pillar broke.  
 The Blade from unrelenting stone rebounds;  
 And in his throat th' unhappy owner wounds.  
 Yet was not that enough to work his end;  
 VVho fearefully doth now his armes extend  
 For pittie unto *Perseus*, all in vaine;  
 VVho thrust him through with his <sup>a</sup> *Cyllenian* skeine,  
 But, when he saw his valour overway'd  
 By multitude: I must said he, seek ayd  
 (Since you your selves compell me) from my foe;  
 Friends turn your backs: then <sup>b</sup> *Gorgons* head doth show.  
 Some others seek, said *Theffalus*, to fright  
 VVith this thy Monster; and with all his might  
 A deadly dart indèavour'd to have thrown:  
 But in that posture became a stone.  
 Next, *Amphix*, full of spirit, forward prest;  
 And thrust his sword at bold *Lyncides* brest:  
 VVhen in the passe, his fingers stupid grow;  
 Nor had the power of moving to or fro.  
 But *Nileus* (he who with a forged stile  
 Vaunted to be the sonne of <sup>c</sup> seven-fold *Nile*,  
 And bare seven silver Rivers in his shield;  
 Distinctly waving through a golden field)  
 To *Perseus* said: Behold, from whence we sprung!  
 To ever-silent shadows beare a-long  
 This comfort of thy death, that thou didst die  
 By such a brave and high-bornemie.  
 His utterance faultred in the latter clause:  
 The yet-unfinisht sound stuck in his jaws;  
 VVho gaping stood as he would something say:  
 And so had done, if words had found a way.  
 These *Eryx* blames; 'Tis your faint souls that dead  
 Your powers, said he, and not the *Gorgon's* head.  
 Rush on with me, and prostrate with deep wounds  
 This Youth, who thus with Magick armes confounds.  
 Then rushing on, the ground his foot-steps stay'd;  
 Now mutely fixt: an armed Statue made.  
 These suffer'd worthily. One, who did fight  
 For *Perseus*, bold *Aconteus*, at the sight  
 Of *Gorgon's* Snakes abortive marble grew.  
 On whom *Astyages* in fury flew,  
 As if alive, with his two-handed blade;  
 VVhich shrilly twang'd; but no incision made:  
 VVho, whilst he wonders, the same nature took;  
 And now his Statue hath a wondring look.  
 It were too tedious for me to report  
 Their names, who perisht of the vulgar sort.  
 Two hundred scap't the fury of the fight:  
 Two hundred turn to stone at *Gorgon's* sight:  
 Now *Phineus* his unjust commotion rewes:  
 VVhat should he do? the senselesse shapes he viewes

Of his known friends, which differing figures bore;  
 And doth by name their severall ayd implore.  
 And yet not trusting to his eyes alone,  
 The next he toucht; and found it to be stone.  
 Then turnes aside: and now, a Penitent,  
 VVith suppliant hands, and armes obliquely bent;  
 O *Perseus*, thine, said he, thine is the day!  
 Remove this monster. Hence, O hence convey  
*Medusa's* ugly looks, or what more strange,  
 VVhich humane bodies into marble change!  
 Not hate, nor thirst of rule begot this strife:  
 I onely fought to re-obtain my wife.  
 Thine is the plea of Merit; mine, of Time:  
 Yet, in contending I confesse my crime.  
 For life (O chiefe of men) I onely sue:  
 Afford me that: the rest I yeeld to you.  
 Thus he; not daring to revert his eyes  
 On him whom he intreats: who thus replyes.  
 Faint-hearted *Phineus*, what I can afford,  
 (A gift of worth to such a fearefull Lord)  
 Take courage, and perswade thy self I will:  
 No wounding sword thy blood should ever spill.  
 Moreover, that I may thy wish prevent,  
 Here will I fix thy lasting monument:  
 That thou by her thou lov'st mayst still be seen;  
 And with her Spouse's image cheare our Queen.  
 Then, on that side <sup>d</sup> *Phorcynis* head doth place,  
 To which the Prince had turn'd his trembling face.  
 And as from thence his eyes he would have throwne,  
 His neck grew stiffe: his teares congeale to stone.  
 VVith fearefull suppliant looks, submissive hands,  
 And guiltie countenance the Statue stands.  
 Victorious <sup>e</sup> *Abantiades* now hies  
 To his native Citie, with the rescu'd prize:  
 There, vengeance takes on *Prætus*, and restor'd  
 His Grand-father; whose wrongs redresse implor'd.  
 For *Prætus* had by force of Armes expeld  
 His brother; and usurped *Argos* held.  
 But him, nor Armes, nor Bulwarks, could protect  
 Against the snaky Monsters grim aspect.  
 Yet not the vertue of the Youth, which shone  
 Through so great toyle, nor sorrows under-gone;  
 VVith thee, <sup>f</sup> O *Polydeutes*, King of small  
 Sea-girt *Seriphus*, could prevaile at all.  
 Endlesse thy wrath, thy hate inexorable:  
 Detracting; and condemning for a fable  
*Medusa's* death. The moved Youth replies:  
 The truth your selfe shall see; Friends, shut your eyes.  
 Then, represents *Medusa* to his view:  
 VVho presently a bloodlesse Statue grew.  
 Thus long <sup>h</sup> *Tritonia* to her brother cleaves:  
 Then in a hollow cloud *Seriphus* leaves  
 (*Scyros* and *Gyaros* on the right-hand side)  
 And o're the toyling Seas her course apply'd  
 To *Thebes*, and <sup>i</sup> Virgin *Helicon*; there stay'd:  
 And thus unto the learned <sup>k</sup> Sisters said.  
 The fame of your new Fountain, <sup>l</sup> rays'd by force  
 Of that swift-winged <sup>m</sup> *Medusaean* horse,  
 Me hither drew, to see the wondrous Flood  
 VVho saw him issue from his Mothers blood.  
 Goddesse, <sup>n</sup> *Vrania* answered, what cause  
 So-ever you to this our Mansion drawes,  
 You are most well-come. VVhat you heard is true:  
 And from that *Pegasus* this Fountain grew.

Then

<sup>a</sup> *Mercurius*  
 fauchion:  
 called *Cylle-*  
*nian* of *Cylle-*  
*nus* a moun-  
 tain of *Ar-*  
*cadia*, where  
 he was born.  
<sup>b</sup> *Medusas*;  
 one of the  
*Gorgons*.

<sup>c</sup> Dischar-  
 ging his  
 streames into  
 the sea by 7  
 Channels.

<sup>d</sup> *Medusa*,  
 the daughter  
 of *Phorcus*.

<sup>e</sup> *Prætus*.

<sup>f</sup> *Perseus*, of  
*Abas* his  
 grand-fa-  
 ther.

<sup>g</sup> *Seriphus*.

<sup>h</sup> *Polyde-*  
*tes*.

<sup>i</sup> See the  
 Comment.

<sup>j</sup> *Pallas*; of  
 the lake *Tri-*  
*ton*; or of *Tri-*  
*togenia*, her  
 excellent  
 wisdom.

<sup>k</sup> In that de-  
 dicated to  
 the *Muses*,  
 who were  
 Virgins.

<sup>l</sup> The *Muses*.  
*Hippo-*  
*crene*.

<sup>m</sup> Called  
 thereof *Hip-*  
*podrome*.

<sup>n</sup> *Pegasus*.

<sup>o</sup> One of the  
*Muses* so na-  
 med of  
 heaven, as  
 the intelli-  
 gence of  
 celestiaall  
 things.



a The Muses: long after these times so named in honour of Homer, who was called *Meonides* of *Meonides*, his great uncle and Tutor. Some think that the word is miswritten, and should be *Myonides*, of *Myonia* a citie of *Phocis*.  
 b A King of *Thrace*.  
 c The Muses.

THE CONTENTION BETWEEN THE MUSES AND THE PIERIDES.  
 d The Goddess of Child birth, so called of bringing infants to light.  
 e The Muses; of *Thespie*, a citie of *Boeotia*, where they were worshipped.  
 f A fountain of *Boeotia* (called of old *Hymettus*) sacred to the Muses.  
 g *Hippocrene*, raised by *Pegasus*, the issue of the *Gorgon Medusa*.  
 TYPHON.

Then *Pallas* to the sacred Spring convey'd,  
 She admires the waters by the horse-hoofe made;  
 Survey's their high-grown groves, coole caves, fresh  
 And meadows painted with all sorts of flowers: (bowrs,  
 Then happy stiles she the <sup>a</sup> *Meonides*,  
 Both for their Arts, and such aboads as these.

O heavenly Virgin, one of them reply'd,  
 Most worthy our societie to guide,  
 If so your active vertue did not move  
 To greater deeds: deserv'dly you approve  
 Our studies, pleasant seat, and happy state;  
 VVere we secure from what we chiefly hate.  
 But nothing is unlawfull to the lewd:  
 And Maids by Nature are with feare indu'd.  
 The dire <sup>b</sup> *Pyreneus* still invades my sight:  
 Nor have I yet recover'd that affright.  
 He, *Daulis* with all *Phocis*, had obtain'd  
 By *Thracian* Armes; and there unjustly reign'd:  
 Bound for *Parnassus* Temple, us he spies;  
 And with false zeale adores our Deities.  
 c *Meonides*, faith he, (he knew us well)  
 VVhile sad starres govern, and showrs fall (then fell  
 By chance a mightie shower) vouchsafe I pray  
 Beneath the shelter of my rooffe to stay:  
 The Gods have entred humble Cottages.  
 Vrg'd by the weather, and such words as these;  
 VVe to his importunitie assent;  
 And yet no farther then the Lobby went.  
 It now held up: the vanquisht South-winds flie  
 Before the North; which purge the duskie skie.  
 Prest to depart: he shuts the doores; prepares  
 To offer force: with wings we scape his snares.  
 He presently the highest tower ascends;  
 And, as he would have flowne, his body bends:  
 The way you goe, said he, will I pursue;  
 And from the battlements himself he threw:  
 VVho falling, strikes the earth with dash-out braines;  
 VVhich with his wicked blood, he dying, stains.  
 The Muse yet spake: when, wings were heard to clatter,  
 And from high trees saluting voices chatter.  
*Iove's* daughter wonders, and enquires from whence  
 Those voices came, including humane sense.

Not men, but nine all-imitating Pies;  
 Bewailing their deserved destinies.  
 The Goddess to th' admiring Goddess said:  
 They, foyl'd by us, by us were thus repai'd.  
*Pierus*, who rich *Pella* held by lot,

These on *Paeonian* *Enippe* got.  
 Nine times she on <sup>d</sup> *Lucina* call'd aloud:  
 The foolish sisters, of their number proud,  
 Through all *Aemonia* and *Achaia* came;  
 And thus uncivilly their strife proclaime.

e *Thespiades*, th' unlearned multitude  
 No more with your vain harmony delude:  
 But cope with us (if hope excite your will)  
 As many; yet unmatched, for voice or skill.  
 Surrender you to us, if we excell,

f *Hyantian* *Aganip*, g and *Gorgon's* *VWell*:  
 Th' *Emathian* *VVoods* to snowy *Peone*  
 Shall pay our losse. The Nymphs our judges be.

A shame it was to strive: more shame it were  
 To yeeld. The Nymphs by their own rivers sweare:  
 And sit on benches made of living stone.  
 Then, un-elected, rudely stept forth one;

Who sung the Giants warre: their fained acts  
 She magnifies; and from the Gods detracts.  
 How <sup>h</sup> *Typhon*, from earth's gloomy entrails rais'd,  
 Struck all their pow'rs with feare: who fled amaz'd,  
 Till *Egypt* scorched soyle the weary hides;  
 And wealthy *Nile*, who in seven channels glides.  
 That thither Earth-born *Typhon* them pursu'd:  
 When as the Gods concealing shapes indu'd.  
*Iove* turn'd himself, she said, into a Ram:  
 From whence the hornes of *Libyan* *Hammon* came.  
*Bacchus* a Goat, *Apollo* was a Crow,  
*Phoebe* a Cat, <sup>i</sup> *Iove's* wife a Cow of snow:  
*Venus* a Fish, a Stork did <sup>k</sup> *Hermes* hide:  
 And still her voice unto her Harp apply'd.  
 Then call they us. But, ours perhaps to heare,  
 Nor leasure serves you, nor is't worth your eare.  
 Doubt not, said *Pallas*, orderly repeat  
 Your long'd for Verse; and takes a shady seat.  
 Then she; On one we did the task impose:

<sup>l</sup> *Calliope*, with Ivy crown'd, up-rose;  
 Who with her thumb first tun'd the quavering strings,  
 And then this Ditty to the musique sings.

The gleab, with crooked plough, first <sup>m</sup> *Ceres* rent;  
 First gave us corne, a better nourishment;  
<sup>n</sup> First Laws prescrib'd: all from her bountie sprung.  
 By me, the Goddess *Ceres* shall be sung.  
 VVould we could Verses, worthy her, rehearse:  
 For she is more then worthy of our Verse.  
<sup>o</sup> *Trinacria* was on wicked *Typhon* throwne;  
 VVho underneath the Ilands waight doth grone;  
 That durst affect the Empire of the skyes:  
 Oft he attempteth, but in vaine, to rise.

p *Ausonian* *Pelorus* his right hand  
 Down waighs; q *Pachyne* on the left doth stand;  
 His legs are under <sup>k</sup> *Lilybaeus* spread;  
 And <sup>r</sup> *Aetna's* bases charge his horrid head:  
 VVhere, lying on his back, his jawes expire  
 Thick clouds of dust, and vomit flakes of fire.  
 Oft times he struggles with his load below:  
 And Towns, and Mountains labours to ore-throw.  
 Earth quakes therewith: <sup>t</sup> the King of shadows dreads,  
 For feare the ground should split above their heads,  
 And let-in Day t' affright the trembling Ghosts.  
 For this, he from his silent Empire posts,  
 Drawn by black horses; tracing all the Round  
 Of rich *Sicilia*; but, no breaches found.  
 Him <sup>u</sup> *Erycina* from her Mount survey'd  
 (Now fearelesse) and, her sonne imbracing, said.

My Armes, my strength, my glory; for my sake,  
 O *Cupid*, thy all-conquering weapons take;  
 And fix thy winged arrows in his heart,  
 VVho rules <sup>x</sup> the triple world's inferiour part.  
 The Gods, even *Iove* himself; <sup>y</sup> the God of waves;  
 And <sup>z</sup> who illustrates earth have been thy slaves.  
 Shall Hell be free? Thine, and thy mother's Sway  
 Inlarge, and make th' infernall Pow'r's obay.  
 Yet we (such is our patience!) are despis'd  
 In our own heaven; and all our force unpriz'd.  
 Seest thou not *Pallas* and the Queene of Night,  
 Far darting *Dian*; how my worth they slight?  
 And <sup>a</sup> *Ceres* daughter will a Maide abide,  
 If we permit; for she affects their pride.  
 But, if thou favour our joynt Monarchy,  
 Thy <sup>b</sup> Vnkle to the Virgin-Goddess tie.

h The son of  
*Tellus* and  
*Tartarus*, cal-  
 led also *Ty-  
 phon*.

i Homer de-  
 scribes *Iuno*  
 with the eyes  
 of a Cow.  
 k *Mercury*.

l The chief  
 of the Muses,  
 her name  
 signifies  
 sweet-sing-  
 ing.

m *Ceres*.  
 n The God-  
 desse of  
 Corn: taking  
 her name  
 from the in-  
 venting and  
 affording of  
 such nourish-  
 ment.

o See the  
 Comment.  
 o *Sicilia*, of  
 her three  
 Promontories.

p One of  
 three Pro-  
 montories of  
*Sicilia*, ex-  
 tending to-  
 wards *Auso-  
 nia*, or *Italy*.

q Another,  
 pointing to-  
 wards *Afri-  
 ca*.

r The third,  
 which  
 stretcheth to  
 the West.  
 f A flaming  
 mountain on  
 the Easterne  
 shoare be-  
 tween *Ta-  
 chyne* and  
*Pelorus*.

t *Pluto*.  
 PLUTO.

u *Venus*, of  
*Ere* a moun-  
 tain of *Sici-  
 lia*, whereon  
 stood her  
 Temple.

x *Hell*.

y *Neptune*.

z The Sun,  
*Apollo*.

a *Proserpina*.

b *Pluto*, bro-  
 ther to *Inpi-  
 ter*.

Thus



Thus *Venus*. He his Quiver doth unclose;  
 And one, out of a thousand arrows, chose  
 At her arbitrement: a sharper head  
 None had; more ready, or that surer sped.  
 Then bends his Bow: the string to his eare arrives;  
 And through the heart of *Dis* the arrow drives.  
 Not farre remov'd from *Enna's* high-built wall,  
 A Lake there is, which men *Pergusa* call.  
*Cayster's* slowly-gliding waters beare  
 Far fewer singing Swans then are heard there.  
 Woods crown the Lake, and cloath it round about  
 With leavy veils, which *Phæbus* beames keep-out.  
 The trees create fresh ayre, th' Earth various flowres:  
 Where heat nor cold th' eternall Spring devoures.  
 Whil't in this grove *Proserpina* disports,  
 Or Violets pulls, or Lillies of all sorts;  
 And while she strove with childish care and speed  
 To fill her lap, and others to exceed;  
*Dis* saw, affected, carried her away,  
 Almost at once. Love could not brooke delay.  
 The sad-fac't Goddesse cries (with feare appall'd)  
 To her Companions; oft her Mother call'd.  
 And as she tore th' adornment of her haire,  
 Down fell the flow'r's which in her lap she bare.  
 And such was her sweet Youth's simplicitie,  
 That their losse also made the Virgin crie.  
 The Ravisher flies on swift wheelles; his horses  
 Excites by name, and their full speed inforces:  
 Shaking for haste the rust-obscured raignes  
 Upon their cole-black necks, and shaggy maines.  
 Through Lakes, through *the Palici* which expire  
 A sulphurous breath; through earth ingendring fire,  
 They passe to where *Corinthian Bacchides*  
 His Citie built *between unequall Seas*.  
 The Land 'twixt *Arethusa* and *Cyane*  
 With stretcht-out hornes begirt th' included Sea.  
 Here *Cyane*, who gave the Lake a name,  
 Amongst *Sicilian* Nymphs of speciall fame,  
 Her head advanc't: who did the Goddesse know,  
 And boldly said, You shall not farther go;  
 Nor can you be unwilling *Ceres* son:  
 What you compell, perswasion should have won.  
 If humble things I may compare with great;  
*Anapis* lov'd me: yet did he intreat;  
 And me, not frighted thus, espous'd. This said,  
 With out-stretcht armes his farther passage staid.  
 His wrath no longer *Pluto* could restraine;  
 But gives his terror-striking Steeds the raigne;  
 And with his Regall mace, through the profound  
 And yeelding water, cleaves the solid ground:  
 The breach t' infernall *Tartarus* extends:  
 At whose darke jawes the Chariot descends.  
 But *Cyane* the Goddesse Rape laments;  
 And her own injur'd Spring; whose discontents  
 Admit no comfort: in her heart she beares  
 Her silent sorrow: now, resolves to teares;  
 And with that Fountain doth incorporate,  
 Whereof th' immortall Deitie but late.  
 Her softned members thaw into a dew  
 Her nailes lesse hard, her bones now limber grew.  
 The slendrest parts first melt away: her haire,  
 Fine fingers, legs, and feet; that soone impaire,  
 And drop to streames: then, armes, back, shoulders, side,  
 And bosome, into little Currents glide.

Water, in stead of blood, fills her pale veines:  
 And nothing now, that may be graft, remains.

Mean-while, through all the earth, and all the Maine  
 The fearefull Mother sought her childe in vaine.  
 Not dewy-hair'd *Aurora*, when she rose,  
 Nor *Hesperus*, could witnesse her repose.  
 Two pitchy Pines at flaming *Aetna* lights;  
 And restless, carries them through freeing Nights:  
 Again, when Day the vanquisht Starres suppress,  
 Her vanisht comfort seekes from East to West.  
 Thirsty with travell, and no Fountain nye,  
 A cottage thatcht with straw, invites her eye.  
 At th' humble gate she knocks: "An old wife shows  
 Her selfe thereat; and seeing, her, bestows  
 The water so desir'd; which she before  
 Had boyl'd with barley. Drinking at the doore,  
 A rude hard-favour'd Boy beside her stood,  
 Who laught, and cald her greedy-gut. Her blood  
 Inflam'd with anger, what remain'd she threw  
 Full in his face; which forthwith speckled grew.  
 His armes convert to legs; a taile withall  
 Spines from his changed shape: of body small,  
 Left he might prove too great a foe to life:  
 Though lesse, yet like a Lizard, th' aged wife  
 (That wonders, weeps, and feares to touch it) shuns,  
 And presently into a crevice runs.

Fit to his colour they *P* a name elect;  
 With sundry little starres all-over speckt. (through  
 What Lands, what Seas, the Goddesse wandred  
 Were long to tell: Earth had not roome enough.

To *Sicil* she returns: where ere she goes,  
 Inquires; and came where *Cyane* now flowes.  
 She, had she not been changed; all had told;  
 Now, wants a tongue her knowledge to unfold:  
 Yet, to the mother, of her daughter gave  
 A certain sign: who bore upon a wave  
*Persephone's* rich zone; that from her fell,  
 When, through the sacred Spring, she sunke to hell.  
 This seene, and known; as but then lost, she tare,  
 Without self-pitty, her dis-sheveled haire;  
 And with redoubled blows her best invades:  
 Nor knows what Land t' accuse, yet all upbraides;  
 Ingrate, unworthy with her gifts t' abound:

*Trinacria* chiefly; where the steps she found  
 Of her misfortunes. Therefore there she brake  
 The furrowing plough; the Oxe and owner strake  
 Both with one death; then, bade the fields beguile  
 The trust impos'd, shrunk seed corrupts. That soile,  
 So celebrated for fertilitie,  
 Now barren grew: corne in the blade doth die.  
 Now, too much drouth annoy's; now, lodging showres:  
 Stars smitch, winds blast. The greedy fowle devoures  
 The new-sowne grain: Kintare, and Darnell tire  
 The fether'd Wheat; and Quitch that through it spire.  
 In *Elea* waves *Alpheus* Love appear'd;  
 And from her dropping haire her fore-head clear'd:  
 O Mother of that far-sought Maide, thou friend  
 To life, said she; here let thy labour end:  
 Nor be offended with thy faithfull Land;  
 That blamelesse is, nor could her Rape with-stand.  
 I, here a guest, not for my Countrey plead:  
 My Countrey *Pisa* is, in *Elis* bred;  
 And, as an Alien, in *Sicania* dwell:  
 But yet no Countrey pleaseth me so well.

1 *Ceres*.m The Even-  
ing Starre.

A B A S.

n *Matanira*.o *Abas*.p *Stellio*;  
which we  
call an Evet.q *Proserpina*,  
the one the  
Greek name,  
& the other  
the Latin.r *Sicilia*; of  
her three  
Promonto-  
ries.s *Arethusa*:  
see the Com-  
ment.t See the  
Comment.  
u *Sicilia*; of  
the *Sicani*,  
a people of  
*Spain*, who  
planted di-  
vers Colon-  
ies in that  
Iland.

I,

c *Pluto*.  
THE RAPE  
OF PRO-  
SERPINA.d *Pluto*.e Hot lakes  
by *Palica* a  
citie of *Sici-  
lia*, which  
spouted up  
the waters  
three cubits  
high.f *Siracusa*;  
built by *Ar-  
chias*, the son  
of *Bacchias*,  
the exiled  
*Corinthian*.g The great-  
er and lesser  
Haven,  
which make  
the site of  
the Citie a  
*Peninsula*.h A fountain  
in a little I-  
land almost  
adjoining to  
the utter ex-  
tent of *Sira-  
cusa*; and di-  
vided from  
*Cyane* by the  
greater har-  
bour.

CYANE.

i Fained mu-  
tuall Lovers,  
in that their  
waters unite,  
and run to-  
gether into  
the haven of  
*Siracusa*.k The depth  
of Hell: so  
called in that  
all things  
there are in  
distemper &  
confusion.



a A little I-land at the farthest extent of *Syracus*, wherein is the fountain *Arethusa*.

I, *Arethusa*, now these Springs possesse :  
This is my seat : which, courteous Goddess, bleste.  
Why I affect this place, <sup>a</sup> t' *Ortygia* came  
Through such vast Seas ; I shall impart the same  
To your desire ; when you, more fit to heare,  
Shall quit your care, and be of better cheare.  
Earth gives me way : through whose dark caverns rol'd.  
I here ascend ; and long-mist starres behold.  
While under ground by *Stryx* my waters glide,  
Your sweet *Proserpina* I there espy'd.  
Full sad she was : even then you might have scene  
Feare in her face : and yet she is a *Queene* ;  
And yet she in that gloomy empire swayes ;  
And yet her will th' infernall King obayes.

Stone-like stood *Ceres* at this heavy newes ;  
And, staring, long continued in a muse.  
When grieve had quickned her stupidity,  
She took her Chariot, and ascends the skie :  
There, veiled all in clouds, with scattered haire,  
She kneels to *Jupiter*, and made this pray'r.

Both for my bloud and thine, O *Iove*, I sue :  
If I be nothing gracious, yet doe you  
A Father to your Daughter prove ; nor be  
Your care the lesse, because she sprung from me.  
Lo, she at length is found, long sought through all  
The spacious World ; if you a Finding call  
VWhat more the losse assures : but if, to know  
Her being, be to Finde, I have found her so.  
And yet I could the injury remit,  
So he the stolne restore : 'Twere most unfit  
That holy <sup>b</sup> *Hymen* should thy daughter joyne  
Vnto a Thiefe ; although she were not mine.

Then *Iove* : the pledge is mutuall, and these cares  
To either equall : Yet this deed declares  
Much love, mis-called Wrong : nor should we shame  
Of such a sonne, could you but think the same.  
All wants suppose, can he be lesse then great,  
And be *Iove's* brother ? What, when all compleat ?  
I, <sup>c</sup> but prefer'd by lot ? Or if you burne  
In endlesse spleene ; Let *Proserpine* returne :  
On this condition, That she yet have ta'ne  
No sustenance : so Destinies ordaine.

To fetch her daughter, *Ceres* posts in haste :  
But, Fates with-stood : the Maid had broke her fast.  
For, wandring in the Ort-yard, simply she  
Pluckt a Pomegranet from the stooping Tree ;  
Thence took seven graines and eates them one by one :  
Observed by <sup>d</sup> *Ascalaphus* alone ;

<sup>e</sup> Whom *Acheron* on *Orphne* erst begot  
In pitchy Caves : a Dame of speciall note  
Amongst th' <sup>f</sup> *Avernall* Nymphs. This utter'd, stayd  
The sighing *Queene* of *Erebus* ; who made  
The Blab a Bird : with waves of <sup>h</sup> *Phlegeton*  
His face besprinkles ; plume appears thereon,  
Crookt beake, and broader eyes : the shape he had  
He lost, forthwith in yellow feathers clad.  
His head o're-siz'd, his long nailes talons prove ;  
His winged armes for lazinesse scarce move :  
A filthy, ever ill-presaging Fowle,  
To Mortals ominous : a screeching Owle.

Yet was the punishment no more then due  
To his offence. But how offended you  
<sup>i</sup> *Acheloïdes*, that wings and claws disgrace  
Your goodly formes, yet keepe your Virgin-face ?

Was it, you *Sirens*, that your deathlesse Powers  
Were with the Goddess when she gathered fowrs ?  
Whom when through all the Earth you sought in vaine,  
You wisht for wings to fly upon the Maine ;  
That pathlesse Seas might testifie your care :  
The easie Gods consented to your pray'r.  
Streight, golden feathers on your backs appeare :  
But, lest that musick, fram'd to inchant the eare,  
And so great gifts of speech should be profan'd ;  
Your Virgin-looks, and humane voyce remain'd.

But *Iove*, <sup>k</sup> his sisters discontent to cheare,  
Betweene her and <sup>l</sup> his Brother parts the yeare.  
The Goddess now in either Empire swayes :  
Six moneths with *Ceres*, six with *Pluto* staves.  
*Proserpina* then chang'd her minde, and looke  
(Late such as fullen <sup>m</sup> *Dis* could hardly brooke)  
And clear'd her browes ; <sup>n</sup> *Sol*, obscur'd in shrowds  
Of exhalations, breaks through vanquisht clowds.

Pleas'd *Ceres* now bade *Arethusa* tell  
Her cause of flight : <sup>o</sup> and why a sacred Well ?  
Th' obsequious waters left their murmuring :  
The Goddess then above the Crystall Spring  
Her head advanc't ; and, wringing her greene haire,  
She thus *Alpheus* ancient love declares.

I, of *Achaia* once a Nymph : none more  
The Chace affected, or t' intoyle the Bore.  
By beauty though I never fought for fame ;  
Though masculine ; of faire I beare the name.  
Nor took I pleasure in my prayesd face,  
Which others value as their onely grace :  
But, simple, was ashamed to excell ;  
And thought it infamy to please too-well,  
As from <sup>p</sup> *Stymphalian* woods I made retreat  
( 'Twas hot, and labor had increast the heat )  
When well-nigh tyr'd ; a silent streame I found,  
All eddiesse, perspicuous to the ground :  
Through which you every pebble might have scene ;  
And ran, as if it had no river beene.  
The Poplar, and the hoary Willow, fed  
By bordering streames, their gratefull shadow spred.  
In this coole Rivulet my foot I dipt ;  
Then knee-deepe wade : nor so content, unstript  
My selfe forth-with ; upon a Sallow stud  
My robe I hung, and leapt into the flood.  
VWhere, while I swim, and labour to and fro  
A thousand waies, with armes that swiftly row,  
I from the bottome heard an unknowne tongue ;  
And frighted, to the hither margent sprung.  
VWhither so fast, O *Arethusa* ! twice  
Out-cry'd *Alpheus*, with a hollow voice.  
Vnclothed as I was, I fled for feare  
( For, on the other side my garments were )  
The faster followed he, the more did burne ;  
Who naked, seeme the readier for his turne.  
As trembling Doves the eager Hawkes eschew ;  
As eager Hawkes the trembling Doves pursue ;  
I fled, He followed. To *Orchomenus*,  
*Psophis*, *Cyllene*, high-brow'd *Manalus*,  
Cold *Erymanthus*, and to *Elis*, I  
My flight maintained ; nor could he come ny :  
But, far unable to hold out so long ;  
He, patient of much labour, and more strong.  
And yet o're Plaines, o're woody hills I fled,  
And craggy Rocks, where foot did never tread.

b Marriage, or the God of Nuptials.

c The three sons of *Saturne* divided the world among themselves by lots.

d *Ascalaphus*. The name signifies an accuser.

e *Acheron* ( an infernall River ) importeth Trouble, and *Orphne* Darknesse : the reverent parents of an Informer.

f Infernall : of *Avernus* a lake in *Campania*, over which no bird could flie for the poisonous exhalations, and thereof so called a supposed entrance into Hell.

g Hell : of *Erebus* the son of *Chaos*.

h A river of Hell, and signifies burning.

i The Sirens, daughters to *Acheloüs*.

k *Ceres*.

l *Pluto*.

m *Pluto*.

n The Sun.

o In *Ortygia* all fountains being consecrated to Nymphs, but this in particular to *Diana*, for her rescue.

ALPHEVS AND ARETHUSA.

p Of *Stymphalus*, a citie of *Arcadia*.



The Sunne was at out backs : before my feet  
I saw his shadow ; or my feare did see't.  
How-ere his founding steps, and thick drawn breath  
That fann'd my haire, affrighted me to death.  
Starke tyr'd, I cry'd : Ah caught ! help (O forlorne !)  
*Diana* help thy Squire, who oft have borne  
Thy Bow and Quiver ! Mov'd at my request,  
VVith muffling clouds she cover'd the distrest.  
The River seeks me in that pitchy shrowd,  
And searches round about the hollow clowd :  
Twice came to where *Diana* me did hide ;  
And twice he <sup>a</sup> *Io Arethusa* cry'd.

Then what a heart had I ! the Lamb so feares  
VVhen howling VVolves about the Fold she heares :  
So Heartlesse Hare, when trayling Hounds draw nye  
Her sented Forne ; nor dares to move an eye.  
Nor went he on, in that he could not trace  
My further steps ; but guards the clowd and place.  
Cold sweats my then-besieged limbs posselt :  
In thin thick-falling drops my strength decreast.  
VVhere-ere I step, streames run ; my haire now fell  
In trickling deaw ; and, sooner then I tell  
My destinie, into a Flood I grew.

The River his beloved waters knew ;  
And, putting off th' assumed shape of man,  
Resumes his own ; and in my Current ran.  
Chaste <sup>b</sup> *Delia* cleft the ground. Then, through blind  
To lov'd <sup>c</sup> *Ortygia* she conducts my waves ; (caves,  
Affected for her name : where first I take  
Review of day. This, *Arethusa* spake.

The fertill Goddess to her Chariot chaines  
Her yoked Dragons, checkt with stubborn raignes ;  
Her course, 'twixt heaven and earth, to *Athens* bends ;  
And to *Triptolemus* her Chariot sends.  
Part of the seed she gave, she bade him throw

On untill'd earth ; part on the till'd to sow.  
O're *Europe*, and the *Asian* soile convey'd,  
The Youth to *Scythia* turnes ; where *Lyncus* sway'd.  
His Court he enters. Askt what way he came,  
His cause of coming, Countrey, and his Name :  
*Triptolemus* men call me, he reply'd ;  
And in renowmed *Athens* I reside.  
No ship through toyling Seas me hither bare ;  
Nor over-land came I ; but through the ayre.  
I bring you *Ceres* gift : which sowne in fields,  
Corn-bearing crops (a better feeding) yeelds.  
The barbarous King envies it : and, that he  
The Author of so great a good might be ;  
Gives entertainment : but, when sleep oppress  
His heavy eyes, with Steele attempts his brest.  
VVhom *Ceres* turn's t' a *Lynx* : and home-wards makes  
The young <sup>d</sup> *Mopsopian* drive her sacred Snakes.

<sup>e</sup> Our Chiefe concluded here her learned Layes.  
The Nymphs, with one consent, give us the Bayes :  
The vanquisht raile. To whom the Muse : Since you  
Esteeme it nothing to deserve the due  
To your contention, but must adde foule words  
To your ill deeds ; nor this your pride affords  
Our patience roome : we'll wreak it on your heads,  
And tread the path which Indignation leads.  
The <sup>f</sup> *Peons* laugh, and our sharp threats despise.  
About to scold, and with disgracefull noyse  
To clap their hands ; they saw the feathers sprout  
Beneath their nailes, and clothe their armes throughout :  
Hard nebs in one another's faces spie ;  
And now, new birds, into the Forrest flie.  
These sylvan Scoulds, as they their armes prepare  
To beat their bosomes ; mount, and hang in ayre.  
VVho yet retaine their ancient eloquence ;  
Full of harsh chat, and prating without sense.

LYNCUS.

<sup>d</sup> *Triptolemus*  
the *Atheni-*  
*an* ; *Attica*  
once called  
*Mopsopia* ; of  
*Mopsopus*  
their King.  
<sup>e</sup> *Calliope*.  
PIERI-  
DES.

<sup>f</sup> The daugh-  
ters of *Pie-*  
*rus* ; so na-  
med of *Pae-*  
*nia* their  
countrey.

P

VPON



# VPON THE FIFTH BOOK OF OVIDS METAMORPHOSIS.

PHINEVS.

**P**Hineus, the brother of Cepheus, precontracted to Andromeda; who lately durst not attempt her delivery, now impatient that a stranger should carry her away, converts the banquet into a bloody battell. In which is expressed the sightlesse fury of warre; respecting neither old age, neutralitie, diuine endowments, nor sacred orders; but confoundeth all in a generall slaughter. Yet Perseus assisted by his sister Pallas; that is, Valour protected and directed by Wisedome; astonishing his enemies with feare and wonder, as stupified by the sight of Gorgon, obtaineth a glorious victorie, the event of a just warre; which, as here, is ever favoured by the diuine assistance: without which vaine is the strength and courage of mortalls, whose hands are but the instruments of that power which inables them. And as victory is ascribed onely unto God, (the Lord of Hosts) by the Pen-men of the sacred Histories: so the ancient Poets either deriuing it from them, or enlighthned with the same truth, describe no notable atchieuement without the conduction of a Deitie: as every where apparant in Homer; from whom we receive this position,

*Semper mens Iouis prastantior est hominum  
mente.  
Qui & fortem virum terret, & ei eripit vi-  
toriam,  
Facile aliquando vero ad pugnandum incitat.  
Iliad 1.*

*Quibus pater Iupiter gloriam concedere vult,  
Illorum omnium tela tangunt, quisquis illa  
mittat  
Sive ignauus, sive fortis. Cum a Ioue omnia  
dirigantur  
Hostium tela contra irrita humi decidunt.  
Iliad 1.*

Joves spirit mans controules: with feare he shakes  
The valiant minde; graspt conquest from him takes:  
And hearts, detesting warre, couragious makes.

And againe,

Be they or faint or bold, the darts they throw  
Are tipt with death, on whom Ioue will bestow  
The victory; for Ioue directs them all:  
On earth their foes dull'd lances idly fall.

So assistant Pallas here gives our Perseus the victory in so great a disparity of power. This fable may in generall allude to that which is in practise so common; How forrein aides drawn in by liberall promises, whercof the necessitated are prodigall, to the reliefe of a distressed kingdome (as Perseus to the rescue of Andromeda) when the danger is past, instead of the promised reward, are ungratefully sleighted; an occasion not seldome of war between the delivered and their deliverers.

PRÆTVS.

Perseus having extended his conquests far into the East, and left his name unto Persia; now returning into his countrey, found Acrisius expulsed Argos, by his brother Prætus whom he queld with the like felicity, and restored his Grandfather to his kingdome; rather expecting a revenge for his, and his mothers exposure. Yet could not prevent his destiny by Perseus soone after accidentally slaine, according to the Oracle.

POLYDECTES.

From Argos Perseus sailes to Seriphus; and confutes the incredulous King Polydectes, the author of his dangers and enuier of his glory, with the stupifying head of Gorgon. Of which though I have formerly spoken at large, yet will it not be superfluous to adde this historicall relation. Phorcus a Cyrenian, the Lord of three Ilands, made a statue of Minerva foure cubits high, all of massy gold. Minerva being called Gorgon by the Cyrenians; a name agreeing with her warlike disposition. But Phorcus dyed before he could inshrine it in her temple: who left three daughters behinde him, Sthenelio, Euriale, and Medusa. They vowing virginity, liu'd a part in those severall Ilands; and equally shared his substance: yet would not diuide the Gorgon statue, nor dedicate it as intended; but kept it by turnes as a publique treasure. They had among them a trusty servant, vigilant in all their affaires, as their common eye and so called him. Exiled Perseus preying upon those coasts with a well appointed fleete (For Piracy in ancient times, as we reade in Thucidides, was held no reproach but a glory) and taking this Gorgon for a wealthy Queene, yet of small resistance, intended an invasion: but better informed that nothing there was of value but that golden statue, plyed too and fro betweene Cyrene and Sardinia; till at length he intercepted this servant their eye: nor would ransom him to the sisters, now met together, unlesse they would shew him this statue: in the meane while landing, by the inforced information of the prisoner he surprized them, and threatned to kill whosoever refused. Medusa refusing, was slaine: but revealed by Stherelio & Euriale, he restored their servant. Then breaking the Image, and dispersing the pieces in severall bottomes, he kept the head intire in his own, & called it Gorgō. Roving about, & every where extorting mony, with the death of those who resisted, at length he arrived at this Ile of Seriphus, where he was strongly repulst at the first assault by the inhabitants: but entring at the second, & finding none in the city (for the Citizens were



were secretly fled) he scoffingly said that the men were turned into stones at the sight of Gorgon: and when others elsewhere denied contribution, he would threaten them with the fate of the Seriphians. Hence sprung those former fables of the Grææ and Gorgons, if we may believe Palephatus.

Minerva now leaves her victorious brother and repairs to Helicon to visit the fountaine Hippocrene, late raised by the hoofs of Pegasus, and therefore so called, which is shewn her by the Muses. This may be thus interpreted: How Pegasus, or Fame, as soone as borne in the mouthes of mortalls, beginneth to fly: and raise the Muses a fountaine in Parnassus, by ministering an argument to the Poet to sing the illustrious actions of men. It should seeme that Cadmus gave a ground to this fable: who riding up and downe Boeotia to finde a convenient site for his City, first lighted on that spring: and because he was held to be the first that invented letters; they therefore dedicated the same to the Muses: which is said to inspire the drinker with a sacred fury. Of this the Satyre ironically.

HIPPO-  
CRENE.

I of the horses spring did never bowse;  
Nor, knowing, slept on forked Parnassus browes,  
That I, a sudden Poet, should compose.  
The Muses, and Pirene pale, to those  
I leave, whose images the clasping twine  
Of Ivy girt. These ruder rimes of mine  
A Satyre offers at the Poets shrine.

Nec fonte labra prolii Caballino,  
Nec in bicipiti somniasse Parnasso  
Memini, ut repente sic poeta prodirem.  
Heliconidasque pallidamque Pirenen  
Illis relinquo, quorum imagines lambunt  
Edere sequaces: ipse semipaganus  
Ad sacra vatum carmen affero nostrum.  
Perf. in prolo.

And our Ovid in his Elegies,

Let Hindes base things admire; let Phœbus still  
My cupps full of Castalian liquor fill.

Vilia miretur vulgus: mihi flavus Apollo  
Pocula Castalia plena ministrat aqua.  
Lib. I. El. 15.

Now we are arrived at Helicon with the Muses; so called of the connexion of Sciences: and said to be the daughters of Jove and Mnemosyne, because that excellent faculty and divine affection which is requisite to poetry, is not acquired by art or industry, but inspired from above; yet fostered and augmented by Mnemosyne, or a happy memory. In vaine they therefore attempt to enter at the gates of Poesy that are not apt by the Muses. This gift is evident to be supernaturall, in that illiterate men not seldome prove excellent Poets, expressing those arts and sciences wherein they never were instructed: in so much as when the fury is abated, they hardly understand their owne compositions. Eupheme is said to be the Muses Nurse; in that praise and the desire of glory doe nourish all noble indeavours, and are the onely spurres unto vertue. Their habitation Parnassus, Tempe, and Helicon; pleasant, but solitary places: for no study so delighteth the minde as Poesy, which causeth a sequestration from frequent converse and worldly employments: the reason why Poetry and Poverty twine sounseparably: or rather, where as others by other arts thirst after riches as well as renowne; the Poet alone is incited by fame, and desire to perpetuate his memory. The Muses are crowned with Laurell: whose ever-greene and bitter leaves expresse the bitter and constant paines, which is to be undergone in the pursuite of learning. Apollo is their president: not onely in that the inventor of musique, but for playing so harmoniously on the instrument of this world, moving in order and measure, and consorting with every part; so that by his meanes there is no dissonancy in nature; keeping a true distinction of time, and clearing the voyce by his siccity. They are said to be women, in regard of the pregnancy of knowledge: and nine, of the triple trine which flowes from the perfection of number. The Muses are also taken for the Intelligences, of the Cælestiall Spheares; which by being neerer or farther removed, by their swifter or slower motion, doe make a diversitie of sounds; and consequently (according to Pythagoras) an incredible harmony. Yet this, saith Macrobius, is not to be heard, in that so vast a sound cannot enter at the narrow labyrinth of the eare; as the Egyptians heare not the roaring of waters who dwell by the cataracts of Nilus. Some of our curious Modernes divide the opinion; denying with Aristotle, any reall sound or tune, but maintaining an exactnesse of musicall harmony and proportion. Calliope is the melody which results from the rest of the spheares: Urania, of the Spheare of the fixed Starres, so named of her dignitie: Polymnia of Saturne, for the memory of antiquitie, which he exhibits by his cold and dry qualitie: Terpsichore of Jupiter, propitious to mortalls: Clio of Mars, for the thirst of glory: Melpomene of the Sunne, in that of all the World the moderator: Erato of Venus, in regard of love: Euterpe of Mercury, for the honest delights among serious affaires: Thalia of the Moone, for the vigour which she infuseth by her humiditie. Apollo is the vertue of the Sun, his harpe the body, and his severall motions the strings. Their particular faculties are expressed in these verses which are attributed to Virgil.

The Muses.



*Clio gesta canens transactis tempora reddit.  
Melpomene tragico proclamat maesta boatu.  
Comica lascivo gaudet sermone Thalia.  
Dulciloquis calamos Euterpe statibus urget.  
Terpsichore affectus citharis movet, imperat,  
auger.  
Plectra gerens Erato saltat pede, carmine,  
vultu.  
Carmina Calliope libris heroica mandat.  
Vranse Cæli motus scrutatur & astra.  
Signat cuncta manu, loquitur Polyhymnia  
gestu.  
Mentis Apollineæ vis has movet undique Mus-  
sas.  
In medio residens, complectitur omnia Pha-  
bus.*

*Clio the acts of former ages sings:  
Melpomene, in tragick straines, sad things:  
Comick Thalia joyes in amorous layes:  
On sweetly speaking reeds Euterpe playes:  
Terpsicheres harp the rais'd affections moves:  
Erato musique odes, and dances loves:  
Calliope pens the lofty rage of warres:  
Vrania observes the heaven-imbroidered starres:  
Polymnia to her words her gesture fits:  
Apollo's soule illuminates their wits;  
Who all informing, in the middle fits.*

*Jupiter the divine minde, inspires Apollo; Apollo the Muses; and they their legitimate issue. Who are called by Plato the fathers of wisdom; and interpreters of the Gods (among the Heathen the onely Theologians, and therefore called by Saint Paul their Prophets) accustoming to celebrate their praises and the heroicall actions of men, inflaming the hearers with emulation: teaching the causes of things, the knowledge of the Cælestiall motions; how to order the minde, and curbe the rebellious affections. Nor could Ægyptus corrupt Clytemnestra till he had slaine her Poet, who confirmed her chastity by singing the praises of vertuous women. Scaliger avers that the reading of Virgill will make a man more honest then the precepts of all the Philosophers: and Horace*

*Trojanæ belli scriptorem, maxime Lolli,  
Dum tu declamas Romæ, Præneste relegi:  
Qui quid sit pulchrum, quid turpe; quid uti-  
le, quid non,  
Plinius ac melius Chrysippo & Crantore di-  
cit. Epist. 2.*

*I at Præneste, while you plead at Rome,  
Reade Homer, who instructs, what doth become,  
What's base; what profits, what not profits man;  
Better then Crantor, or Chrysippus can.*

*Which he demonstrates in the same Epistle. Moreover verse hath a greater efficacy then prose: which penetrates deeper, and makes a more lasting impression. For as the voyce passing through the narrow conduit of a trumpet breakes forth more cleare and musicall: even so the sence contracted by the strict necessity of members. The other is heard with more negligence, and lesse impulsion: but when the excellent matter is restrained in measures, the same sentence not onely allures but inforceth.*

PYRENE-  
VS.

*The Muse relates to Pallas the intended rape of Pyreneus; their escape by transforming themselves into birds, and his deserved destiny: intimating that no profane and sensuall wit should dare to violate those Cælestiall virgins; or presume to follow their aery flight, lest they headlong fall to the earth and ruine their esteeme by their derided ambition. The Muses, are said to be virgins, for that true Poesie is reserved and modest: not fuscst over, but adorned with a genuine beauty. Now Pyreneus having over-runne all Phocis, subverted with-all all nurseries of good learning; and therefore is fained to have offered violence to the Muses: when they escaped with wings, that is, by divine providence; which not seldome miraculously preserves them from barbarous oppressors. So upon the violent incursions of the Goths and Vandals, the schooles and libraries were forced; and all had perished but for this politick speech of one among the rest: Let us leave them their books; that whiles they amuse themselves with such follies we may subdue them at our pleasure.*

THE CON-  
TENTION  
BETWEEN  
THE  
MUSES  
AND THE  
PIERI-  
DES.  
TYPHON.

*Pallas wondring at the chattering of birds, which imitated humane voices; was informed by the Muse, how formerly they were the nine daughters of Pierius, converted into Pyes for saucily contend- ing with the Muses in Poesie, being vanquished by them. The Pierides sung of the warres of the Gy- ants, and the flight of the Gods: chased by Typhon into Egypt, where they hid themselves in se- verall shapes to avoid his fury. Typhon is the type of Ambition; ascending, as all other vices, from hell: and therefore the sonne of the Earth and Erebus. He is said to have reached Heaven with his hands, in regard of his aspiring thoughts; to have feete unwearied with travell; as expressing his in- dustry in accommodating all things to his owne designs; to have flaming eyes; as full of wrath and violence: the tongues of serpents; in that insolent in language, apt to detract, founding his owne glo- ry on the infamy of an others: and lastly to have an hundred heads, for that ever troubled with diver- sitie of cares and conceptions. But better this horrid figure of Typhon agrees with rebellion: having a hundred heads in regard of his divided forces; fiery mouthes, of his inflamed intents; a girdle of ser- pents, for his pestilent malice, and seiges; iron hands, best suting with slaughter; Eagles talons, with rapine; and a body covered with feathers, in regard of perpetuall rumors, secret intelligences, feares and*



and suspicions. By such rebellions not seldome Princes are chased out of their countries, inforced to hide themselves in some obscure angle: as here the Gods, pursued by Typhon, fly into Egypt; concealing themselves in the shapes of unreasonable creatures. An invention of the Grecians in derision of the superstitious Egyptians, who adored the like for the benefit they did them. Of which fable perhaps this Pierus was another: by Plutarch mentioned to have written a poem of the Muses; here taken for his daughters; and said to contend with them, in regard of their arrogancy and irreligion.

Jupiter Hammon lurkes among the rest in the shape of a Ramme: whereupon he was figured with horns, and worshipped in that forme in his Lybian temple; assuming his name from those sands. Or rather being the same with Ham the sonne of Noah, from whom Idolatry had her originall, who usually wore the carved head of a Ram on his Helmet (the like Amianus reports of Saphores) whereupon his Idoll was so fashioned. Diverse of these have I seene in Egypt. But Jupiter Hammon is also taken for the Sunne; Hammah signifying heat in the Hebrew; and because the yeare beginnes at his entrance into Aries, he therefore was painted with Rams horns. The feigned change of the rest was derived from the ensignes of those Princes who were held to merit divine honour by the Egyptians. These assumed with ceremony begot superstition in the vulgar: who supposed them no idle spectators, but authors, or at least coadjutors, not onely in their victories, but successfull governments; whereupon those beasts did share in their honour, and had their images converted into Idols.

Jupiter  
Hammon.

The Pierides having ended their song so full of blasphemy and detraction; Calliope, for the Muses, begins with the praises of Ceres; daughter unto Saturn and Ops; that is, of time and the Earth, the parents of all vegetables: Ceres being taken for corne it selfe; or historically for the first who invented the plough, and the sowing of that graine which till then grew wild and neglected: giving the Sicilians bread, who before fed on acornes; and prescribing lawes of division, of bounders, bargaine and saile, and of testaments: thereby affording not onely the meanes of lively-hood, but justice to protect it. The Muse proceeds with the punishment of Typhon, struck by Jove with lightning, and throwne under that Island. The destiny of audacious Rebellion; which though it rage and raigne for a season, supported by popular fury; yet fals in the end under the arme of vengeance, and waight of a reunited kingdome. Pelorus is here said to weigh downe his right hand, Pachinus his left, Lylibaus his feete (the three promontories of triangular Sicilia;) and Ætna his head: out of which the angry Gyant is fained to breath forth smoke and fire, in regard of the perpetuall burning of that mountaine. For Typhon physically is a hot and impetuous winde, not onely above, but under the Earth, which rushing through her hollow caverns, with violent motion inflames the sulphurous and bituminous matter wherewith Sicilia aboundeth; the foode of this and the like conflagrations. But heare we the Philosophicall Poet.

CERES.

Ætna.

High Ætna hollow is through out; alone  
Supported wellnigh with huge vaults of stone.  
No cave but is with winde and aire repleat,  
For agitated aire doth winde beget,  
Which heats the imprisoning rocks when hot it growes,  
The Earth chaft by his fury; and from those  
Strikes fire, and swifter flame: it selfe on high  
It darts, and out at up-right jawes doth fly;  
Flakes shedding a farre off, far off dead coles  
Transports, and smoke in curles of darknesse rouses;  
Ejecting stones withall of wondrous size:  
All which from strength of straitned windes arise.  
Besides, against that mountaines roote the Maine  
Breakes her swolne waves, and swallowes them againe:  
From whence unto the summit of th' ascent  
The undermining caves have their extent;  
Through which the billows breath, & flames out-thrust:  
Vomiting stones, and darkning shoures of dust.

— Primum totius subcava montis  
Est natura, fere silicium subsulca cavernis.  
Omnibus est porro in speluncis ventus; et aer.  
Ventus enim fit, ubi est agitando percussus aer.  
Hic ubi percaluit, calefecitque omnia circum  
Saxa furenti qua contingit, terramque: & ad  
ollu  
Excussit calidum flammis velocibus ignem:  
Tollit se, ac rectus ita faucibus ejicit alie,  
Fuditque ardorem longe, longaque favillam  
Differt, & crassa voluit caligine fumum,  
Extruditque simul mirando pondere saxa:  
Ne dubites, quin hæc animæ turbida sit vis.  
Præterea magna ex patris mare montis ad ejus  
Radices frangit fluctus, æstumque resorbet.  
Ex hoc usque mari spelunca montis ad altas  
Pervenit subter fauces. Hæc ire fatendam  
est,  
Atque efflare foras: ideoque extollere flam-  
mas,  
Saxaque subjicere & æneæ tollere nimbos.  
Lucre. l. 6.

Nor is there any mountaine that burnes but borders on the Sea. This hath flamed in times past so abundantly that by reason of the smoke, and aier involved with burning sand, the inhabitants thereabout could not see one another (if we may credit Cicero) for two daies together. These extraordinary eruptions were reputed ominous; in so much that a little before the servile warre in Sicilia; wherein threescore



threescore and ten thousand slaves were slaine by the Prators, it raged so violently, that Africa was thereof an astonished witness. The struggling of Typhon under his burthen is here said to shake the whole Iland: the windes imprisoned in the bowels of the Earth, and not finding a vent, being the naturall reason of earthquakes; to which Sicilia, in regard of the hollownesse thereof, is much subject.

PLUTO.

Pluto fearing lest the earth should crack with these tumults, and let in day to affright his Ghosts, ascends in a chariot drawne by black horses,

*Orphanus crudele micans, Æthonque sagitta  
Ocyer, & Stygii sublimis gloria Nycteus  
Armenti, Ditisque nota signatus Alastor.  
Stabant ante foras juncti, seuunque frem-  
bant.*  
Claud de Rap. Pro.

Dreadfull Orphæus, Æthon swift of speed;  
Nycteus the glory of the Stygian breed;  
Alastor sign'd with Plutos impresse: they  
Stand trampling at the gates, and fiercely ney.

signifying darkenesse, burning, night, and conscious terrors; well suting with that sad Monarch, and Monarchy. In the division of the World betweene the three sonnes of Saturne, the Heavens were allotted to Jupiter, the Seas to Neptune, and Hell unto Pluto, first named Agefelaus: the fable disguising the truth of Jupiters raigne in the Orient, called the superior part, and metaphorically Heaven, in that there the ascending light was exhibited to mortalls: as the Occident the inferior, or Hell, on the contrary ground, assigned to Pluto. This tradition was derived from the partition of the Earth among the three sonnes of Noah, Sem, Ham, and Japhet. And because those Westerne climats abound with gold and silver, wrapt in the secret bowels of the Earth, he was called the infernall Deitie; as also the God of Riches, his name importing as much: nor unaptly was that fained to proceed from Hell which carries such a number thither. But physically he is taken for the element of Earth: and therefore not onely the king of riches, since all ariseth from thence; but also of the dead, because what soever have life, againe resolve into that substance, from whence they had their originall: whose occult generations are defigured by his Helmet; as his infernall empire by his short and crooked scepter. For the soules of the dead, whether good or bad were supposed to descend into the wombe of the Earth unto severall mansions either of blisse or punishment, in generall named the house of Hades: an opinion unworne out in the daies of the fathers. Amestris the wife of Xerxes, buried twelve alive of noble birth, as an offering for the prorogation of her life unto Pluto: called also Dis and Hades; for that, according to Plato, being full of humanity to man-kinde, wise, and rich withall, he was able to entertaine the soules of men with perswasions, and demonstrations.

THE  
RAPE OF  
PROSER-  
PINA.

CYANE.

Yet this inexorable Tyrant stoopes to the stronger tyranny of love: who impulsed by his power surpriseth Proserpina the daughter of Ceres, as she was gathering flowers; and hurries her away in his Chariot: when withstood by Cyane the water Nymph, he forces his descent into Hell through her fountaine. There is a story in Plutarch how Cyanippus of Siracusa, having sacrificed to all the Gods, but neglected Bacchus: in revenge thereof he so inflam'd him with wine that he ravished in the darke his owne daughter Cyane: who stealing his ring from his finger reserved it to discover who it was that had abused her, as Tamar by Judahs signet. Vpon this a mortall pestilence raged in the City: when consulting with Apollo, an answer was given by the Oracle, that they should sacrifice unto the Gods that incestuous wretch, who had provoked their displeasure. The party knowne unto none but Cyane, she hal'd her father by his haire to the altar, and having caused him to be slaine, slew her selfe on his body. The pestilence ceasing in his death, the Siracusians decreed her diuine honours, and called that fountaine by her name: which joyning streames with the small Anapis discharge themselves into that haven; whose conjunction gave this invention to their celebrated loves and nuptials; and whose statues the Siracusians erected in the similitude of mortalls. But returne we to the exposition of the rape of Proserpina. Ceres, as we have said, is taken for corne: her Proserpina for the fertilitie of the seed, which of creeping forth is so called: begotten by Iove, that is, by the athereall vertue and clemency: when corrupting, and dying (for even that which groweth dies before it be quickned) She was said to be ravished by the earth or Pluto: and then when gathering of flowres, in regard of the fertility, and temperate ayre, of Sicilia, producing flowres in all seasons. Ceres is said to have wandered all the world over in search of her daughter: because of the obliquity of the Zodiack, which causeth Summer at severall times in severall countries; without whose fervour the Corne cannot ripen: and to have sought her with two torches kindled at Ætna, in regard of the superior and inferiour heat; the one nourishing that part which is above the Earth, the other what is under.

ÆTAS.

Ceres, thirsty in her travell, arrives at a poore cottage: who demands, and receiveth liquor of an old woman: her sonne a hard favoured boy, deriding the Goddesse for her hasty drinking, is converted by



by her into a Stellion or Evet. Nicander calls the woman Metanira, and her sonne Abas. This envious boy, and therefore hard favoured, since there is no vice more ugly, is aptly converted into that envious creature; who casting his winter skin like a serpent, devoures it forthwith, to prevent mankinde of so precious a remedy for the Falling sicknesse: and therefore proverbially taken for one that is subtil and envious. Nor lesse malicious when infused in wine:

The little Stellion starr'd with black, that crawles  
In hollow sepulchers, and ruin'd walls,  
The Emblem of deceit and envy shewes:  
Which, ah, too well the jealous matron knowes.  
Who drinks the wine wherein a Stellion dy'd  
Shall have her face with filthy freckles py'd.

*Parva lacerta atris stellatus corpora guttis  
Stellio, qui latebras, & cava busta colit,  
Invidia, praviq; doli fert symbola pictus.  
Heu nimium nurbus cognita Zelotypis!  
Nam turpi obtegatur faciem lentigine quis-  
quis,  
Sic, quibus immersus stellio, vina bibat.  
Alciat Emb. 49.*

This creature is little, that want of power may bridle the will from doing much harme; which onely stupifies, and not kills with biting. So the light of vertue is rather eclipsed, then extinguished by envy. This is here said to resemble a Lizard: yet that no lesse a friend unto man, then the other an enemy; which will draw as neere as he dare, and gaze on his face as it were with affection. An acquaintance of mine fed one of these daily with crummes, frequenting a tree in his garden. Sleeping on a time under the shade thereof, as it was his custome in the heat of the day, the Lizard by running oft over his face, and making a pittifull noyse, awakened him: when he might perceive a huge Serpent creeping towards him, (whose biting is certaine death if not suddenly prevented, and therefore provident Nature hath placed a rattle in her taile to forewarne her approach) who, starting up, kild her with the next weapon he could light on: and thus by this little and gratefull beast was his life preserved.

Ceres at length returning into Sicilia, and coming to the fountaine of Cyane findes Proserpina's girdle floating on the water: which renews her sorrow, as now assured of her destruction. Perhaps alluding to the history, thus related by Firmicus. Proserpina had divers sutors, among the rest one Pluto, a wealthy Franchling: who impatient with love, and desperate of obtaining; having found her one evening in the confines of Ætna, gathering of flowres by the pleasant lake of Pergusa, forced her into his Chariot, and carried her away. Ceres pursued the ravisher with armed troopes: who now as hopelesse of life as of retaining his prey, drave headlong into the depth of the water; where both of them were drowned. This yet unknowne, to comfort the mother, those of Ætna fained how she was ravished by Pluto, the infernall Deity. Others more probably, that Aidoneus or Orcus, King of the Molossians, ravished Proserpina the daughter of Ceres Queene of Sicilia; as Eusebius out of Theodoret. For the Molossians were a people of Epirus, neere to the mountaine Pinus; from whence Acheron, the fained father of Ascalaphus, ariseth: said to be a river of Hell, in that darke, and obscured by the shades of high trees which grew on his borders. The inhabitants of these parts were much given to Piracy: whereof Liburnian ships are taken for swift ones, and good saylers. Ceres in the meane while wandring through most parts of the world in quest of Proserpina, instructed the Athenians in the art of tillage, the sowing and reaping of Corne: who in gratitude of so great a benefit, decreed divine honours to her and her daughter.

Ceres full of indignation for her Proserpine, strikes the Earth with barrennesse; especially Sicilia, where she found the impresion of her losse; breaking the plough, killing the Oxen with their drivers, corrupting the seede in the ground, and infecting the ayre: the description of some notable famine and mortalitie, which hapned in that countrey. When Arethusa a river of Elis, running under ground, and lifting up her head in the fountaine of Syracuse, (of which hereafter in that story) informeth Ceres how she saw her daughter, now the infernall Emperesse, in her subterrene course, with Pluto in Hell. This knowne, she ascends into heaven, and complains unto Jupiter, who signeth Proserpina's returne; provided, that since her descent she had tasted of nothing: meaning, as some suppose, if she had not lost her virginity, alluding to the markes thereof in that fruit: because a rape so consummated is no way repairable but by marriage. A Spaniard of note, and in favour with Spinola, having ravished a virgin, was advised by the Marquesse to marry her; which he refused, as rather choosing to dye, then disparage his blood by so base a match. Yet when he saw there was no remedie, but that he must either doe the one, or suffer the other; in the end he consented. No sooner were the nuptialls solemnized, but he caused his head to be separated from his shoulders: doing therein a two-fold

ASCA-  
LAPHUS.



two-fold justice; both in giving reparation to the honour of the maide; and in punishing an offence so foule in it selfe, and so scandalous in his army. But Proserpina having eaten seven graines of a Pomegranet (a fatall liquorishnesse, which retaines her in Hell; as the Apple thrust Evah out of Paradise, whereunto it is held to have a relation) and accused by Ascalaphus; her hopes were made frustrate: who notwithstanding transformes the intelligencer into a Screech-owle. A just reward, and agreeing well with the nature of an Informer: the scorner of all men; avoided as inauspicious, and in nature a prodigie. Ascalaphus therefore is not unaptly fained to be the sonne of Acheron and Orphne, of Trouble, and darkenesse: since such are the violaters of peace, and disturbers of securitie; Borne (saith Tacitus) to the ruine of man-kinde: who were banished out of all well-governed Commonwealths, and not seldome scourged to death by the Romanes.

SIRENS.

Ascalaphus suffered deservedly. But the Sirens who accompanied Proserpina when she gathered flowers, at their owne intreatie were changed into Birds (retaining onely their virgin faces and muscull voices) the better to inable them in the search of their lost companion. These Sirens were Queenes of those Islands which lye in the bay of Pestano not farre from Capræ; who held many places on the neighbouring Continent: especially the Promontory of Minerva; so called in that during their raigne an Academy was there erected for the propagation of learning: which became so famous for eloquence and all liberall sciences, that it gave an invention to this fable of the sweetnesse of voice and attracting songs of the Sirens: intimated by Homer, who attributes unto them the endowments of the Muses; as harmony, and absolute knowledge both in Philosophy and history. For thus he makes them sing to Vlisses:

Huc age profectus gloriose Vlysses, ingens gloria  
Græcorum,  
Navem siste, ut nostram vocem audias.  
Non enim unquam aliquis huc præternaviga-  
vit nave nigra,  
Priusquam nostram suavem ab ore vocem au-  
divet,  
Sed hic delectatus abiit & plura doctus.  
Scimus enim tibi omnia quæcunque in Troja  
lata  
Græci & Trojani deorum voluntate passi:  
Scimus etiam quæcunque sunt in terra multi-  
pascua. Odyss. 12.

Hither thy ship, of Greekes thou glory, steere:  
That our songs may delight thee, anchor here.  
Never did man in fable barke saile by,  
That gave not eare to our sweet melody,  
And parted pleas'd; his knowledge better farre.  
We know what Greeks and Trojans in Troy's warre  
Sustain'd by doome of angry Gods; and all  
That doth upon the foodfull Earth befall.

They were saide to be the daughters of Achelous; of the learned Professors invited thither from Etolia and Acarnania, which are watered by that celebrated River; and of the Muse Calliope, for the sweetnesse of their voices. But those noble sciences there exercised with such fame and admiration, were by posteritie abused to the destruction of common-wealths, and corruption of manners; especially those more harmonious and delightfull, Poetry and Rhetorick: which caused Plato, defiling his owne nest (being indeed a Philosophicall Poet) to banish Poets from his Common-wealth; and Socrates continually to gird at the Rhetoricians: yet without dispraise to those Arts, since the corruption of the best degenerates into the worst: the students here wasting their patrimonies in luxury and riot. Insomuch, that the place grew infamous; the Sirens being fained to have beene converted into monsters, and to shipwrack such as came neere them: that is, in procuring their poverty and ruine. So that the Sirens are now taken for inticing pleasures, as formerly for the Muses: and their musick for that eloquence that perswades to destruction. They are called Sirens of attracting: their names Leucosia, Parthenope, and Ligia, which signifie no other then the motives of the minde to amorous delights, by beauty, youth, and bewitching eloquence. One is said to play on a Harpe, another on a Pipe, and the third to sing; that by such variety they might allure the various affections of men, and accommodate their musick to their lust or ambition, as severall baits for severall fishes. They are therefore taken by some for Harlots, as according with their craft: and by Horace for sloth, the fuell of lasciviousnesse. They are said to have Achelous, a Bull to their father, in regard of the propensitie of that creature unto lust: and Calliope, a Muse, to their mother; for that the deceitfull suavity which allures us unto them: to have wings, in that they swiftly descend into the heart of a lover; and the feete of a Cocke, for the wastefull effects of affections. But Pontanus will have them converted by Pallas into Mermaides, for their loose attire, and adulterate beauties.

If



If warned by th' infamous prodigy  
Of monstrous *Sirens*, borrowed beauty fly.  
In learning, voice, and feature these surpast:  
But too industrious to adorne the last.  
O why should art such heavenly gifts disgrace!  
And lay the soules defection on the face!  
Now went they to the temple with the rest;  
There where *Ænarian* waves that Ile invest:  
Their faces with an oyly fucus spread,  
Their lips so rosy, not with their owne red:  
Their necks and breasts shone with adulterate white;  
Bare to the wast, the better to invite;  
With painted eyes, and tresses of false haire;  
Which joyntly beare of lust, the badge and snare.  
Whom when *Minerva* from her shrine had spy'd,  
She hid her eyes, and turn'd her head aside.  
If I a Goddesse, nor in vertue faile,  
If right, or force of modesty prevaile,  
They shall not, said she, herein glory long:  
My grieve shall arme me to revenge this wrong.  
Now scarce departed from her Temple doore,  
When scarce their feete had prest the beachy shore,  
Their leggs united in a scaly hide;  
And bones in finnes thrust out on either side.  
Nor yet their former mindes unchanged keepe,  
But hold themselves for monsters of the Deepe;  
Who now upon the dancing billowes move:  
Fishes below the wast, and maids above.

*Si modo vos moveant Sirenium infamia mon-  
stra,  
Seductos cultus quaque puella fugat.  
Ha facie, cantuque & Palladis arte place-  
bant:  
Sedula sed nimis cura decoris obest.  
Sape illis nutrix, & quid bona tanta per ar-  
tem  
Perditi? & causam criminis ora gerunt?  
Forte renudatis ibant ad templa papillis  
Qua brevis Ænario est insula cincta mari:  
Ora madent, liquidoque madent & tempora  
fusco,  
Inscit & rufus non sua labra rubor.  
Colla nives infecta gerunt, ac nulla papillas  
Vitta tegit; nimia guttur ab arte nitet.  
Picta oculos, multumque alieno crine super-  
ba  
Luxuriam facie testificante suam.  
Quas Dea prospiciens gradibus sublimis ab  
altis,  
Avertitque oculos opposuitque manum.  
Nec si, inquit, Dea sum, si quid mea numina  
possunt,  
Si qua pudicitia, juraque visque valent,  
Hac impune ferant, nec nos lesisse juvabit,  
Et meus in pœnas induet arma dolor.  
Vix templo exierant, vix littora summa tene-  
bant  
Arida vix primos ceperat alga pedes;  
Senserunt teneris squamas horrescere plan-  
tis,  
Ossa quoque in spinas ire coacta novas.  
Mens quoque mutata est, nec se velut ante  
puellas,  
Sed vasti credunt æguoris esse feras.  
Atque ita se in fluctus, inque æquora proxi-  
ma mittunt;  
Pube tenus pisces, cetera ut ante manent.  
Ad uxorem.*

This double forme expresseth the angelicall and brutish nature in man: the one suppressed where the other predominates. Some interpret the songs of these *Sirens* by the flattery of *Sycophants*: a poy-son that takes from a man the knowledge of himselfe, and kills with delighting. They are said to have beene vanquished by the *Muses*, who pulled their wings, and made themselves coronets of the feathers: in that pleasure which springs from mirth and abundance, swiftly transporting the desires of the Soule, as if with wings, is subdued and bridled by learning and Philosophy; who are raised aloft with the spoyle of the other: the *Muse*, the mother of the *Sirens* excepted; which is that superficiall and delightfull study appropriated to Pleasure. They are said to dwell in solitary Ilands, because pleasure affecteth privacy and retirement: For which cause *Tiberius* confined himselfe unto *Caprea*, an Iland infamous for his incredible beastlinesse. The coasts appeare white as they fable, with the bones of those whom their songs have betrayed to destruction; to show how the examples of calamities, though never so cleare and perspicuous, not much deterre from those alluring delights, which infascinate our senses. Yet *Orpheus* sailed safely by; who in singing aloud the praises of the Gods confounded their mu-sique; for divine contemplations doe not onely in power, but in sweetnesse transcend whatsoever is mortall. So *Vlysses* secured his men by the stopping of their eares; for the *Vulgar* are not to be exposed to the incounter of too prevalent inticements: but himselfe restrained by his resolution and temper, heareth their charmes without farther danger; since heroicall spirits in the midst of beseiging delights are invincibly fortified by their proper vertue. This fable of the *Sirens* hath also a topographicall allusion: for *Archippus* tells of a certaine Bay contracted within winding straights and broken cliffes; which by the singing of the windes, and beating of the billowes, report a delightfull harmony, alluring those who saile by to approach; when forthwith throwne against the rocks by the waves, and swallowed in the violent eddies. Some as *Gaza* and *Trapezuntius*, affirme that they have seene such creatures in the sea: either the divells assuming such shape to countenance the fable; or framed in the fantasie by remote resemblances: as we give imaginary formes unto Clouds, and call those monsters of the deepe by the names of land-creatures, which imperfectly carry their similitude.

Jupiter, compassionating *Ceres*, decreeth that her daughter should live six moneth with her hus-band, and as long with her mother. For the seed, which is *Proserpina*, while the Sun is on the south of

*Proserpina*  
Queene of  
Hell and  
Heaven.



the Equinoctiall, lies hid in the earth, which is Pluto: but when he travels through the Northerne signes, it shouteth up, and growes to maturitie; and then Proserpina is said to be above with Ceres. As also because the Moone (which is taken for Proserpina) hath halfe of the yeare her dominion in our hemisphère: being Lady of the night, and by Idolaters styled the Queene of Heaven (as of the Planets, and therefore called Astroarch by the Syrians) worshipped with such solemnitie on the first day of every moneth; not un-imitated by the Jews, as complained of by the Prophet.

ALPHEVS  
AND ARE-  
THUSA.

Now recomforted Ceres is at leisure to heare Arethusa declare the pursuite of Alpheus, and her owne transformation. Alpheus who drew his pedigree from the Sunne, having slaine by misfortune his brother Cercaphus, threw himselfe into the river Nictimus; which ever after carried his name. This runnes through Arcadia, by Elis and Olympian Pifa; Arethusa springing from the same fountaine: which in breaking from thence, is said to fly from him; and to joyne in the end, in that they joyned in the beginning. But the fountaine Arethusa here mentioned, ascends in a little Iland at the farthest extent of Syracusa betweene the two havens, called formerly Ortygia: and consecrated to Diana. Whereupon it was fained that Arethusa the Arcadian Huntresse, and a Nympe of her train, was turned by her into a river, to save her from the lustfull pursuite of Alpheus, and conducted under the Sea to Ortygia: said to be followed in the same current by her violent lover; because that river is swallowed by the earth not farre from the shore; and thought to rise againe in this fountaine, in that troubled and smelling of the dung of beasts in the time of the Olympian festivals when the excrements of the sacrifices were throwne into that river. Yet Strabo writes that Alpheus sinks not at all into the ground, but rusheth into the Adriatick sea with so strong a current, that he preserves his course and sweetnesse a great way off; even unto Arethusa, as may be gathered from Virgill.

Sic tibi, cum fluctus subterlabare Sicanos,  
Doris amara suam non intermiscet undam.  
Ecl:

Her floods so may not bitter Doris joyne,  
Whilst thou glid'st under Sicily, with thine.

Anas, now Guadiana, runnes thirteene leagues within the Earth, and breakes forth againe by Villa Horta: insomuch as the Spaniards bragge how they have a bridge whereon they feede many thousands of sheepe. But what is this, or the like, to so long a passage under the Sea? yet the same is reported of a river, which from his fountaine in Meiates hath an unknowne channell under the sea which conducts it to Panormus a Port of Epirus. So they write of Æsculapius a well in Athens that rendred whatsoever was throwne thereinto at Phalerium, a city of Hetruria. By this fable of Alpheus and Arethusa the ancients expressed the divine affection of the soule, and excellency of vertue. For as the matter seekes after her forme, as her proper and onely good, without which she is idle and uselesse; even so is vertue pursued by the soule. Alpheus which signifies blots or imperfections, is therefore said to follow Arethusa, which is by interpretation Vertue. But Fulgentius more fully, that Alpheus is the light of Truth, and Arethusa the excellency of equity, and what can truth more affect then equitie; or light then excellency? Alpheus runnes unmixed through the sea: because illustrious truth, although invironed with vices, can never be disseasoned with their bitterness, but unpolluted falls into the bosome of Arethusa, or noble integritie. He is said in his passage through Hell to cause a forgetfulnesse in the Ghosts below: in that the light of truth descending into the recesses of the conscience, procures an oblivion of evils.

TRIPTO-  
LEMVS.

Ceres sends Triptolemus, in her chariot drawne by winged Dragons, all over the World, to teach the use of husbandry unto mortalls. So fained, in that Triptolemus was the first that invented the sowing of Corne at Elufis, a city neere Athens; receiving that skill from Sicilia, the countrey of Ceres; whereof called Elufina, and there principally honoured. His travell is no other then the propagation of that knowledge unto other nations: as the volumes which he writ of tillage, and dispersed abroad, the voluminous Dragons which drew him. Eusebius reports that this Triptolemus was the sonne of Eleusus king of Elufis, who in a great dearth sustained his subjects out of his owne granaries: which not able to performe on the like occasion, and fearing the fury of the people, he went aboard a long vessell which was called the Dragon, and shortly after returned with that ship full laden with corne; wherewith he relieved their hunger, and taught them the art of Tillage to prevent the like necessitie. Now Celeus named Lyncus by others, having in his absence usurped his kingdome, was expelled by him at his returne: who in regard of his treason and ingratitude, was said to have beene changed by Ceres (Triptolemus his faultrix) into that spotted and ravenous beast the image of his minde, which carries his name. But our Ovid maketh this Lyncus to be a King of Scythia:

LYNCVS.



thia: and perhaps out of the ingratefulnesse of that barren soyle; ingratefull to Triptolemus, or the tiller.

Calliope here ends her song: the Nymphes give the Palme to the Muses; by whom the railing Pierides are converted into Pyes. Then these not the Parrot more expressely imitates the voice of man rejoycing in what they speake; not onely diligent to learne, but delighting to meditate, which shew their intention by their *mus*ing. Plutarch tells of a talking Pye in his dayes which would counterfeit the language of men, the voice of beasts, and sounds of musicall instruments, to the hearers no small admiration. That on a time having heard a noise of trumpets, she became mute the day following; inso-much as suspected to have beene poysoned: but, as appeared by the sequell, in a deepe meditation how to frame her voice in the expresion of those notes, which after she rendred with no lesse art and variety. The aptnesse in birds, consists not so much in the conformity of the organs of speech as in their attention, and naturall delight to practice. The Pye is the hieroglyphick of unseasonable loquacity: deciphering these illiterate Poetasters (by the Satyre called the Pye-poets) who boast of their owne composures, and detract from the glory of the learned. Iustly therefore are the Pierides changed into those silvan scoulds, for their arrogancy and impudence: but above all for extolling the flagitious Gyants, and vilifying the Gods, since Poesy in regard of her originall, inspired into the minde from above, should chiefly, if not onely, be exercised in celebrating their praises; as here exemplified by the Muses.

PIERIDES















## OVIDS

## METAMORPHOSIS

## The sixth Booke.

## THE ARGUMENT.

**P**allas an old-wife. Haughtie thoughts o're-throw  
 Hæmus and Rhodope; who Mountains grow.  
 The Pigmy, a Crane. Antigone becomes  
 A Storke. A statue Cyneras intombs:  
 His impious daughters, stones. In various shapes  
 The Gods commit adulteries and rapes.  
 Arachne, a Spider. Niobe yet drownes  
 Her marble cheeks in teares. Vncivill Clownes  
 Are curst to Frogs. From teares cleere Marfyas flowes.  
 His Ivory shoulder new-made Pelops showes.  
 Progne, a Swallow; sign'd with murders staines.  
 Sad Philomel to secret night complaines.  
 Rage to a Lapwing turnes th' Odrysian king.  
 Calais and Zetes native feathers wing.

ARACH-  
NE'S  
CONTEN-  
TION  
VVITH  
PALLAS.  
a Pallas: of  
the Lake  
Triton, or of  
Tritogenia,  
her excellent  
wisdom.

b The daugh-  
ter of Idmon;  
dwelling in  
Colophon, a  
citie of Io-  
nia.

c A little  
towne at the  
foot of the  
mountaine  
Tmolus, from  
whence it  
taketh that  
name.

<sup>a</sup> **T**ritonia to the Muse attention lends:  
 Who both her Verse, and just revenge commends.  
 Then said t' her self: To praise is of no worth:  
 Let our revengefull Powre our praise set forth.  
 Intends *Arachnes* ruine. She, she heard,  
 Before her curious webs, her own prefer'd.  
 Nor dwelling, nor her nation fame impart  
 Vnto the Damsell, but excelling Art.  
<sup>b</sup> Deriv'd from *Colophonian Idmons* side;  
 VVho thirtie VVooll in *Phocian* purple dide.  
 Her mother (who had paid her debt to fate)  
 VVas also meane, and equall to her mate.  
 Yet through the *Lydian* townes her praise was spred;  
 Though poore her birth, in poore <sup>c</sup> *Hypæpa* bred.  
 The Nymphs of *Tmolus* oft their Vines forsooke;  
 The sleeke *Pactolian* Nymphs their streames; to looke  
 On her rare works: nor more delight in viewing  
 The done (done with such grace) then when adoin.  
 VVhether she orbe-like roule the ruder wooll;  
 Or, finely finger'd, the selected cull;  
 Or draw it into clowd-resembling flakes;  
 Or equall twine with swift-turn'd spindle makes;  
 Or with her lively-painting needle wrought:  
 You might perceive she was by *Pallas* taught.  
 Yet such a Mistresse her proud thoughts disclaime:  
 Let her with me contend; if foyld, no shame  
 (Said she) nor punishment will I refuse.  
*Pallas*, forth-with, an old-wives shape indues:  
 Her haire all white; her limbs, appearing weake,  
 A staffe supports: who thus began to speake.

Old Age hath something which we need not shun:  
 Experience by long tract of time is won.  
 Scorne not advice: with dames of humane race  
 Contend for fame, but give a Goddesse place.  
 Crave pardon, and she will thy crime remit.  
 With eyes confessing rage, and eye-brows knit,  
 (Her labour-leaving hands scarce held from strokes)  
 She, masked *Pallas* with these words provokes.  
 Old foole, that dot'st with age; to whom long-life  
 Is now a curse: thy daughter, or sonnes wife,  
 (If thou hast either) taught be they by this:  
 My wisdom, for my self, sufficient is.  
 And least thy counsell should an entrest claime  
 In my diversion, I abide the same.  
 VVhy comes she not? why tryall thus delays?  
 She comes, said *Pallas*, and her self displays.  
 Nymphs; and <sup>d</sup> *Mygdonian* dames the Powre adore:  
 Onely the maide her self undaunted bore:  
 And yet she blusht; against her will the red  
 Flusht in her cheeks; and thence as swiftly fled.  
 Even so the purple Morning paints the skyes:  
 And so they whiten at the Suns uprise.  
 VVho now, as desperately obstinate,  
 Praise ill affecting, runs on her own fate.  
 No more *Ioves* daughter labours to dissuade;  
 No more refuseth; nor the strife delaide.  
 Both settle to their taskes apart: both spread  
 At once their warps, consisting of fine thread,  
 Ty'd to their beames: a reed the thred divides,  
 Through which the quick-returning shuttle glides,

<sup>d</sup> *Phrygian*:  
for the *Myg-*  
*donians*, a  
people of  
*Macedon*,  
planted di-  
vers Colo-  
nies in *Phry-*  
*gia*. Others  
read *Maoni-*  
an, of *Ma-*  
*onia*, an an-  
cient name of  
*Lydia*.

Shot



a The purple  
Wish that  
yeilded the  
best scarlet  
was taken a-  
bout the  
Coasts of  
Tyrrus.

b The Sun-  
beames bea-  
ting on a  
dropping  
cloud beget  
the Rainbow.

NEP-  
TVNES  
STRIFE  
VVITH  
PALLAS  
ABOV  
THE NA-  
MING OF  
ATHENS.

c Arcopagus  
(the street or  
court of

Mars) where  
the Arcopa-  
gites the A-  
thenian Ma-  
gistrates fate  
in judgement  
d Divers say  
a Horse: rea-  
ding Ferum  
for Fretum,  
alleading  
Virgils au-  
thoritie: but  
the other,  
both by the  
history, and  
condition of

Athens, as  
famous in na-  
vall fights, as  
in the arts of  
Peace, ap-  
peares to be  
the meaning  
of the Author  
See the  
Comment.

The name of  
her shield.

HEMAS  
AND  
RHODOPE.

GERRA-  
NIA THE  
PYGMIE.

ANTI-  
GONE.

e King of I-  
lium or Troy.

f Iuno: the  
daughter of  
Saturne.

THE  
DAUGH-  
TERS OF  
CYNARAS

g King of  
Assyria

h The sym-  
bol of Peace;  
and dedica-  
ted to Pal-  
las, in that  
Peace is the  
end for  
which warre  
is made. Or

expressing  
her virgini-  
tie; since  
Oyle will  
neither cor-  
rupt, nor  
mingle with  
any other  
liquor.

ARACH-  
NES WEB.

Of these fol-  
lowing trans-  
formations,  
see the Com-  
ment.

Shot by swift hands. The combs inserted tooth  
Between the warp supprest the rising woofe:  
Strife less'ning toyle. VVith skirts tuckt to their waste,  
Both move their cunning armes with nimble haste.  
Here crimson, a dyde in Tyrian brasse, they weave:

The scarce distinguisht shadows sight deceave.  
b So watry clouds, guilt by Apollo, shew;  
The vast sky painted with a mightie Bow:  
VWhere though a thousand severall colours shine,  
No eye their close transition can define:

The next, the same so neerely represents;  
As by degrees, scarce sensible, dissents.  
Through-out imbellished with ductil gold:  
And both reviv'd antiquities unfold.

Pallas, in Athens, c Marse's Rock doth frame:  
And that old strife about the Cities name.  
Twice six Coelestials sit inthron'd on hie,  
Repleat with awe-infusing gravitie:

Iove in the midst. The suted figures tooke  
Their lively formes: Iove had a royall looke.  
The Sea-god stood, and with his Trident strake  
The cleaving rock, from whence a d fountaine brake:

Whereon he grounds his claime. VVith speare & shield  
Her self she armes: her head a murrion steild:  
Her brest her Aegis guards. Her lance the ground  
Appeares to strike; and from that pregnant wound  
The hoary olive, charg'd with fruit, ascends.

The Gods admire: with victory she ends.  
Yet she, to show the Rivall of her praise  
What hopes to cherish for such bold assayes,  
Add's foure contentions in the utmost bounds  
Of every angle, wrought in little Rounds.

One, Thracian Rhodope and Hemus shewes,  
Now mountains, topt with never melting snowes,  
Once humane bodies: who durst emulate  
The blest Coelestials both in style and state.

The next contains the miserable doome  
Of that Pygmean matron, over-come  
By Iuno; made a Crane, and forc't to jar  
VVith her own nation in perpetuall war.

A third presents Antigone, who loved  
For unmatched beautie with the wife of Iove.  
Not Ilium, nor c Laomedon her fire,  
Prevail'd with violent f Saturnia's ire.

Turn'd to a Storke; who, with white pinions rais'd,  
Is ever by her creaking bill self-prais'd.  
In the last circle s Cynaras was plac't;

Who, charg'd with griefe, the temples staires imbrac't;  
(Of late his daughters by their pride o're-throwne)  
Appeares to weepe, and grovell on the stone.

The web a wreath of h peacefull Olive bounds:  
And her own tree her work both ends and crowns.

Arachne weaves Europa's rape by Iove:

The Bull appears to live, the sea to move.  
Back to the shore she casts a heavy eye;  
To her distracted damfels seemes to cry:  
And from the sprinkling waves, that ship to meet  
VVith such a burden, shrinks her trembling feet.

Asterin there a strugling Eagle preft:  
A Swan here spreads his wings o're Leda's brest.

Iove, Satyr-like, Antiopé compels  
VVhose fruitfull womb with double issue swells:

Amphytrio for Alcmene's love became:  
A showre for Danaë; for Aegina flame:

For beautifull Mnemosyne he takes  
A shepheards forme: for i Deois a snakes.  
Thee also, Neptune, like a lustfull Stere,  
She makes the faire k Aeolian Virgin beare:  
And get th' l Aloides in Enipe's shape:

Now turn'd t' a Ram in sad m Bisaltis rape.  
The n gold-hair'd mother of life-strengthening Seed,  
The o snake-hair'd mother of the winged Steed,  
Found thee a Stallion: thee Melanthe findes

A Delphin. She to every forme assigns  
Life-equall looks; to every place the same  
Aspect. A Heards-man Phœbus here became;  
A Lion now; now falcons wings displayes:

p Macarean Issa sheheard-like betrayes.  
q Liber, a grape, Erigone comprest:

And Saturne, horse-like, Chiron gets, halfe-beast.  
r About her web a curious traile designs:

Flowres intermixt with clasping Ivy twines.

Not Pallas this, not Envy this reproves:  
Her faire successe the vext Virago moves;  
VVho teares the web, with crimes coelestiall fraught:  
VVith shuttle from f Cytorian mountains brought,

Arachne thrice upon the fore-head smote.  
Her great heart brooks it not. About her throte  
A halter knits. Remorsefull Pallas stayd

Her falling waight; Live wretch, yet hang, she said.  
This curle (least of succeeding times secure)

Still to thy issue, and their race, indure.  
Sprinkled with t Hecat's banefull weeds, her haire  
She forthwith sheds: her nose and eares impaire;

Her head grows little; her whole body so;  
Her thighs and legs to spiny fingers grow:  
The rest all belly. VVhence a thred she sends:

And now, u a Spider, her old webs extends.  
All Lydia stormes; the same through Phrygia rung:

And gave an argument to every tongue.  
Her, Niobe had known; when she, a maid,

\* In Sipylus, and in Maëonia staid.  
Yet slights that home example: still rebels  
Against the Gods: and with proud language swells.

Much made her haughtie. Yet y Amphion's towne,  
Their high descents; nor glory of a crowne.

So pleas'd her (though she pleas'd her selfe in all)  
As her faire race. We Niobe might call

The happiest mother that yet ever brought  
Life unto light; had not her selfe so thought.

z Tiresian Manto, in presages skild,  
The streets, inspir'd by holy fury, fild  
VVith these exhort: a Ismenides, prepare:

To great Latona, and a her Twins, with prayer  
Mix sweet perfumes; your brows with Laurell bind:

By me Latona bids. The Thebans wind  
About their temples the commanded Bay:

And sacred fires, with incense feeding, pray.  
Behold, the Queene in height of state appears:

A Phrygian mantle, weav'd with gold, she weares:  
Her face, as much as rage would suffer, faire.

She stops; and shaking her dishevel'd haire,  
The godly troope with haughtie eyes surveys.

VVhat madnesse is it unseene-Gods (she sayes)  
Before the seen Coelestials to prefer?

Or while I Altars want, to worship her?  
Me Tantalus (alone allow'd to feast  
In heaven) begot; my mother not the least

i Proserpina  
k Arne, the  
daughter of  
Aeolus.  
l Orbus and  
Ephialtes, the  
supposed  
sonnes of  
Alous.  
m Theophrastus,  
the daughter  
of Bisaltus.  
n Ceres.  
o Medusa,  
the mother  
of Pegasus.  
p The daugh-  
ter of Maca-  
rus.

q Bacchus.

r Well fitting  
with the  
wanton Ar-  
gument. La-  
civiousness  
Hic. ogly-  
phically  
presented by  
Ivy.

f Cytoria is a  
mountaine of  
Papalagoma,  
abounding  
with Box.

t Who first  
found out the  
use of magi-  
call Simples.

u Called by  
the Grecians  
Arachne.  
NIOBE.

x Sipylus is  
a citie of  
Phrygia and  
Maëonia is,  
the same  
with Lydia;  
both under  
the subjec-  
tion of her fa-  
ther Tantalus.  
y Thebes.

z The The-  
ban Prophe-  
tesse, daugh-  
ter to Tires-  
ias.

a Thebans: of  
Ismenus a ri-  
ver of Boe-  
tia.

b Apollo, and  
Diana.



a *Tagera*: one of the *Pleias*, daughters to *Atlas* and *Pleione*.  
b Both *Tantalus* her father, and her husband.  
c *Amphion*, were the sons of *Jupiter*.  
d *Thebes*; immured by *Amphion*, of this elsewhere.

e The Giant: the word Giant signifying the sonne of the earth: base-borne and ignoble.  
f An island of the *Ægean* Sea which formerly flooded.

g A mountain of *Delos*.

h *Niobe*.

i Who being called to the Festivals and Counsells of the Gods, revealed their secrets.

k *Thebes*: first erected by *Cadmus*.

*Pleias*<sup>a</sup>; greatest *Atlas* fire to those,

On whose high shoulders all the stars repose.

<sup>b</sup> *Iove* is my other Grandfather; and he

My father in law: a double grace to me.

Me *Phrygia*,<sup>c</sup> *Cadmus* kingdoms me obey:

My<sup>d</sup> husbands harp-raised walls we joyntly sway.

Through out my Court behold in every place

Infinite riches! adde to this, a face

Worthy a Goddesse. Then, to crown my joyes,

Seven beauteous daughters, and as many boyes:

All these by marriage to be multiply'd.

Behold, have we not reason for our pride?

Dare you *Latona* then, by<sup>e</sup> *Cæus* got,

Before me place? to whom a little spot

The ample Earth deny'd t' unlade her wombe?

Heaven, Earth, nor Seas, afford your Goddesse roome.

A Vagabond, till<sup>f</sup> *Delos* harbour gave.

Thou wandrest on the land, I on the wave;

It said; and granted an unstable place.

She brought forth two; the seventh part of my race,

I happy am: who doubts? So will abide:

Or who doubts that? with plentie fortifi'd.

My state too great for fortune to bereave:

Though much she ravish, she much more must leave.

My blessings are above low feare. Suppose

Some of my hopefull sonnes this people lose,

They cannot be reduced to so few.

Off with your bayes; these idle Rites eschew.

They put them off; the sacrifice forbore:

And yet *Latona* silently adore.

As much as free from barrenesse, so much

Disdaine and grieve th' enraged Goddesse touch.

Who on the top of<sup>g</sup> *Cynthus* thus begins

To vent her passion to her sacred Twins.

Lo I, your mother, proud in you alone;

(Excepting *Iuno*, second unto none)

Am question'd if a Goddesse: and must loose,

If you assist not, all religious dewes.

Nor is this all: that curst<sup>h</sup> *Tantalian* Seed

Adds foule reproaches to her impious deed.

She dares her children before you prefer?

And calls me childlesse: may it light on her!

VVhose wicked words<sup>i</sup> her fathers tongue declare.

About to second her report with prayer;

Peace, *Phæbus* said, complaint too long delayes

Conceiv'd revenge: the same vext *Phæbe* sayes.

Then swiftly through the yeelding ayre they glide

To<sup>k</sup> *Cadmus* towres; in clouds their glories hide.

A spacious plaine before the citie lyes,

Made dusty with the daily exercise

Of trampling hooves; by strifefull Chariots trackt.

Part of *Amphions* active sons here backt

High-bounding steeds; whose rich caparison

With scarlet blusht, with gold their bridles shone.

*Ismenus* from her womb who first did spring,

As with his ready horse he beats a ring,

And checks his fomy jawes; aye me! out cryes;

While through his groaning brest an arrow flies:

His bridle slackning with his dying force,

He leasurely sinks side-long from his horse.

Next, *Siphilus* from clashing quiver flies

VVith slackned raignes: as when a Pilot spies

A growing storme; and, least the gentle gale

Should scape besides him, claps on all his saile.

His haste th' inevitable bowe o're-took;

And through his throat the deadly arrow strook.

VVho, by the horses mane and speedy thighes

Drops headlong, and the earth in purple dies.

Now *Phœdimus*; and *Tantalus*, the heire

T' his Grand-fires name; that labour done, prepare

To wrastle. Whilst with oyled limbs they prest

Each others power, close grasping brest to brest;

A shaft, which from th' impulsive bow-string flew,

Them, in that sad Conjunction joyntly flew.

Both grone at once, at once their bodies bend

With bitter pangs, at once to earth descend:

Their rowling eyes together set in death;

Together they expire their parting breath.

In rusht *Alphenor* (bleeding in their harmes)

And raised their heatelesse corpes in his armes:

But in that pious dutie fell. The threds

Of life, his heart-strings wrathfull<sup>l</sup> *Delius* shreds.

Part of his lungs clave to th' extracted head:

And with his blood his troubled spirit fled.

But unshorne *Damascithon* slaughtred lies

Not by a single wound: shot where the thighes

Knit with the ham-strings in the knotty joynt.

Striving from thence to tug the fatall point,

Another at his neck the bow directs.

Thick-gushing blood the piercing shaft ejects;

Which spinning upward cleft the passive ayre:

Last *Ilioneus*, with successe prayer,

His hands up-heaves: You Gods in generall

Said he (and ignorantly pray'd to all)

O pitty me! The<sup>m</sup> Archer had remorse;

But now irrevocable was that force:

And yet his life a little wound dispatcht,

His heart but onely with the arrow scratcht.

Ill newes, the peoples grieve, her households teares

Present their ruine to their mothers eares:

Who wonders how the Gods their lives durst touch;

And swels with anger that their power was such.

For sad *Amphion*, wounding his owne brest,

Had now his sorrow, with his foule releast.

How different is this *Niobe* from that!

Who great *Latona's* Rites supprest of late,

And proudly pac't the streets; envi'd by those

That were her friends; now pittied by her foes!

Frantick she doth on their cold corpes fall,

And her last kisses distributes to all.

From whom, to heaven erecting her bruz'd armes:

Cruell *Latona*, feast thee with our harmes:

Feast, feast, she said, thy salvage stomach cloy;

Cloy thy wild rage, and in our sorrow joy:

Seaven times, upon seaven Herfes borne, I dy.

Triumph, triumph, victorious foe. But why

Victorious? haplesse I have not so few:

Who, after all these funeralls, subdew.

This said, the bow-string twangs. Pale terror chills

All hearts save *Niobe's*; obdur'd by ills.

The sisters, in long mourning robes array'd,

About their herfes stood, with haire display'd.

One drawes an arrow from her brothers side,

And joyning her pale lips to his, so dide.

Another striving to assuage the woes

That rackt her mother, forth-with speechlesse growes:

And bowing with the wound, which inly bled,

Shuts her fixt teeth; the foule already fled.

<sup>l</sup> *Apollo*; of *Delos*, where he was born, and had his Temple.

<sup>m</sup> *Apollo*.

This;



a *Diana*: of  
the Iland  
*Delos*, where  
she was  
born.

b *Siphylus*: so  
fained, be-  
cause the  
marble of  
that Moun-  
tain is much  
givē to sweat  
through the  
moisture of  
the aire.

c Of the  
*Thebans*,  
which sacri-  
ficed to *La-  
tona*.  
LYCIAN  
PESANTS

d A *Lycian*.

e *Latona*.

f *Apollo* and  
*Diana*.

g A Monster,  
with the  
head of a  
Lion, the  
body of a  
Goat, and  
the taile of a  
Serpent. Of  
this hereaf-  
ter.

h *Latona*:  
daughter to  
*Jove*, one of  
the *Titans*.

This, flying falls: that, her dead sister makes  
Her bed of death: this, hides her selfe: that quakes.  
Six slain by sundry wounds; to shield the last,  
Her mother, over her, her body cast,  
This one, she cries, and that the least, O save!  
The least of many, and but one, I crave!  
Whilst thus she lues, the su'd-for<sup>a</sup> *Delia* hits.  
She, by her husband, sons, and daughters, sits  
A childlesse widow; waxing stiffe with woes.  
The winde wags not one haire; the ruddy rose  
Forakes her cheek: in her declining head  
Her eye-balls fix: through-out appearing dead.  
Her tongue, and palat robb'd of inward heat  
At once congeale: her pulse forbears to beat:  
Her neck wants power to turne, her feet to goe,  
Her armes to move: her very bowels grow  
Into a stone. She yet retaines her teares.  
Whom straight a whirle-winde to her cuntry beares;  
And fixes on the summit of<sup>b</sup> a hill.

Now from that mourning marble teares distill.  
Th' exemplary revenge struck all with feare:  
Who offerings to *Latona's* altars beare  
With doubled zeale. When one<sup>c</sup>, as oft befalls,  
By present accidents the past recalls.

In fruitfull *Lycia* once, said he, there dwelt  
A sort of *Pesants*, who her vengeance felt.  
'Twas of no note, in that the men were base:  
Yet wonderfull. I saw the poole and place,  
Fam'd by the prodigie. My Father, spent  
Almost with age, ill brooking travell, sent  
Me thither for choise Steeres: and for my Guide  
A native gave. Those pastures searcht, we spy'd  
An ancient Altar, black with cinders, plac'd  
Amidst a Lake, with shivering reeds imbrac't.  
O favour me! he, softly murmuring, said:  
O favour me! I, softly murmuring, praid:  
Then askt, if Nymph, or Faun therein reside,  
Or rurall God. The *Lycian* thus reply'd.

O youth, no mountaine Powers this altar hold:  
She calls it hers, to whom *Joves* wife, of old,  
Earth interdicted: scarce that floating Ile,  
VVave-wandering *Delos*, finish't her exile.  
Where, coucht on Palmes and Olives, she in spight  
Of fretfull *Inno*, brought her<sup>f</sup> Twins to light.  
Thence also, frighted from her painefull bed,  
With her two infant Deities she fled.

Now in<sup>g</sup> *Chimera*-breeding *Lycia* (fir'd  
By burning beames) and with long travell tyr'd,  
Heat raising thirst the Goddesse sore oppress't:  
By their exhausting of her milke increast.  
By fortune, in a dale, with longing eyes  
A Lake of shallow water she descries:  
Where Clownes were then a gathering pick'd weeds,  
With shrubby *Ossers*, and plash loving reeds.  
Approacht; <sup>h</sup> *Titania* kneeles upon the brinke:  
And of the cooling liquor stoopes to drinke.  
The Clownes with-stood. Why hinder you, said she,  
The use of water, that to all is free?  
The Sun, aire, water, Nature did not frame  
Peculiar; a publicke gift I claime.  
Yet humbly I intreat it: not to drench  
My weary limbs, but killing thirst to quench.  
My tongue wants moisture, and my jawes are drie:  
Scarce is there way for speech. For drink I die.

Water to me were Nectar. If I live,  
'Tis by your favour: life with water give.  
Pittie these babes: for pittie they advance  
Their little armes! their armes they stretch by chance.

With whom would not such gentle words prevaile?  
But they, persisting to prohibit, raile;  
The place with threats command her to forsake.  
Then with their hands and feet disturbe the lake:  
And leaping with malicious motion, move  
The troubled mud; which rising, flotes above.  
Rage quencht her thirst: no more *Latona* lues  
To such base slaves: but Goddesse-like doth use  
Her dreadfull tongue; which thus their fates imply'd:  
May you for ever in this lake reside!  
Her wish succeeds. In loved lakes they strive;  
Now sprawle above, now under water dive;  
Oft hop upon the banke, as oft again  
Back to the water: nor can yet restrain  
Their brawling tongues; but setting shame aside,  
Though hid in water, under water chide.  
Their voyces still are hoarse: the breath they fetch  
Swells their wide throats; their jaws with railing stretch:  
Their heads their shoulders touch; no neck between,  
As intercepted. All the back is green:  
Their bellies (every part o're-sizing) white.  
VVho now, new Frogs, in slimy pooles delight.

Thus much, I know not by what *Theban*, said:  
Another mention of a Satyre made,  
By *Phæbus*, with<sup>i</sup> *Tritonia's* reede, o're-come:  
VVho for presuming felt a heavy doome.  
<sup>k</sup> Me from my self, ah why do you distract?  
(Oh!) I repent, he cry'd: Alas! this fact  
Deserves not such a vengeance! Whilst he cry'd;  
*Apollo* from his body stript his hide.

His body was one wound, blood every way  
Streames from all parts: his sinewes naked lay.  
His bare veines pant: his heart you might behold;  
And all the fivers in his brest have told.  
For him the Faunes, that in the Forrests keep;  
For him the Nymphs, and brother Satyres weep:  
His end, <sup>l</sup> *Olympus* (famous then) bewailes:  
VVith all the shepheards of those hills and dales.  
The pregnant Earth conceiveth with their teares;  
VVhich in her penetrated womb she beares,  
Till big with waters: then discharg'd her fraught.  
This purest *Phrygian* Streame a way out sought  
By down-falls, till to toying seas he came:  
Now called *Marsyas* of the Satyres name.

The Vulgar, these examples told, return  
Vnto the present: for *Amphion* mourne,  
And his lost issue. All the mother hate.  
<sup>m</sup> *Pelops* alone laments his sisters fate.  
While with torn garments he presents his woes,  
The Ivory peece on his left shoulder shoves.  
This once was flesh, and coloured like the right.  
Slain by his Sire, the Gods his limbs unite:  
His scattered parts all found; save that alone  
VVhich interpos'd the neck and shoulder bone.  
They then with Ivory supply'd th' unfound:  
And thus restored *Pelops* was made found.

The neighbouring princes met: the Cities neere  
Intreat their kings the<sup>n</sup> desolate to cheere.  
Renown'd *Mycena*, *Sparta*, th' *Argive* State;  
And *Calydon*,<sup>o</sup> not yet in *Dian's* hate;

MARSYAS

i *Minerva's*  
Pipe, where-  
on *Marsyas*  
the Satyre  
played.  
See the  
Comment.  
k The words  
of *Marsyas*.

l An excel-  
lent Piper  
remembered  
by *Plato*,  
and beloved  
of *Marsyas*,  
of whom  
that moun-  
taine in *My-  
sia* was so  
called.

PELOPS.

m The sonne  
of *Tantalus*,  
and brother  
to *Niobe*.

n To condole  
with *Pelops*  
for the death  
of his sister,  
and the *The-  
ban* Princes.  
o For *Oene-  
us* their king  
had not yet  
by his neg-  
lect provo-  
ked *Diana*.  
Whereof in  
the 8 book.

Fertill



Fertill *Orchomenos*; *Corinthus*; fam'd  
 For high-priz'd brasse; *Messene*, never tam'd;  
*Cleona*; *Patra*; *Pylos*, *Nelus* crown;  
 And *Træzen*, not as then <sup>a</sup> *Pittheus* town;  
 With all that <sup>b</sup> two sea'd *Isthmos* Straights include:  
 And all without, by two-sea'd *Isthmos* view'd.  
*Athens* alone (who would beleev't?) with-held:  
 Thee, from that civill office, war compeld.  
 Th' inhabitants about the *Pontick* coast  
 Had then besieg'd thee with a barbarous hoast:  
 Whom *Thracian Tereus*, with his Aides, o'rethrew;  
 And by that victory renowned grew.  
 Powerfull in wealth, and people; from the loynes  
 Of *Mars* deriv'd: <sup>c</sup> *Pandion* *Progne* joynes  
 To him in marriage. This, <sup>d</sup> nor *Iuno* blest;  
 Nor *Hymen*, nor the Graces grac't that feast.  
 The snake-haird furies held the sputtering light  
 From funeralls snatcht, and made the bed that Night.  
 Th' ill boading Owle upon the rooffe was set.  
*Progne* and *Tereus* with these omens met:  
 Thus parents grew. The *Thracians* yet rejoyce;  
 And thanke the Gods with one united voyce.  
 The marriage day, and that of *Itys* birth,  
 They consecrate to universall mirth.  
 So lyes the good unseene. By this the Sun,  
 Conducting Time, had through five Autums run:  
 When flattering *Progne* thus allures her Lord.  
 If I have any grace with thee, afford  
 This favour, that I may my sister see:  
 Send me to her, or bring thou her to me.  
 Promise my father that with swiftest speed  
 She shall return. If this attempt succeed,  
 The summe of all my wishes I obtain.  
 He bids them lanch his ships into the main:  
 Then makes th' *Athenian* port with sailes and ores;  
 And lands upon the wisht <sup>e</sup> *Pirean* shores.  
 Brought to *Pandion's* presence, they salute.  
 The King with bad presage begins his sute.  
 For loe, as he his wives command recites,  
 And for her quick return his promise plights,  
 Bright *Philomela* came in rich array;  
 More rich in beautie. So they use to say,  
<sup>f</sup> The stately *Naiades*, and *Dryad's* go  
 In Sylvan shades; were they apparel'd so.  
 This sight in *Tereus* such a burning breeds;  
 As when we fire a heap of hoary reeds;  
 Or catching flames to Sun-dry'd stubble thrust.  
 Her face was excellent: but in-bred lust  
 Inrag'd his blood; to which those <sup>g</sup> Climes are prone:  
 Stung by his countries fury, and his own.  
 He streight intends her women to intice;  
 And bribe her Nurse to prosecute his vice;  
 Her self to tempt with gifts; his crown to spend:  
 Or ravish, and by warre his rape defend.  
 What dares he not, thrust on by wilde desire:  
 Nor can his brest contain so great a fire.  
 Rackt with delay, he *Progne's* sute renews:  
 And for himself, that but pretended, sues.  
 Love made him eloquent. As oft as he  
 Exceeded, he would say. Thus charged she.  
 And moving teares (as she had sent them) sheds.  
 You Gods! how dark a blindness over-spreads  
 The souls of men! whilst to his sin he climes,  
 They thinke him good; and praise him for his crimes:

Even *Philomela* wisht the same! now she  
 Hangs on her fathers neck: and what would be  
 Her utter ruine, as her safetie prest:  
 VVhile *Tereus* by beholding pre-polest.  
 Her kisses and imbraces heat his blood:  
 And all afford his fire and fury food.  
 And wisht, as oft as she her Sire imbrac't,  
 Himself her Sire: nor would have been more chaste.  
 He, by their importunities is wrought.  
 She, over-joy'd, her father thanks: and thought  
 Her self and sister in that fortunate;  
 VVhich drew on both a lamentable fate.  
 The labour of the Day now neere an end,  
 From steepe <sup>h</sup> *Olympus* *Phæbus* steeds descend.  
 The boards are princely serv'd: <sup>i</sup> *Lycus* flowes  
 In burnisht gold. Then take their soft repose.  
 And yet <sup>k</sup> th' *Odrysian* King, though parted, fries:  
 Her face and graces ever in his eyes.  
 Who parts unseen unto his fancy faines;  
 And feeds his fires: Sleep flies his troubled braines.  
 Day rose: *Pandion* his departing son  
 Wrings by the hand; and weeping, thus begun.  
 Deare Son, since Pietie this due requires;  
 VVith her, receive both your and their desires.  
 By faith, alliance, by the Gods above,  
 I charge you guard her with a fathers love:  
 And suddenly send back (for all delay  
 To me is death) my ages onely stay.  
 And Daughter ('tis enough thy sister's gone)  
 For pittie leave me not too long alone.  
 As he impos'd this charge, he kist with-all:  
 And drops of teares at every accent fall.  
 The pledges then of promis'd faith demands  
 (Which mutually they give) their plighted hands.  
 To *Progne*, and her little boy, said he,  
 My love remember, and salute from me.  
 Scarce could he bid farewell: sobs so ingage  
 His troubled speech; who dreads his soules presage.  
 As soone as shipt; as soone as active oares  
 Had mov'd the surges, and remov'd the shoares;  
 She's ours! with me my wish I beare! he cries.  
 Exults; and barbarous, scarce defers his joyes:  
 His eyes fast fixt. As when *Ioves* eagle beares  
 A Hare t' her Ayery, trusts't in rapefull feares:  
 And to the trembling prisoner leaves no way  
 For hoped flight; but still beholds her pray.  
 The voyage made; on his own land he treads:  
 And to a Lodge <sup>l</sup> *Pandion's* daughter leads;  
 Obscur'd with woods: pale, trembling full of feares;  
 And for her sister asking now with teares.  
 There mues her up; his foule intent makes known:  
 Inforc't her; a weake virgin, and but one.  
 Help father! sister help! in her distresse  
 She cries; and on the Gods, with like successe.  
 She trembles like a lambe, snatcht from the phangs  
 Of some fell wolfe; that dreads her former pangs:  
 Or as a dove, who on her feathers beares  
 Her bloods fresh stains, and late-felt talents feares.  
 Restor'd unto her minde, her rustled haire;  
 As at a wofull funerall she tare;  
 Her armes with her own fury bloody made:  
 Who, wringing her up-heaved hands, thus said.  
 O monster! barbarous in thy horrid lust!  
 Treacherous Tyrant! whom my fathers trust;

<sup>h</sup> Heaven: of the height of that Mountain, ever in the Sun-shine.  
<sup>i</sup> A name of *Bacchus*: here taken for wine.  
<sup>k</sup> *Tereus*: of *Odrysia*, a Citie of *Thrace*.

<sup>l</sup> *Philomela*.

R

Impos'd

<sup>a</sup> The father of *Atreus* (mother to *Thesius*) who after raigned in *Træzen*.  
<sup>b</sup> The straights of *Corinth*: an *Isthmos* being a neck of land between two Seas.  
<sup>c</sup> *Progne*.  
<sup>d</sup> See the Comment.

<sup>e</sup> *Pireus* was the Haven to *Athens*; so called of the adjoyning promontory.  
<sup>f</sup> *Philomela*.  
<sup>g</sup> The *Thracians*, a war-like people, were much addicted to *Venus*; and gloryed in the multitude of their wives, as recorded by *Mela* and *Solinus*.



Impos'd with holy teares; my sisters love;  
My virgin state; nor nuptiall ties, could move!  
O what a wild confusion hast thou bred!  
I, an adultresse to my sisters bed:  
Thou, husband to us both; my only hate;  
And to expect a miserable fate.  
VVhy mak'st thou not thy villanies compleat;  
By forcing life from her abhorred seat?  
O would thou hadst, ere I my honour lost!  
Then had I parted with a spotlesse ghost.  
Yet, if the Gods have eyes; if their Powers be  
Not meere names; nor all decay with me;  
Thou shalt not scape due vengeance. Sense of shame  
I will abandon; and thy crime proclaime:  
To men, if free; if not, my voice shall breake  
Through these thick wals; and teach the woods to speak:  
Hard rocks resolve to ruth. Let heaven this heare;  
And Heaven-thron'd Gods, if there be any there!

These words the salvage Tyrant moves to wroth:  
Nor less his feare: a like provok't by both.  
VVho draws his sword: his cruell hands he winds  
In her loose haire: her arms behinde her binds.  
Her throat glad *Philomela* ready made:  
Conceiving hope of death from his drawn blade.  
Whilst she reviles, invokes her father; sought  
To vent her spleene; her tongue in pincers caught,  
His sword devideth from the panting root:  
VVhich, trembling, murmurs curses at his foot.  
And as a serpents taile, dissever'd, Leaps:  
Even so her tongue: and dying sought her steps.  
After this fact (if we may rumor trust)  
He oft abus'd her body with his lust.

Yet to his wife, even after this, retires:  
VVho for her sister hastily inquires.  
He funeralls belyes, with fained griefe:  
And by instructed teares begets believe.  
*Progne* her royall ornaments rejects;

And puts on black: an<sup>a</sup> emptie tombe erects;  
To her imagin'd Ghost oblations burns:  
Her sisters fate,<sup>b</sup> not as she should, she mourns.  
Now through twelve Signes the Sun had born his light.  
What should sad *Philomela* do? her sight  
A barbarous guard restrain'd; the walls were strong;  
Her mouth had lost the Index of her wrong.  
The wit that misery begets is great:

Great sorrow addes a quicknesse to conceit.  
A woofe upon a *Thracian* loome she spreads;  
And inter-weaves the white with crimson threds;  
That character her wrong. The closely wrought,  
Gave to a servant, <sup>c</sup> by her looks besought  
To beare to her <sup>d</sup> Mistresse: who presents  
The Queene therewith; not knowing the contents.  
The wife to that dire Tyrant this unfolds:  
And in a wofull verse her state beholds.  
She held her peace: 'twas strange! grief struck her mute.  
No language could with such a passion sute.  
Nor had she time to weep. Right, wrong, were mixt  
In her fell thoughts: her soule on vengeance fixt.

It was that time; when, in a wild disguise,  
<sup>e</sup> *Sithonian* matrons use to solemnise  
<sup>f</sup> *Lyens* three-yeares Feast. Night spreads her wings:  
By night high <sup>g</sup> *Rhodope* with timbrels rings.  
By night th' impatient Queene a javelin takes,  
And now a Bacchanal, the Court forsakes.

Vines shade her brows: the rough hide of a Deare  
Shogs at her side: her shoulder bare a speare.  
Hurried through woods, with her attendant froes,  
Terrible *Progne*, frantick with her woes,  
Thy faire more sober fury, *Bacchus* strives  
To counterfeit. Now at the lodge arrives:  
Howles; <sup>h</sup> *Evohe*, cries: breaks ope the doores, and took  
Her sister thence: with ivy hides her look:  
In habit of a Bacchanal array'd:

And to her Citie the amaz'd convey'd.  
That hated rooffe when *Philomela* knew;  
The poore soule shooke; her visage bloodlesse grew.  
*Progne* with-draws; the sacred weeds unlos'd;  
Her wofull sisters bashfull face disclos'd:  
Falls on her neck. The other durst not raise  
Her down-cast eyes: her sisters wrong surveyes  
In her dishonour. As she strove t' have sworn.  
VVith up-raisd looks; and call the Gods t' have born  
Her pure thoughts witnesse, how she was compeld  
To that loth'd fact; she hands, for speech, upheld.  
Sterne *Progne* broiles; her besome hardly beares  
So vast a rage: who chides her sisters teares.

No teares, said she, our lost condition needs:  
But Steele; or if thou hast what Steele exceeds.  
I, for all horrid practises, am fit:  
To wrap this rooffe in flame, and him in it:  
His eyes, his tongue, or what did thee inforce,  
T' extirp; or with a thousand wounds, divorce  
His guiltie soule. The deed I intend, is great:  
But what, as yet, I know not. In this heat  
Came *Itys* in, and taught her what to do.  
Beheld with cruell eyes; Ah, how I view;  
In thee, said she, thy father! then intends  
Her tragick Scene: Rage in her looks ascends.  
But when her sonne saluted her, and clung  
Vnto her neck; mixt kisses, as he hung,  
VVith childish blandishments: her, high-wrought blood  
Began to calme, and rage distracted stood.  
Teares trickl'd from her eyes by strong constraint.  
But when she found her resolution faint.  
VVith too much pittie; her sad sister viewes,  
And said, while both, her eyes by turnes peruse.  
Why flatters he? why tonguelesse weeps the other?  
Why sister calls not she, whom he calls mother?  
Degenerate! thinke whose daughter; to whom wed:  
All pietie is sinne to *Tereus* bed.

Then *Itys* trailes: as when by *Ganges* floods  
A Tigresse drags a Fawne through silent woods.  
Retiring to the most sequestred roome:  
While he, with hands up-heav'd, fore-sees his doome,  
Clings to her bosome; mother! mother! cry'd;  
She stabs him: nor once turn'd her face aside.  
His throat was cut by *Philomela's* knife:  
Although one wound suffic'd to vanquish life.  
His yet quick limbs, ere all his soule could passe,  
She peece-meale teares. Some boyle in hollow brasse,  
Some hisse on spits. The pavements blusht with blood.  
*Progne* invites her husband to this food:  
And faines her Countries Rite; which would afford  
No servant, nor companion, but her Lord.  
Now *Tereus*, mounted on his Grand-fires throne,  
With his sonnes carved entrails stuffes his own:  
And bids her (so Soule-blinded!) call his boy.  
*Progne* could not disguise her cruell joy:

<sup>a</sup> As they  
anciently u-  
sed for the  
absent: in  
some sort ob-  
served by  
Princes at  
this day.  
<sup>b</sup> As dead,  
and not as  
dishonoured.

<sup>c</sup> By signes.  
<sup>d</sup> *Progne*.

<sup>e</sup> *Thracians*, of  
*Sithonia* a  
province of  
*Thrace*.  
<sup>f</sup> *Trieterica*  
*Bacchis*.  
<sup>g</sup> A mountain  
of *Thrace*.

<sup>h</sup> An accla-  
mation in  
use with the  
*Bacchides*:  
signifying,  
we wish thee  
well.



In full fruition of her horrid ire,  
 Thou hast, said she, within thee thy desire.  
 He looks about : asks where. And while again  
 He asks, and calls : all bloody with the slain,  
 Forth like a Fury, *Philomela* flew ;  
 And at his face the head of *Itys* threw.  
 Nor ever more then now desir'd a tongue ;  
 T' expresse the joy of her revenged wrong.  
 He, with loud out-cries, doth the boord repell ;  
 And calls the Furies from the depth of hell.  
 Now teares his brest, and strives from thence in vain  
 To pull th' abhorred food : now weeps amain.  
 And calls himself his sonnes unhappy tombe.  
 Then draws his sword ; and through the guiltie roome  
 Pursues the Sisters ; who appeare with wings  
 To cut the ayre : and so they did. <sup>a</sup> One sings  
 In woods ; the <sup>b</sup> other neere the house remains,  
 And on her brest yet beares her murders stains.  
 He, swift with griefe and fury, in that space  
 His person chang'd. Long tufts of feathers grace  
 His shining crown ; his sword a bill became ;  
 His face all arm'd : whom we a Lapwing name.  
 This killing news, ere halfe his age was spent,  
*Pandion* to th' infernall Shadows sent.

*Erichtheus* his throne and scepter held :  
 VVho, both in justice, and bold armes exceld.  
 To him his wife foure sonnes, all hopefull, bare :  
 As many daughters : <sup>c</sup> two, surpassing faire.  
 Thee, *Cephalus*, thy *Procris* happy made :  
<sup>d</sup> But *Thrace* and *Tereus*, *Boreas* nuptiall stayd.  
 The God belov'd *Orithya* wanted long ;  
 VVhile he put off his powre, to use his tongue.  
 His sute rejected ; horridly inclin'd  
 To anger (too familiar with that Wind.)  
 I justly suffer this indignitie :

For why, said he, have I my armes laid by ?  
 Strength, violence, high rage and awfull threats.  
 'Tis my dishonour to have us'd intreats.  
 Force me befits. With this, thick clouds I drive ;  
 Toss the blew billows, knotty Oakes up-rive ;  
 Congeale soft snow, and beat the earth with haile.  
 VVhen I <sup>e</sup> my brethren in the ayre assaile,  
 (For that's our field) we meet with such a shock,  
 That thundring skyes with our incounters rock,  
 And cloud-struck lightning flashes from on high.  
 VVhen through the crannies of the earth I flie,  
 And force her in her hollow caves, I make  
 The Ghosts to tremble and the ground to quake. (made.  
 Thus should I have woo'd ; with these my match have  
*Erichtheus* should have been compeld, not pray'd.  
 Thus *Boreas* chafes ; or no lesse storming, shooke  
 His horrid wings ; whose ayery motion strooke  
 The earth with blasts, and made the Ocean rore.  
 Trailing his dusky mantle on the flore,  
 He hid himself in clouds of dust, and caught  
 Belov'd *Orithya*, with her feare distraught.  
 Flying, his agitated fires increast :  
 Nor of his ayery race the raignes supprest  
 Till to the walled <sup>f</sup> *Cicones* he came.  
 Two goodly Twins th' espous'd *Athenian* Dame  
 Gave to <sup>g</sup> the *Icians* author of her rape :  
 VVho had their fathers wings and mothers shape.  
 Yet not so born. Before their faces bare  
 The manly ensignes of their yellow haire,  
*Calais* and *Zetes* both unplumed were.  
 But as the down did on their chins appeare ;  
 So, fowle-like, from their sides soft feathers bud.  
 VVhen youth to action had inflam'd their blood ;  
 In the first vessell, with the flowre of *Greece*,  
 Through unknown seas, they sought the Golden Fleece.

<sup>e</sup> The winds  
 were fained  
 to be the  
 sonnes of the  
 Gyant *A-*  
*stræus* and  
*Aurora*. Of  
 this on the  
 first book.

<sup>f</sup> A People  
 of *Thrace*.  
*CALAIS*  
 AND *ZETES*.  
<sup>g</sup> *Boreas*.

<sup>a</sup> *Philomela*  
<sup>a</sup> *Nightin-*  
*gale*.  
<sup>b</sup> *Progne* a  
*Swallow*.

*BOREAS*  
 AND  
*ORITHYA*

<sup>c</sup> *Orithya*  
 and *Procris*.  
<sup>d</sup> For the  
 Rape of  
*Philomela*.



# VPON THE SIXTH BOOK OF OVIDS METAMORPHOSIS.

ARACH-  
NE'S  
CONTEN-  
TION  
VVITH  
PALLAS.

NEP-  
TUNE'S  
STRIFE  
VVITH  
PALLAS  
ABOVT  
THE  
NAME OF  
ATHENS.

**P**allas excited by the example of the Muses, proceeds to the punishment of Arachne; who durst compare, and challenge her in that Art, which her selfe had taught her. Yet first the Goddesse in-  
deavours to reclaime her by perswasion; and for that purpose takes upon her the shape of an old wo-  
man, as in experience and counsell of greater authoritie and opinion: advising her not vainly to con-  
tend with immortalls; but to aske forgiveness for her arrogancy, with assurance of obtaining. So un-  
willing is she to punish; and so glad to be prevented by repentance. But Arachne wickedly resolute, the  
Goddesse re-assumes her own forme: when either, setting themselves to their loomes, put their skill to  
the triall.

Pallas weaves the ancient contention between her and Neptune about the naming of Athens: the Gods their judges; who propose the victory to him or her, who should produce what was most bene-  
ficiall to mortalls. The place Areopagus; after, the place of publique judicature among the Athe-  
nians: so called of Mars, who there had his triall for the slaughter of Halirrhottus the sonne of  
Neptune, that had ravished his daughter Alcippe. A story which Varro indeavours to disprove,  
as too much detracting from the honour of their Gods; but yet admits of the former contention. Pal-  
las portrays Neptune striking the rock with his Trident; and the Sea from thence gushing: her  
selfe with a shield, a lance, and a helmet; accoutred as when first she sprung from the Head of Jupiter.  
For the fable reports how Jupiter having married Metis and got her with childe, devoured her at  
once, together with her burthen. When, having caused Vulcan to cleave his skull, his braine was de-  
livered of this armed issue. Pallas is taken for the Intelligence of Jupiter; (A notion, as some Au-  
thors report, derived by Tradition, of the second Person, and soberly delivered by the Sibyls, Trif-  
megistus, and other Ethnicks, but after defaced by mixture of the Grecian vanities.) And there-  
fore the Temples of Wisdome were erected by the Ancient in her honour; and that on high places, as  
in the Tower of Athens, in reference to the head, the principall seat of the soule. His devouring of  
Metis doth intimate; how none can attaine unto wisdome without the receipt and digestion of Coun-  
sell; for so her name signifies. Vulcan is said to have plaid the part of a mid-wife: because fire,  
which demonstrates the puritie of the works of Nature, is the instrument of humane industry; which  
brings to light what is occult and secluded, reducing the Theory of art into practice: intended by Ho-  
mer, when he speaks of a cunning workman instructed by Vulcan. Pallas is said to have been armed  
from her birth, in regard of the active and passive fortitude of Wisdome; of power to encounter all  
opposition, and dispose of Fortune.

Nullum Numen abest, si sit prudentia: sed te  
Nos facimus, Fortuna; Deam; Cælog; locamus.  
Iuv. Sat. 10.

Where Wisdome, there the Gods: a Deitie  
We thee, ô Fortune, make, and place on high:

This fable by the Vicount of S. Albanes is referred to the politick use which Princes make of their  
Counsellors: to whom they are tied as it were (like Jupiter to Metis) in a nuptiall conjunction: where-  
by they not only preserve their authoritie and dignitie, but augment the one and advance the other, in  
popular opinion: esteeming it no diminution (and truly) to deliberate with them in their waightiest  
affaires. But when their designs are elaborately formed, as it were in the wombe, they devoure this  
Metis, in appropriating all to themselves, (except in matters distastfull and obnoxious to Envy) as the  
issue of their braines; no lesse then the execution to their power, which because it implies a necessitie,  
is elegantly disguised under armed Minerva. Who in this contention produces an Olive tree; and  
by the sentence of the admiring Gods, obtaineth the victory. As here she is celebrated for the Olive,  
and elsewhere for the author of other arts: so was she styled, and adored for their Goddesse in gene-  
rall: because of that admirable wit, and little lesse then divine inventions which flow from the  
fountain of the braine, the Temple of this Deitie. The fable of the former contention, sprung from  
the change of that Cities name: first called Posidonius, or Neptune; and after Athens, of A-  
thens or Minerva. And the Athenians have a Moneth, beginning with the first new Moone in  
December, called in memory of this strife Poseideon. But morally it preferres the excellency of peace  
and publique tranquillitie, expressed by the Olive; before the trouble and distemper of a state, deci-  
phered by the Ocean: the one being the symbol of Peace, and the other of Turbulency; the first appro-  
priated to Minerva and the latter to Neptune. Moreover, this fable decides, and by the sentence of the  
Gods,



Gods, that a Citie is not to be so much renowned for riches and empire, purchased by navall victories; as by civill arts and a peaceable government. Devised also, as Plutarch alleadgeth, by the wiser Athenians to withdraw the people from their solely intending of maritim affaires, to the planting and cultivating of their countrey. It is by Baptistus Pius reported out of Varro, how in the raigne of Cecrops an Olive tree sprung up by the towre of Athens, and hard by a fountaine of water. Consulting with the Oracle of Apollo concerning this prodigie, he replied, that the Olive signified Pallas, and the fountaine Neptune; who were in strife about the naming of their City; which was by the suffrages of the people to be decided. The Athenians therefore put it to the Balloting: when the men were for Neptune, and the women for Minerva; who carried it onely by one pebble. Whereupon incensed Neptune surrounded most of their territories: (which was, according to the truth of history, the Deluge of Deucalion: about the time of the Israelites delivery from the thraldome of the Egyptians) but after appeased by thus punishing the women; That they should have no voices in publique decrees, that their children should not carry their names, nor themselves be called Athenians. Which forfeited priviledges, their Plato would restore in his imaginary Republique. Neptune was more easily reconciled to Minerva; both having in Athens one Temple, wherein an Altar was erected to Oblivion.

Pallas, to shew her rival Arachne what she was to expect for her presumption: in the angles of her web, within little Ovals adds foure contentions. In the first she delineates Hæmus and Rhodope, both begotten by one father; and in love with each other: insomuch that Hæmus called his sister Juno, and Rhodope her brother Jupiter: for which presumption, they were fained to be by the angry Gods converted into these Thracian mountaines, bordering on the river Strymon; who was said to have beene the mother of Rhodope.

HÆMVS  
AND RHO-  
DOPE.

The second contained the miserable fate of the Pygmean matron; by others called Gerranica (which signifies a Crane.) She, the male line failing, became the Queene of that nation: adored by her subjects, as if more then mortall, for the excellency of her feature. Wherewith she pleased her selfe so much, that she began to neglect the service of the Gods, but especially Juno's: who, as here fained, and perhaps in regard of her name, transformed her into a Crane; and made her war with her own Nation, as a punishment for her arrogancy: and to be a punishment unto those who had given her undue honours. It should seeme she was low of stature (and consequently proud, according to the Proverbe) whereupon, perhaps said to have beene the mother of the Pygmies. These are so called of a Cubit, in that commonly no taller. Some place them in Caria, some on the Indian Mountaines; others, as Homer in Æthiopia.

GERRA-  
NIA THE  
PYGMIE.

Like Cranes who with lowd clangors fill the sky,  
When they from cold and stormy winter fly  
To th' Ocean, and that airs more temperate breath:  
Inflicting on the Pygmies wounds and death.

Tanquam clangor gruum est in aere,  
Qua postquam hyemem fugerunt & immen-  
sum imbrem,  
Cum clangore ha volant ad Oceani fluentia,  
Viris Pygmaei cadem & mortem ferentes.  
Iliad. l. 3.

By which it appeares that they dwelt, if any such were, non onely in one countrey. Pliny also writes, that they were driven out of Thrace by the Cranes, frequenting the river Strymon in infinite numbers. Of this thus Juvenal.

At view of Thracian fowle, and cloud-almes  
The little Pygmy souldier runs to armes:  
Straight, over-matcht by his fierce enemy  
The Crane, truss't up, and carried through the sky.  
You'd shake with laughter, should you see this fight  
Here in our Clime: but there the usuall fight  
Begets no merriment; where none of all  
Their army is above twelve inches tall.

Ad subitas Thracum volucres, nubemque  
sonoram,  
Pygmaeus parvus currit bellator ad arma:  
Mox impar hosti, raptusque per aera curvis  
Vnguibus à sava fertur grue: si videas hoc  
Gentibus in nostris, risu quatere. Sed illic,  
Quaquam eadem assidue spectantur praelia,  
ridet  
Nemo; ubi tota cohors pede non est altior  
uno.

Though Juvenal will have them but one foot high, to make them the more ridiculous; yet Pliny and Aulus Gellius advance them to two and a halfe. And perhaps there hath been as low in all ages. Nicephorus, and Ecclesiasticall Author, tells us of one in body no bigger then a Partridge: yet indued with reason and elocution: and Cardan, that he saw a man at full age in Italy, not above a Cubit high, carried about in a Parrots cage. This would have past my beleefe, had I not beene told by a Gentleman of a cleere reputation, how he saw a man at Siena about two yeares since not exceeding the same stature (a Frenchman of the countrey of Limosun) with a formall beard: who also was shovne in a cage for money;



money; at the end wherof was a little hutch, into which he retired: and when the assembly was full, came forth, and plaid on an instrument. We will conclude this section with that relation of Aristotles; how the Cranes doe fly in the beginning of winter from the Scythian fields to those Lakes of Æthiopia which are filled by Nilus, and there are said to fight with the Pygmies. Nor is it, saith he, a fable, but certaine; that there be in those parts a race of Dwarfes, who are called Troglodytes, in that they live in Caves; and have little horses proportionable to their statures.

ANTIGO-  
NE.

The third Oval presents the transformation of Antigone, the daughter of Laomedon, into a Storke, for presuming to preferre her beauty before Juno's. The metamorphosis well suting with a proud and talkative woman: for this fowle, though a stranger to all musick, so affects her untunable creakings, that she claps her wings in her owne plauditie. And perhaps the fable had an originall from her husbands giving a Stork for his Impresse.

CYNERAS  
IS  
DAUGH-  
TERS.

In the fourth angle Cyneras was figured weeping and imbracing the staires of the Temple, into which his daughters were converted for the like presumption. His name signifies lamentation, to his fortunes agreeable. But this seemes not to be he who was both grandfather and father to Adonis: nor is there of him elsewhere any mention. Now Pallas both finisheth and crowneth her labour with a wreath of her owne tree: for the Olive was not onely the Symbole of peace, but also of victory.

ARACH-  
NES WEB.  
Jupiter a  
Bull.  
An Eagle.

These serve for instruction. But profane Arachne sets forth the rapes and adulteries of the Gods. She makes Jupiter in the liknesse of a Bull to steale away Europa: of which we have spoken already. To compresse Asteria in the shape of an Eagle. For Jupiter having violated Latona, fell in love with her sister: who to avoid him, intreated the Gods to change her shape; who transformed her into a Quaile: but he converting himselfe into an Eagle, pursued, and caught her. Declaring how difficult it is, even for the most chaste, to prevent the traines, and insolent lust of Great ones. Jupiter here beguileth Leda in the liknesse of a Swan. For he not knowing how to gaine accessse, is said to have changed himselfe into that fowle, and caused an Eagle to pursue him: who flew into her lap, as it were, for succour. Pitty introduceth Love: Beauty, and the harmony of the tongue (expressed by the Swan) his prevailing solicitors. He dishonours Antiope in the shape of a Satyre: a forme well suting with his lust, expressed both in his nature and name: begetting on her Amphion and Zetus. But some affirme that he came disguised in the habit of a Pesant; the ground of this fable. So to Alcmena in the semblance of her husband Amphitryo: a deceit not unusuall. But Jupiter signifies the vertue of the minde, and Alcmena fortitude: the parents of Hercules, or noble achievements. In a golden showre, which is, with gifts, he corrupted Danae. He couples with Ægina in a flame: heate and moisture (Jupiter the ethereall heat, and Ægina the daughter of the river Æsopus) being the parents of generation. Besides divine puritie expressed by elementall fire, infused from above; begets Æacus on Ægina, or a minde indued with sincerity and Iustice. He compresseth Mnemosyne in the shape of a shepheard: Memory replenished with celestiall knowledge, and delighting in contemplation, producing the Muses. And Deois (the same with Proserpina) in the forme of a Serpent. For ethereall heat, which is Jupiter, by tract of time, deciphered by the Serpent, whose extension and circular windings, expresse (according to Cirillus) the series of daies and yeares sliding silently by; doth cherish Proserpina, or the seede in the ground; and makes it to fructifie: In memoriall whereof, the Egyptians, as Eusebius reports, exhibited a Serpent contracted in folds, among their sacred Mysteries.

A Swan.

A Satyre.

Amphitryo.

A showre of  
Gold.  
A Flame.

A Shepheard

A Serpent.

Neptune a  
Bull.

The River  
Enippus.

A Ramme.

A Horfe.

A Dolphin.

Arachne portraits Neptune defiling Arne in the forme of a Bull: said to take that figure, because the bellowing of a Bull resembles the roaring of the Sea, he being so called by the Boeotians, in that Bulls were usually sacrificed unto him. But historically for wearing a head-peece of Bulls leather: said in that shape to have laine with Arne; for being gotten with childe by Neptune, and banished to Metapont by her father, she was there delivered in an oxe stall. To beget the Aloides in the shape of Enipus a turbulent River, and therefore the father of those Terrible Gyants, Otheus and Ephialtes, who waged warre against the Gods; begotten licentiously on Ephimedia the wife of Alous. To ravish Theophane the daughter of Bisaltus in the shape of a Ram; having borne her away from the rest of her sisters, in a ship which carried that figure on her prow. To have laine with Ceres; in that Neptune or moisture, swels the corne in the earth, which is Ceres, the cause of her pregnancy: and in the shape of a horse, in regard of the unbridled fury of water. And said in the same forme to have defiled Medusa in the temple of Minerva, for the brutishnesse of headstrong appetite; which violates all lawes both divine and humane. To deflowre Melanthe, the daughter of Proteus, in the shape of a Dolphin; because Neptune was worshipped in that forme: expressing the empire of the Ocean; as swifter then all other creatures, and next to man in intelligence; affecting his conversation, and subject to the passions of sorrow and love (the hieroglyphick of the latter) of which we have many examples; perhaps as true, as to some incredible. One neere Iassus cast himselfe on shore in pursuit of a boy whom



whom he loved: the youth was made Neptunes Priest by Alexander the Great, as supposed to be affected by the Sea-god. Another not far from the same city, accustomed to carry one Hermias on his back: on a time over-taken with a tempest, wherein the boy was drowned, the Dolphin brought the dead body to land, and thrusting himselfe a shore there dyed for company. To these adde we a third, reported by Pliny on the testimonies of Mæcenas, Flavianus, and Flavius Alsus, who inserted it in their Annals, hapning in their owne times, in the Reigne of Augustus. This Dolphin was enamoured on a poore mans sonne of Baiæ, that went daily to schoole at Puteoli; who about noone accustomed to stand on the shore, and call upon the Dolphin by the name of Simo: and by feeding him with bread so allured him, that in a short time he would come at his first summons; and offering him his back, convey him to Puteoli, and back againe. Appian doth witnesse as much; and Solinus, that it became so ordinary a spectacle as no man admired it. But what was stranger, the Dolphin long missing the deceased boy, pined away with sorrow: and being found dead on the shore, was buried in his sepulcher.

Arachne sets forth Apollo in the shape of a heards-man (whereof we formerly have spoken.) In the shape of a Falcon, agreeing with the Sunnes high mounted swiftnesse, cleare-sight, and devouring fervor: and therefore worshipped under this figure. In the likenesse of a Lion, because the heat of the Sun is most hot and violent when he enters that Signe. In the forme of a shepheard, that is, in such a disguise to have deflowred Issa, the daughter of Macarius King of Lesbos.

Apollo, a  
Heardsman.  
A Falcon.  
A Lion.  
A Shepheard

She portraits Bacchus to deceive Erigone in the likenesse of a grape (perhaps because wine is a provocative to Venus, and takes from a woman the guard of her honour.) This was the daughter of Icarius, to whom Bacchus had taught the planting of vines: and on the Attick rurals revenged their deaths with a pestilence. Of which more largely hereafter.

Bacchus a  
Grape.

Lastly she produceth Saturne to beget the Centaure Chiron on Philyra in the likenesse of a Horse: in regard of the furious lust of that Creature: excited in mortalls by the secret operations of his Planet, those exorbitant desires being nourished by melancholy. But why Chiron is said to be his sonne, and of his double forme is formerly declared.

Saturne.  
A Horse.

These personages, with the places, being woven to the life by Arachne, she incloseth the web with a traile of Ivy; well suting with the wanton argument and her owne ambition. Worne in garlands at lascivious meetings; and climbing as ambitious men, to compasse their owne ends with the ruine of their supporters. Minerva teares in pieces what envy could not but commend, because it published the vices of great ones; and beats her with the shuttle to chastise her presumption: who not induring the indignitie hangs her selfe; and is by the Goddesse converted into a Spider: that she might still retaine the art which she had taught her, but toile without profit. For uselesse and worthlesse labours are expressed by the spiders web: by which the Psalmist presents the infirmity of man, and vanity of his actions; which woven with infinite industry and care, in regard of their imbecillitie, are broken through by every occurrent.

Niobe.

The common people who envy the eminent, and pittie those whom they envied in adversitie; storme at the ruine of so excellent an artizan. Niobe in times past had knowne Arachne, yet could not be admonished by her example, but exceeded her in insolency: proud of her high parentage, and of her husband Amphion; both descending from Jupiter. He then King of Thebes, who first incompassed that city with a wall, to defend it against the assaults of Plegyas. But fained here to have drawne the stones together, and built it with the musick of his harpe: in that by his wisdom and eloquence he brought the salvage people to civility, and caused them to cohabit. Niobe, glories besides in her beauty, her riches, her dependancy, but especially in her children; exalting her selfe above the reach of fortune, or degree of a mortall, affects divine honours: enraged at those which were given to another. Her anger transports her beyond decency, and eclipseth her beauty: whose intemperancy distorts the sweetnesse of the aspect, extends the veines, discolours the bloud, and darts those flames from the eyes which love never kindled. The prescribed remedy for this evill is a glasse, wherein they may see how they change themselves into Gorgons, and take an affright from their shadowes. For women who are enamoured on their precious beauties, had rather have their soules deformed then their faces. She now suppresseth the sacrifices of Latona: who complaining to Apollo and Diana; Niobe, by the slaughter of her children, and selfe murder of her husband, is left a childlesse, despised, and desolate widow; congealing with sorrow into a statue of marble, and is rapt by a whirle-winde to the Styphalian mountaines; who now might say if she had a tongue, and reason to direct it;

Who proudly raigne in Princely towers,  
Nor feare the easy-changing Powers,

Quicunque — magna potens  
Dominatur aula; nec leve metuit deors

But



*Ausimque rebus credulum latius dedit;  
Me videat — non unquam tulit  
Documenta fers majora, quam fragili loco  
Starent superbi. Sen : in Troad.*

But too-much trust their happy state,  
My change behold : for never fate  
Produc't a greater Monument  
Of slippery height, and Prides descent.

Niobe is said to be the daughter of Tantalus, and Taygeta one of the Pleiades, or rather of Euryanassa, that is, of Avarice and Riches, which ingender pride in hearts of Mortalls : from whence proceeds the contempt both of God and man, and an insolent forgetfulnesse of humane instability : when such not seldome from the height of Glory are reduced by the divine vengeance to be the spectacles of calamitie, and subject to their pittie whom they formerly despised, who neither having the vertue to make use of, nor the courage to support their afflictions ; are aptly fained to be turned into stone, as besotted and stupified with immoderate sorrow. But to returne to the history. It is written how Niobe lost all her children by the pestilence, which then cruelly raged in Boeotia ; and therefore said to have beene suddenly slaine by Apollo and Diana with their arrowes of excessive heat and contagious vapours : whereof Zetzes among others.

*Vno die omnes liberi peste interierunt :  
Eos vero Apollinem & Dianam occidisse.  
Hec enim Soli & Luna attribuntur,  
Quia ex calido & frigido pestifera generantur.  
Hist. Chil.*

All Niobes children in one day were flaine  
By Phæbus and Diana. This they faine,  
Because the Sun and Moone dire plagues beget,  
Through swift vicissitude of cold and heat.

At which dyaster, Niobe (her grieve too great to be expressed) neither lamented, nor shed a teare ; but standing like a statue, was said to be converted into marble. Palæphatus will have the fiction to proceede from her erecting of a monument for her children ; whereon she had set her owne image in a mournfull posture. There is this Epigram extant (rendred in latin by Ausonius) of her statue carved by Praxiteles.

*Vivebam, sum facta silex, qua deinde polita  
Praxitelis manibus, vivo iterum Niobe.  
Reddidit artificis manus omnia : sed sine sensu :  
Hunc ego cum læsi numina, non habui.  
Ausonius in Epig.*

I liv'd ; became a stone : now polished  
By thee Praxiteles, no longer dead.  
All by thy art restor'd : sence wants alone :  
And I, when I provokt the Gods, had none.

She is said to have beene transported to the top of Siphylus ; in that solitude best sutes with sorrow. But Pausanias reports, how himselfe ascending that mountaine, beheld this figure of Niobe ; the place full of rocks and broken precipies, where nothing neere hand could be seene : but when a farre off, a woman, weeping, with a submisse and sorrowfull countenance : the teares no other in all likelyhood then the sweating of marble, which proceeds from the thickning of the moist aire against a hard and unpene-trable body. Of her statue thus Ausonius enigmatically.

*Hoc est sepulchrum, intus cadaver non ha-  
bens :  
Hoc est cadaver, & sepulchrum non habens :  
Sed est idem cadaver, & sepulchrum sibi.  
in Epig.*

This is a sepulcher without a body :  
A body this without a sepulcher :  
Both sepulcher and body unto her.

Latona.

Terrified with this fate of Niobe, the Thebans worship Latona with the greater devotion : when one among the rest relates the Metamorphosis of certaine Lycian Clownes for their contumely towards her, as she fled from Juno with her little infants. Latona is formerly said to be the daughter of Cæus, as he the sonne of Coelus ; because oblivion of evils proceeds from divine compassion, which cures those maladies of the minde which are incident to mortalls : and to be the mother of Apollo and Diana, in that musique hath the same subordinate qualitie ; the affections inflamed by the one, and allayed by the other. But Latona Physically is taken for the Earth, from whence the starres at first were imagined to



to ascend, among which the Sun and Moone, Apollo and Diana. Their births here fained to have been long protracted by Juno, because the grosse & moist aire obscured those greater lights at the beginning, which being then invisible, were said to be restrained in the wombe by her envy: Vntill Delos, which signifies apparent, rose above the Deepe and afforded Latona a place for her delivery: which is, those mists and fogges being dissipated by heat and drynesse, the Sun and Moone, became apparent, as if newly produced. These exhalations were figured by Python: and therefore fained to be slaine by Apollo, (that is, consumed by his rayes) for pursuing his mother. But to draw more neere to the history: After the flood of Ogyges, there arose such abundance of thick fogges, that in Attica, and all along the coast of the Ægean sea, neither Sun nor Moone for many dayes could be seen: till at length the aire beginning to cleare, the inhabitants of Ortygia a little before day espied the Moone, and the same morning the Sunne: who were said hereupon to be born in Ortygia, called after Delos, of their manifestation.

Latona, in her flight from Juno, is churlishly intreated by the Lycian pesants, and denied the publique benefit of water: for which incivility these bawling Clownes are changed into croaking frogs, and confined unto that Lake for ever. A kinde of halfe-sold men, as malicious as unmannerly; insolent when they have the power; and made by intreaty inexorable: addicted to raile and clamor aloud; the latter, as observed by Aristotle, an unfallible signe of rusticity. And therefore to such this transformation is not misapplied: the frogge being the Hieroglyphick of impudence and clamor. It is written that the frogs about a certaine Village grew silent at the command of offended Augustus (then but an infant) and so continued ever after. In reference to this, his favorite Mecænas had the figure of a frog engraven on his Seale, as promising secrecie and silence. Yet the Emperour would complaine of his two friends, Agrippa and Mecænas; that the one wanted patience, and the other taciturnity. These were sent as a plague to the Egyptians: these drave the Abderites out of their countrey, whom Cassander planted in Macedon: these depopulated a City in France, and now not a little infest Virginia in Summer: called Pohatans hounds by the English, of their continuall yelping. And as they croake and ride one upon another in shallow plashe: so Pesants baule and gamball at their meetings; foused in liquor, as frogs in the water. It is worth the observation, that a frog, though she have her heart and liver puld out, will skip up and downe notwithstanding. There is a story how the men of Delos siding with those of Rhodes against the Lycians, landed to water at a certaine lake; where they were resisted by the Pesants of Lycia; whom the Deleans slew, and threw into the water. The war now ended, and they returning by that lake, could discover none of their bodies floating above, but heard an outrageous croaking of frogs; whereupon grew this fable of their metamorphosis.

This story is seconded by another of the excoriating of Marsyas: a Musician excelling in winde instruments; and called a Satyre, for his rude and lascivious composures: who finding the flute, which Minerva cast away, when she beheld in the river how the blowing thereof distorted her visage, was the first of mortalls that played thereon: and so cunningly, that he presumed to chalenge Apollo with his Harpe: by whom overcome, he had his skin stript over his eares by the victor. It is said that Minerva threw the flute away, not onely for deforming her face, but that such musique conferreth nothing to the knowledge of the Minde; presented by that Goddesse, the patronesse of wit and learning. The fiction of the Satyres punishment was invented not onely to deterre from such self-exaltation: but to dehort the Athenians from the practise of an art so illiberal, whereunto the Thebans were generally addicted. To which purpose thus spake Alcibiades: Let the Thebans play on the flute, who know not how to speake: but for us Athenians, we have Pallas and Apollo for the Patrons of our countrey; of whom, in times past, the one threw away the pipe, and the other uncased the Piper. Marsyas is fained to have the taile of a swine; in that audacious attempts have but shamefull ends. But the Rurals deplore the death of their piper, and raise a river with their teares which carries his name: the Phrygians themselves beleeving that it sprung from the bloud of the Satyre. A violent streame, which meeting with Mæander; hath his speede abated by the slownesse of the other.

LYCIAN  
PESANTS.

MARSYAS.

By Mycale into th' Icarian Deepe  
Vnited Marsyas and Mæander creepe.  
Straight Marsyas wondrous swift while yet his owne;  
Now, dul'd by crook't Mæander, tardy growne.  
Far otherwise, smooth Araris slow pace  
Is raviſht, Rhodanus, by thy swift race.

Icarium polagus, Mycaleaque litora juncti  
Marsyas, Mæanderque petunt. Sed Marsyas  
velox,  
Dum suus est, flexuque carens: jam flumine  
missus  
Mollitur Mæandre tuo: contraria passus,  
Quam Rhodano stimulat Arar —  
Claudian.

of the latter.

So have I seene, where those fine turrets reare  
Their glittering tops, which fatall lightning feare;

S

The



The silent *Aparis* so slowly passe  
 By *Rhodanus*, as if of solid glasse.  
 When with a lovers speed, th' impatient flood  
 There meetes her, where the fane of *Venus* stood.  
 Yet run unmixt together ; till at length  
 He forces her with long resisted strength.

*Mæander* and *Marfyas* were worshipped for Gods by the idolatrous Gentiles : and to increase their superstition, whatsoever was offered to *Mæander* would not mingle with the streames of *Marfyas* ; and what to *Marfyas*, was cast up by *Mæander*. *Curtius* reports that the river *Marfyas* falls from the top of a mountaine on subja-cent rocks with a mighty murmur, and passing from thence, glides on in a quiet curent : fained a Piper ; and being stript of his skinne, to have dissolved into water ; because that murmur renders a kinde of harmony ; the river suddenly changing by his abated violence, as if uncased of his skinne, assuming another colour, and becoming more crystalline. *Marfyas*, the inventor of winde instruments, may resemble ambition and vaine-glory, which delight in loud shouts and applauses : but vertue and wisdom have a sweeter touch, though they make not so great a noyse in popular opinion.

PELOPS.

These stories told, they convert their discourse to the present occasion. All pittie the wofull end of *Amphion* and his issue ; but none the arrogant *Niobe*, her brother *Pelops* excepted : who whilest he teares his garment, a custome at funeralls, discovers his ivery shoulder. This *Pelops* was said to have been cut in peeces by his father *Tantalus*, and set before the Gods among other viands : either to see if they could discern it ; or for the greater magnificency, in sacrificing unto them what was most in his estimation. But all forbore to eate thereof : onely *Ceres*, distracted with griefe for her ravished daughter, fed ere aware on a peece of his shoulder : When the Gods, commiserating *Pelops*, rejoyned his lims, supplying that part which was wanting with ivory : and revoked his soule to his body. The feasting of their Gods with the blood of their owne children was a wretched custome, introduced by the subtiltie of the devell, and derived, as *Vives* conjectures, from the immolation of *Isaac* : used not onely by the Heathen but the Jewes ; who offered their sonnes and daughters unto *Molock*, which bloody sacrifice was conveyed by the spirit of Darkenesse unto the salvages of *Florida* ; in the same manner as *Diodorus* describes them to be offered unto *Saturne*. But this was detested and held odious to the Gods, by the more sober *Ethnicks*. *Tantalus* his feasting the Gods with his sonne, taken allegorically, and in the better sense, doth declare that nothing should be so deare unto us, which we would not voluntarily sacrifice to God and religion ; who restores what we give in a greater perfection. For he, being rich, is said onely to have intended the service of the Gods (called elsewhere their friend, a title given to *Abraham* who first offered his sonne) despising riches, with all bodily pleasures ; and therefore was fained to starve in plenty. To say something of the history : it is conjectured that *Pelops* was cruelly and inhumanely handled by his father : and therefore fained by him to have beene cut in pieces, and served to the Gods at a banquet : who rejoyned his lims and restored him to life ; in that they recompenced his sufferings with future reputation, power, and abundance : for ivory signifies rich, as the shoulder strength and potency. Such *Pelops*, whose infinite wealth grew proverbiall ; great his power, and great his fame ; having subdued all *Peloponnesus*, and left his name to that countrey ; wherein he found divers mynes of gold and silver, which greatly enriched him.

TEREVS  
AND  
PROGNE.

The neighbouring Cities intreat their Princes to visit and condole with *Pelops*, onely the *Athenians* could not performe that civill respect ; being strictly besieged by those barbarous Nations that dwell about *Pontus*. But soone after relieved by the valour of *Tereus* : to whom *Pandion* in recompence gave his daughter *Progne*. But neither *Juno*, *Hymen*, nor the *Graces*, who use to accompany successfull nuptialls, were present at that wedding. *Juno* is fained to be the President of marriage, in that all things are produced to light by the aire : to whom they offered before the solemnities ; and threw the gall of the sacrifice behinde the altar ; to declare that there should be no bitterness and dissention betweene the married couple. *Hymen* a beautifull youth of *Athens*, disguised in the habit of a maid for the love of another, was surprised with the rest of the virgins of that City, as they celebrated the feast of *Ceres Eleusina*, and carried away by pyrats : who taking him for the same he seemed, caben'd him with his beloved. But he, when the Pyrates were asleepe, cut all their throats ; and then outrunning the rest to *Athens*, told their parents that he would restore their daughters, if they would assure him of her he affected. This granted, and that marriage proving extraordinary happy ; it grew a custome among them, to invoke and reiterate the name of *Hymen*, as a lucky presage, in all their nuptiall solemnities : imitated as well by the Romans as the rest of the Grecians, as appears by this of *Catullus*.

Thou



Thou that dwel'st on *Helicon*,  
 Heavenly faire *Vranias* son,  
 That to men do'st *Virgins* hale;  
*Hymen*, O thy browes impale  
 With sweet-flowered *Margerum*;  
 Take thy *Saffron* vaile and com:  
 With a smiling look appeare,  
 Yellow socks of wollen weare.  
 Let this day with pleasure spring,  
 Shrill *Epithalamiums* sing;  
 Nimble dance; the flaming *Pine*  
 Shake in that faire hand of thine.  
*Mallius Iulia* (*Venus* so  
 Did to *Phrygian Paris* show)  
 With good auguries shall wed,  
 Spotlesse Maid, to a happy bed:  
 Like a mirtle, ever greene,  
 On the shore of *Cyprus* seene;  
 Where the *Nymphs* their sports pursue,  
 Fostering it with rosy due.  
 Come, O with a willing minde!  
 Leaveth' *Aonian* caves behinde,  
 Sunk in *Thespiian* rocks, where chill  
*Aganippe's* waters drill.  
 To the Bride-groome call the bride,  
 In affections fetters tyde:  
 As when *Ivies* creeping vines  
 Clasp the oake in amorous twines.  
 Chafteft virgins, you who may  
 Tast the like another day;  
 Make the aire with *Hymen* ring:  
*Hymen*, *Hymeneus* sing.

*Collis O Heliconii*  
*Cultor, Vrania genas*  
*Qui rapis teneram ad virum*  
*Virginem, O Hymenae Hymen,*  
*Hymen O Hymenae.*  
*Cinge tempora floribus*  
*Suaveolentis amaraci.*  
*Flammeum cape, lectus huc,*  
*Huc veni, niveo gerens*  
*Luteum pede soccum:*  
*Excitusque hilari die,*  
*Nuptialia concinens*  
*Voces carmina tinnula;*  
*Pelle humum pedibus, manu*  
*Pineam quate tadam.*  
*Namque Iulia Mallio,*  
*Qualis Idaliū colens*  
*Venit ad Phrygium Venus*  
*Iudicem, bona cum bona*  
*Nubit alite Virgo.*  
*Floridis velut enitens*  
*Myrtus Asia ramulis*  
*Quos Hamadryades Dea*  
*Ludicrum sibi roscido*  
*Nutriunt humore.*  
*Quare age, huc aditum ferens*  
*Perge lingere Thespia*  
*Rupis Aonios specus,*  
*Lympha quos super irrigat*  
*Frigerans Aganippe:*  
*Ac domum dominam voca,*  
*Conjugis cupidam novi,*  
*Mentem amore revinciens,*  
*Vt tenax edera huc, & huc*  
*Arborem implacat errant.*  
*Vos item simul integra*  
*Virgines, quibus advenit*  
*Par dies, agite, in modum*  
*Dicite: O Hymenae Hymen,*  
*Hymen O Hymenae.*

Juno and Hymen are accompanied by the Graces; the bestowers of whatsoever is amiable or worthy: daughters to Jove and Antonoe, Divine bounty and Prudence, or a wise distribution. One is called Aglaia, or chearfull; in that benefits should be conferred with alacritie: the second Thalia, or still-flourishing, because they should ever live in the memory of the receiver: the third Euphrosyne, of delight; since to give and to take should be equally delightfull. They are said to be naked, in that gifts should be given without fraud or second respects: and linked together, in that the league of benevolence should be endlesse. But the Furies kindled the nuptiall torches with funerall fires at this wedding of Tereus and Progne; the ominous Owle screeching sad presages; confirmed by the sequel: Tereus ravishing Philomela, and revengefull Progne feasting her husband with the flesh of her owne son; as he before had contaminated his table with the flesh of others. Aftyages so served his favorite Harpalus: who having suffered him to glut himselfe with his misfortunes, produced their heads, and askt him how he lik't his viands: who replied, that all feasts were pleasant with a King. An answer which set him in the high way to safety: as it would have done to revenge, had he so intended. Nor doth the former story lesse agree with the truth, but onely in the transformations: the two sisters fained to have beenc changed into birds, for their speedy flight unto Athens, by which they escaped the revenge of Tereus. Philomela into a Nightingall, and Progne into a swallow; in that no Nightingalls are seene in Thrace, as hating the countrey of Tereus; nor Swallow ever builds there; as is observed by Pausanias. Such also fained for their mournfull songs and seeming lamentations. The Nightingall chanting in the solitary woods; deservedly called Philomela, or a lover of musicke; in that no bird hath so sweete a voice among all the silvan musitians: singing fiftene dayes and nights together, when the leaves begin to afford her a shelter, with little or no intermision. So shrill a voyce in so little a body, & a breath so long extended, is worthy admiration; she alone in her songs expressing the exact art of Musick in infinite variety. Neither have all the same tunes and divisions, which shewes their skill

PHILO-  
MELA.



skill to be more then naturall. They strive among themselves in fervent contention: the vanquished not seldome ending her life with her song, through grieve, or overstraining. The young ones heare with attention; practise, and repeat their lesson, which the old correct; and being perfect in that, proceed to a new. The spring neere an end, they surcease, as satiated, or weary: and in the summer, in that neither heard nor seene, are said to change both ther voyce and colour: the latter disproved by such as are kept in cages. Perhaps she sleepes, or lies senselesse all the winter; as her sister the Swallow. For Swallows, when the cold comes in, and flies, their onely sustenance, faile them; creepe into clefts of rocks, and sinke to the bottome of waters: insomuch as no extraordinary thing in Germany to drag them among fishes out of their ponds: these, seeming dead, when brought into their Stoves, or laid by the fire, will after a while revive with the heat, and betake them to their wings. As the other the woods, so these frequent houses; building their nests under arches, and in the cornishes of windowes, with wonderfull architecture (which to rob, or pull downe, was held not onely unfortunate, but sacrilegious) recording their complaints on the tops of chimnies. Yet surely birds rather sing for delight then sorrow.

Now Tereus, when he could not reduce his subjects to obedience, who for his cruelty towards them, and violence to Philomela, had rebelled against him, slew himselfe at Megara: where he had a hill of Earth raised over him; an ancient fashion among the Thracians of intombing their Kings; whereof many are to be seene at this day in that Countrey. Strabo places the Sceane of this Tragedy in the territory of Phocis; with whom Thucidides seemes to accord: and Pausanias discovers the tombe of Tereus hard by the rock Mergis in Attica: which may well agree with the speedy escape of the sisters unto Athens. For Daulis was a Colony of the Thracians; there planted perhaps by Pyreneus: of which our Poet in the former book:

He Daulis, with all Phocis had obtain'd  
By Thracian armes; and there unjustly raig'n'd.

Concluding both to be of one nation; and now a confederate with the Athenians. Tereus is said to be the son of Mars; not onely for his valour, but propensity to Venus (the reasons we have alleadged in the fabulous loves of that God and Goddesse:) Mars also being principally adored by the Thracians, a furious and barbarous people: of whom Sidonius in his panegyrick to Antemius.

Thracum terra tua est, heroum fertilis ora.  
Eripit hic natos glacies, & matris ab alvo  
Artus infantum molles nix Cimbrica durat.  
Pectore vix alitur quisquam, sed ab ubere  
tractus  
Plus potat per vulnus equum; sic lacte re-  
lictos,  
Virtutem gens tota bibit: crevere parumper,  
Mox pugnam ludunt jaculis; hos suggerit il-  
lus  
Nutrix plaga jocos; pueri venatibus apti  
Lustra feris vacuant. Rapto ditata juventus,  
Iura colit gladii; consummatamque senectam  
Non ferro finire pudet. Tali ordine vitam  
Cives Martis agunt

The Souldier-bearing Thrace thy Empire knowes.  
Here infants couch on ice, and Cimbrian snowes  
Their soft limbs harden, then when newly borne.  
Few nourisht by the breast; but from thence torne  
Suck blood, their milk, from horses wounds; who grow  
Thereby the fiercer. Now more strong, they throw  
Their darts in cruell sport, whom strokes incite.  
Boyes, apt for hunting, savage beasts delight  
To rouse from Dennes. The youth, inricht with spoyle,  
Make swords their lawes; esteeming spent Age vile  
Which Steele sends not to death. Even such a life  
Lead Mars his brood.

A people who in their lusts were no lesse outrageous. So Tereus infected with the vice of his countrey, burnes with love of Philomela, by giving liberty to his eyes to gaze too much on her beauties, and draw in that affection, which should have beene avoided by preventing the occasion.

Sed fugitare decet simulacra, & pabula a-  
moris  
Absterrere sibi, atque alio convertere mentem.  
Lucr. l. 4.

The object fly, and baties of love eschew:  
Divert thy minde, and other hopes pursfew.

He therefore furiously affects; and ravisheth the affected. For over-violent love is little lesse then madnesse: which imboldens the frantick lover to rush on whatsoever is forbidden and horrid: one wicked deed begettins another; who violates first his faith and her honour; and then cuts out her tongue to conceale his offence, with as great an impiety. But flagitious crimes cannot long lie hid. All knowne to Progne, she bends her thoughts on a strange revenge; and through her owne bowels strikes at her husband. So cruell is the rage of an injured woman. Of the sisters swift flight, and his fierce pursuite, they were said to have beene changed into birds. The lustfull Tyrant into a Lapwing: in that,  
saith



saith Pausanias, the Lapwing was first discovered upon that hill, under which he lay buried. A filthy fowle, delighting in dung, and therein making his nest. His long sharp bill represents the sword of his tyranny, the tuft on his head resembling a Diadem. The other have their bosomes stained with red: the eternall brand of their crueltie. All are said to have certaine articulate notes, whereby they expresse their infortunities: which I omit to rehearse, since they no way accord with our language.

The Nightingall and Swallow are alluded to Poetry and Oratory: called sisters, because there is in both a similitude of Harmony: the one affecting solitary places; sequestred from the converse of men; but frequented by Gods and Muses; differing in argument, as in affection, from the other: who delights in cities, exercising her eloquence before tribunals, in Senates, and assemblies. Yet as the Nightingall excels the Shallow in sweetnesse, skill, and varietie; so doth Poesie Oratory.

Pandion dying with griefe, hath his throne supplied by Erichtheus: a Prince highly extolled for his justice and valour; the subject happy in the one, and that happinesse protected by the other. The Thracian Boreas solicites his daughter Orythia: but Thrace, and the memory of Tereus, crosse his desires: who laying intreaties aside, now beares her away by force. Wherein the qualitie of the Northerne winde is lively described: with the causes of haile, and thunder, lightning, and earthquakes. The story reports how it was not the winde, but one of that name, the sonne of the Thracian Strymon. But Plato in his Phædrus, that she was blown from a cliffe into the river Ilissus; and being never more seene, was fained to have been born into Thrace by Boreas: said to be a Thracian, because the Northern winds blow bitterly on Greece from those mountains.

Calais and Zetes are said to be the sonnes of Boreas and Orythia: not onely because male children are likely begotten when the winde is in that quarter (as femals when Southerly) but in regard of their violent and fierce dispositions. They are said to have wings, of the fashion and changeable colours of their garments: or, according to Zetzes, of their faire long-dangling haire, which covered their shoulders. Why not of their swift running, or celeritie in warre; especially in Navall fights, wherein the sailes do carry their similitude? These winged brothers accompany Jason in his expedition to Colchos for the Golden Fleece; in the Argos; the first long ship that ever was made, so called of the builder. The voyage imposed on Jason by Peleas, his treacherous unkle, who had his kingdome in trust: and endeavoured his destruction under the pretence of a glorious enterprize. But of this in the next.

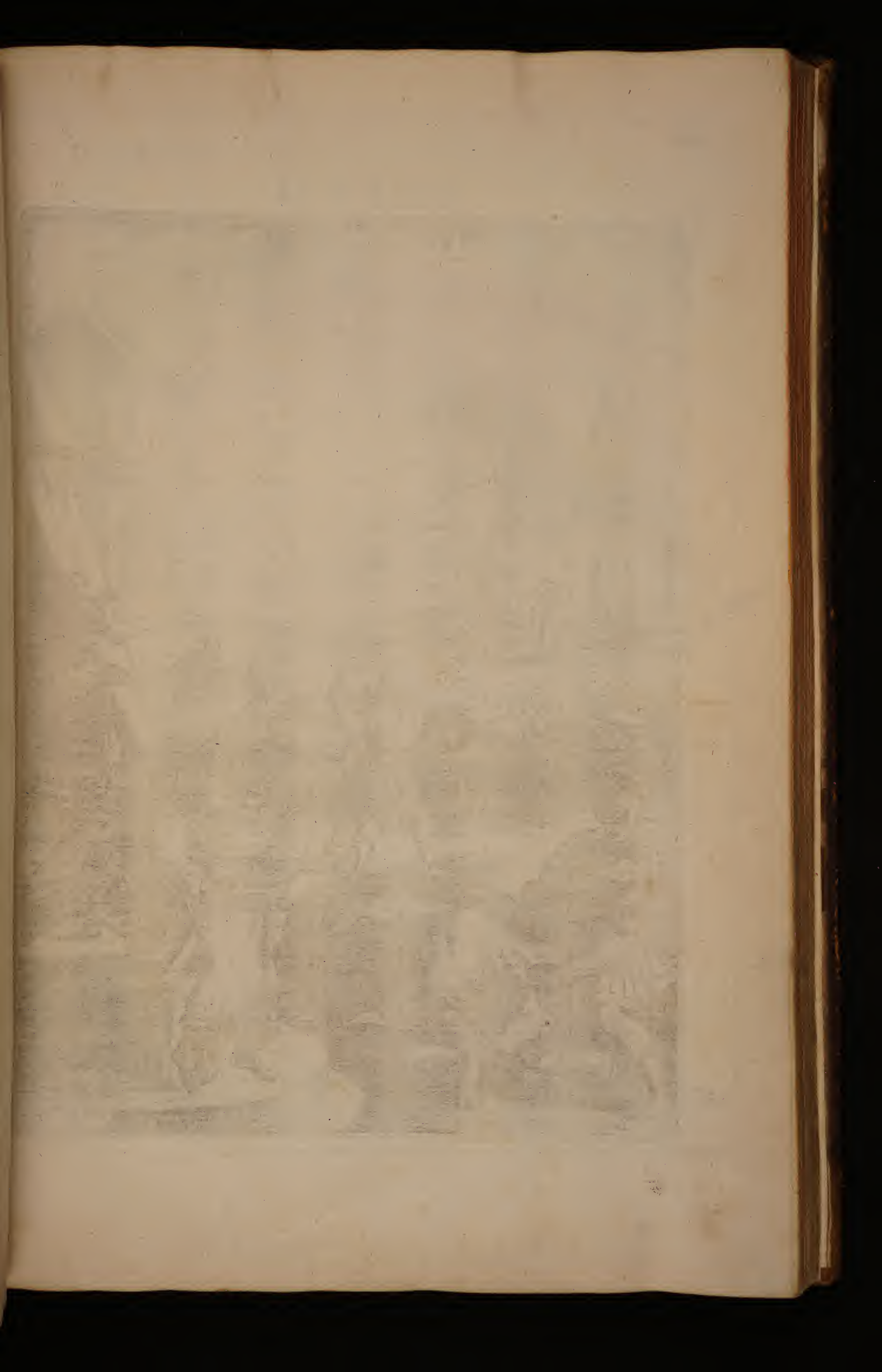
BOREAS  
AND O-  
RYTHIA.

CALAIS  
AND ZE-  
TES.



*[Faint, illegible handwritten text, likely bleed-through from the reverse side of the page.]*











## OVIDS

## METAMORPHOSIS

## The seventh Book.

## THE ARGUMENT.

**M**En, Dragons teeth produce. Wing'd Snakes their yeers  
 By odors cast. A seire branch Olives beares.  
 Drops sprout to Flowres. Old Æson young became.  
 So Libers Nurses. An old Sheepe a Lambe.  
 Cerambus flies. A Snake, a snake-like Stone.  
 An Oxe, a Stag. Sad Mera barks unknown.  
 Hornes front the Coân dames. The Telchines  
 All change. A Dove-turn'd Maide. The hard to please,  
 Becomes a Swan. His mother Hyrie weeps  
 Into a Lake. High-mounting Combe keeps  
 Her son-sought Life. A King and Queene estrang'd  
 To flightfull Fowle. Cephisus Nephew chang'd  
 Into a Seale. Eumelus daughter flies,  
 Through tracelesse regions. Men from Musbrums rise.  
 Phineus and Periphas light wings assume.  
 So Polyphemons neece. From Cerberus spume  
 Springs Aconite. Iust Earth a grave denies  
 To Scyróns bones; which now in rocks arise.  
 Arne, a Cough. Stout Myrmidons are born  
 Of toyling Ants. The late rejected Morn  
 Masks Cephalus. The Dog, that did pursue,  
 And Beast pursu'd; two marble Statues grew.

**V**Vith <sup>a</sup> Pagasean keele the <sup>b</sup> Minye plow  
 The curling waves & <sup>c</sup> Phineus see; who now  
 In endlesse night his needy age consumes.  
 The youthfull <sup>d</sup> sonnes of Boreas, rais'd with plumes,  
 Those greedy Harpyes, with the virgin face,  
 Far-off from his polluted table chace.  
 They, under Iason, having suffer'd much;  
 At length the banks of slimy <sup>e</sup> Phasis touch.  
 Now <sup>f</sup> Phryxus fleece the hardy Minye aske:  
 And from the King receive a dreadfull taske.  
 Meane while <sup>g</sup> AEëtiás fries in secret fires:  
 Who strugling long with over strong desires,  
 When reason could not such a rage restrain;  
 She said: Medea, thou resistst in vain.  
 Some God, unknown, with-stands. What will this prove!  
 Or is it such as others fancie love?  
 VVhy seeme the Kings commands so too severe?  
 And so, in truth they be. Why should I feare

A strangers ruine, never seene before?  
 Whence spring these cares? Why feare I more & more?  
 These furies from thy virgin brest repell,  
 Wretch, if thou canst. Could I, I should be well.  
 A new-felt force my striving powres invades:  
 Affection this, discretion that, perswades.  
 I see the better, I approve it too:  
 The worse I follow. Why shouldst thou pursue  
 A husband of another world; that art  
 Of royall birth? Our countrey may impart  
 A choice as worthy. If this forrein mate,  
 Or live, or dye; 'tis in the hands of fate.  
 Yet, may he live! I such a fate might move  
 To equall Gods, although I did not love.  
 For what hath Iason done? his hopefull Youth  
 VVould move all hearts, that were not hard, to ruth;  
 His birth, his valour. Set all these apart;  
 His person would: I feele it moves my heart.

\* Yet

<sup>a</sup> The ship  
 called Argo,  
 of Argus the  
 builder: built  
 at Pagasa, a  
 citie of Thes-  
 saly.  
<sup>b</sup> The Thessalians:  
 of Minyas  
 the sonne of  
 Neptune.  
<sup>c</sup> See the  
 Comment.  
<sup>d</sup> Calais and  
 Zetes.  
<sup>e</sup> A River of  
 Colchis.  
<sup>f</sup> The Gol-  
 den Fleece,  
 brought thi-  
 ther by  
 Phryxus out  
 of Gracia.  
 MEDEA  
 AND  
 IASON.  
<sup>g</sup> Medea, the  
 daughter of  
 Æia King  
 of Colchis.



<sup>a</sup> Of these  
hereafter.

<sup>b</sup> The ele-  
ment of  
Earth

<sup>c</sup> The armed  
men which  
ascended  
from the  
Earth.

<sup>d</sup> The God  
of marriage.  
<sup>e</sup> Greece; a  
part taken  
for the  
whole.

<sup>f</sup> *Abstrus*.  
<sup>g</sup> *Chalciope*;  
formerly

married to  
*Phryxus*: who  
favored *Ia-*

*son* for the  
courageous  
which her

shipwrack  
children re-  
ceived from

the *Argo-*  
*nautes* in  
their voyage

to Greece,  
for the re-  
covery of

their fathers  
patrimony.  
<sup>h</sup> *Cupid*.

<sup>i</sup> For the  
safety of that  
Ship. Some

in the Latin  
read *Puppis*  
for *Puppis*:

the safety of  
the Achaian  
youth.

<sup>k</sup> And there-  
fore called  
*Symplegades*:

lying in the  
*Euxian* Sea,  
at the mouth

of the *Thra-*  
*cian Bospho-*

*rus*.  
<sup>l</sup> These she  
mentions to

express the  
terrors of  
the sea;

and not that  
*Scylla* and  
*Charybdis* lay

in her pas-  
sage to  
Greece: of

which here-  
after.  
<sup>m</sup> The

daughter of  
*Perseus* the  
sonne of

*Apollo*, and  
wife to her  
uncle *Aia*;

by whom  
she had  
*Chalciope* and

*Medea*: dei-  
fied for her  
knowledge

in charmes  
and Magical  
simples.

<sup>a</sup> Yet should not I assist, the flaming breath  
Of Bulls would blast him; or assaults of death  
Spring up in armes, from <sup>b</sup> *Tellus* hostill womb:  
Or else the greedy *Dragon* proves his tomb.  
This suffer, and thou halt a heart of stone;  
Borne of a Tygresse, and more salvage growne.  
Yet why stand I not by? behold him flaine?  
And so my accessary eyes profane?  
Add fury to the Bulls? to <sup>c</sup> th' Earth-borne ire?  
And sleepleffe *Dragon* with more spleene inspire?  
The Gods forbid! yet rather helpe, then pray.  
My fathers kingdome shall I then betray?  
And save this stranger, whom I hardly know,  
That sav'd by me, he should without me goe,  
Marry another, and leave me behinde  
To punishment? could he prove so unkinde,  
Or for another my deserts neglect;  
Then should he die. Such is not his aspect;  
The clearenesse of his minde; his very grace;  
That I should fraud suspect, or thinke him base,  
Besides, before hand he shall plight his troth:  
And binde the contract by a solemne oath:  
What need thou doubt? goe on; delay decline:  
Obliged *Iason* will be ever thine.  
<sup>d</sup> *Hymen* shall crowne, and mothers celebrate  
Their sons Protectresse through <sup>e</sup> th' *Achaian* State.  
My sister, brother, father, countrey, Gods,  
Shall I abandon for unknowne abodes?  
Fierce is my Father, barbarous my land,  
<sup>f</sup> My brother, a child, <sup>g</sup> my sisters wishes stand  
VWith my desires; <sup>h</sup> the greatest God of all  
My brest inshrines. What I forsake, is small;  
Great hopes I follow. To receive the grace  
For <sup>i</sup> *Argo's* safety: know a better place  
And Cities, which, in these far distant parts,  
Are famous; with civilitie, and arts:  
And *Asons* sonne, whom I more dearly prize  
Then wealthy Earth and all her Monarchies.  
In him most happy, and affected by  
The bounteous Gods, my crowne shall reach the sky.  
They tell of <sup>k</sup> Rocks that juttle in the maine:  
<sup>l</sup> *Charybdis*, that sucks in, and casts againe  
The wrackfull waves: how in *Sicilian* straights,  
Girt round with barking dogs, fierce *Scylla* waites.  
My love posselt; in *Iasons* bosome laid;  
Let seas swell high: I cannot be dismayd  
While I infold my husband in my armes.  
Or should I feare; I should but feare his harmes.  
Cal'st thou him husband? wilt thou then thy blame  
*Medea*, varnish with an honest name?  
Consider well what thou intendst to doe:  
And, while thou maist: so foule a crime eschue.  
Thus she. When Honour, Piety, and Right,  
Before her stood; and *Cupid* put to flight.  
Then goes where <sup>m</sup> *Hecates* old Altar stood;  
O're-shadowed by a darke and secret wood.  
Her broken ardor she had now reclaim'd:  
Which *Iasons* prefence forth-with re-inflam'd.  
Her cheeks blush fire: her face with fervor flashes.  
And as a dying cinder, rak't in ashes,  
Fed by reviving windes, augmenting, glowes;  
And tossed, to accustom'd fury growes:  
So sickly Love, which late appear'd to dye;  
New life assum'd from his inflaming eye.

Whose looks by chance more beauty now discover  
Then heretofore: you might forgive the lover.  
Her eager eyes she rivets on his face;  
And, frantick, thinks him of no humane race:  
Nor could divert her looks. As he his tongue  
Began t' unloose, her faire hand softly wrung,  
Implor'd her aide, and promis'd her his bed:  
She answer made, with teares profusely shed.  
I see to what events m' intentions move:  
Nor ignorance deceives me thus; but love.  
I by my cunning will preserve your life:  
But sweare, that done, to take me to your wife.  
He, by the Altar of the <sup>n</sup> Triple Power,  
The groves which that great Deity imbowre,  
Her fathers Sire, to whom the hid appeares,  
His owne successe, and so great danger, sweares  
Beleev'd: from her th' enchanted hearbs receives;  
VWith them, their use: and his Protectresse leaves.  
The Morrow had the sparkling starres defac't;  
When all in *Marses* field assemble; plac't  
On circling ridges. Seated on a throne;  
The ivory-scepter'd King in scarlet shone.  
From adamant nostrils bras-hoov'd Bulls now cast  
° Fierce *Vulcan*, and the grasse with vapors blast.  
And as full forges, blowne by art, resound;  
As lime of flints, infurnest under ground,  
By sprinkled water fire conceive: so they  
Pent flames, involv'd in noysfull brests, display;  
So rore their scorched throats. Yet <sup>p</sup> *Asons* Haire  
Came bravely on: on whom they turne, and stare  
VWith terrible aspects; his ruine threat  
With Steele-tipt horne. Inrag'd, their cleft hooves beat  
The thundring ground; whence clouds of dust arise;  
And with their smoky bellowings rend the skyes.  
The <sup>q</sup> *Minye* feare congeales, but he remains  
Vntoucht: such vertue Sorcerie contains.  
Their dew-laps boldly with his hand he strokes.  
Inforc't to draw the plough with unknowne yokes.  
The *Colcians* at so strange a sight admire:  
The *Minye* shout, and let his thoughts on fire.  
Then, in his caske, the Vipers teeth assumes:  
Those in the turn'd-up furrowes he inhumes.  
Earth mollifies the poys'nous seeds, which spring;  
And forth a harvest of new People bring.  
And as an Embryon, in the womb inclos'd,  
Assumes the forme of man; within compos'd  
Through all accomplisht numbers; nor comes forth  
To breathe in ayre, till his maturer growth:  
So when the bowels of the teeming Earth  
Grew great, she gave mens perfect shapes their birth.  
And, what's more strange; with them, their arms ascend:  
Who at <sup>r</sup> th' *Amonian* Youth their Lances bend.  
VWhen this <sup>s</sup> th' *Achaians* saw, they hung the head:  
And all their courages for terror fled.  
Even she, who had secur'd him was afraid,  
When she beheld so many one invade.  
A chill cold checks her blood; death looks lesse pale.  
And least the heartes she gave should chance to faile;  
Vnheard auxiliarie charmes imparts:  
And calls th' assistance of her secret Arts.  
He hurles a massie stone among his foes:  
Who on themselves convert their deadly blowes.  
The Earth-borne brothers mutuall wounds destroy,  
And civill war. The *Grecians* skip for joy,

<sup>n</sup> *Hecate*:  
called *Cyn-*  
*thia* in *Hea-*  
*ven*, *Diana*  
on earth,  
and *Proser-*  
*pina* in hell:  
from whence  
she received  
the name of  
*Trivia*.  
The Sunne;  
the father of  
*Aia*.

<sup>o</sup> The God  
of Fire, here  
taken for  
fire it selfe.

<sup>p</sup> *Iason*.

<sup>q</sup> The *Thes-*  
*salians*.

<sup>r</sup> *Iason* of  
*Amonia*;  
which is  
The *Thes-*  
*salians*.

And



And throng t' imbrace the Victor. Her the same  
Affection spurd, but was with-held by shame.  
Yet that too weake if none had lookt upon her :  
Not virtue checkt her, but the wrack of honour.  
Now, in conceit, shee hugs him in her armes :  
And thanks the Gods, <sup>a</sup> the authors of her charmes.  
To make the Dragon sleepe that never slept,  
Remaines ; whose care the golden purchase kept.  
Bright crested, triple tongu'd ; his cruell jawes  
Arm'd with sharpe phangs ; his feet with dreadfull  
When once besprinkled with <sup>b</sup> *Lethæan* juice, (clawes.  
And words repeated thrice ; which sleepe produce  
Calme the rough seas, and make swift rivers stand ;  
His eye-lids vail'd to sleepes unknowne command.  
The <sup>c</sup> *Heroe*, of the Golden Fleece possist,  
Proud of the spoyle, with her whose favour blest  
His enterprize, another Spoile, now bore  
To sea ; and lands on safe <sup>d</sup> *Iolcian* shore.

*Æmonian* parents, for their sonnes returne,  
Bring gratefull gifts, congested incense burne ;  
And chearfully with horne-gilt offerings pay  
Religious vowes. But *Æson* was away ;  
Opprest with tedious age, now neere his tomb.  
When thus <sup>e</sup> *Æsonides* : O wife, to whom  
My life I owe : though all I hold in chiefe.  
From thy deserts, which far surpassè belife ;  
If magick can ( what cannot magick doe ? )  
Take yeares from me ; and his with mine renewe.

Then wept. His pietie her passion stirs :  
Who sighs to thinke how she had used <sup>f</sup> hers.  
Yet this concealing, answers : What a crime  
Hath slipt thy tongue ? thinkst thou, that with thy time  
I can, or will, anothers life invest ?

<sup>g</sup> *Hecate* fore-fend ! nor is't a just request.  
Yet *Iason*, we a greater gift will give :  
Thy father, by our art renew'd, shall live,  
With-out thy losse ; if so the <sup>h</sup> triple Powre  
Assist me with her preface in that howre.

Three nights yet wanted, ere the Moone could joyn  
Her growing hornes. When with replenisht shine  
She view'd the earth ; the Court she leaves ; her haire  
Vntrest, her garments loose, her ankles bare :  
And wanders through the dead of drousie Night  
With unseene steps. Men, beasts, and birds of sight,  
Deepe Rest had bound in humid gyves ; she crept  
So silently, as if her selfe had slept.

No Aspen wags, moyst ayre no sound receives ;  
Starres only twinkle : who to those up-heaves  
Her armes : thrice turnes about ; thrice wets her crown  
With gatherd dew ; thrice yawns ; and kneeling down :

O *Night* thou freind to Secrets : you cleare fires,  
That with the Moone, succeed whon Day retires :  
Great *Hecate*, that know'st, and aid imparts  
To our designs : you Charmes, and magick Arts :  
And thou O Earth, that to Magicians yeelds  
Thy powrefull simples : aires, windes, mountains, fields ;  
Soft murmuring springs, still lakes, and rivers cleare :  
You Gods of woods ; you Gods of night, appeare !  
By you, at will, I make swift streames retire  
To their first fountaines, whilest their banks admire ;  
Seas tossè, & smoothe ; cleere clouds, with clouds deform ;  
Stormes turne to calmes, and make a calme a Storm.  
With spels and charmes I break the Vipers jaw,  
Cleave solid rocks, oakes from their seafures draw ;

Whole woods remoove, the ayrie mountaines shake ;  
Earth force to grone, and ghosts from graves awake.  
And thee <sup>i</sup> *Titania*, from thy spheare I hale :  
<sup>k</sup> Though brasse resounding, thy extreames avale.  
Our charmes thy charriot pale ; our poy's'nous weeds,  
<sup>l</sup> That blushing Goddesse which the night succeeds  
Flame-breathing bulls you tam'd ; you made them bow  
Their stubborne necks unto the servill plow ;  
The Serpents brood by you selfe slaughtred lyes ;  
Your slumbers clost the wakefull Dragons eyes ;  
At our command : and sent the Golden Fleece  
( The guard deluded ) to the towres of Greece.  
Now need I drugs, that may old age indue  
With vigour, and the flowre of youth renewe.  
Which you shall give. Nor blaze these starres in vaine :  
<sup>m</sup> Nor Dragons vainely through the ayrie maine  
This Charriot draw. Hard by the Chariot rests.  
Mounting, she strokes the bridled Dragons crests ;  
And shakes the reignes. Rapt up, beneath her spies  
*Thessalian Tempe* ; and her snakes applies  
To parts remote. The hearbs that *Ossa* beare,  
Steepe *Pelion*, *Othrys*, *Pindus* ; <sup>n</sup> ever-cleare  
*Olympus*, who the lofty *Pindus* tops ;  
Vp-roots, or with her brazen Cycle crops.  
Much gathers on the bank of *Apidan* ;  
By *Amphrysus* much ; and where *Enypæus* ran.  
Nor *Sperchius*, nor *Peneus*, barren found :  
Nor thee smoothe *Bæbes* with sharp rushes crown'd.  
And ravisht from *Æubœan Anthedon*,  
<sup>o</sup> That hearb, as yet by *Glaucus* change unknowne.  
By winged Dragons drawne, nine nights, nine dayes,  
About the romes ; and every field surveyes.  
Return'd : her Snakes, that did but only smell  
The Odors, cast their skins, and age expell.  
Her feet to enter her own roose refuse  
Roost by the sky : she touch of man eschewes.  
Two Altars builds of living turfe : <sup>p</sup> the right  
To *Hecate*, the left to *Yonth*. These dight  
With Vervin and greene boughs ; hard by, two pits  
She forthwith digs : and sacrificing, slits  
The throats of black-fleec't Rams. With reaking blood  
The ditches fills ; and powres thereon a flood  
Of honey, and new milke, from turn'd-up bowls ;  
Repeating powerfull words. <sup>q</sup> The King of Soules,  
<sup>r</sup> His ravisht Queene, invokes ; and Powres beneath,  
Not to prevent her by old *Æsons* death.  
They with long murmurings and prayers appeas'd :  
She bids them to produce the age-diseas'd.  
Her sleep-producing charme his spirits deads :  
VWho on the grasie his senselesse body spreads.  
Charg'd *Iason*, and the rest, far-off with-drew :  
Vnhallowed eyes might not such secrets view.  
Furious *Medea*, with her haire unbound,  
About the flagrant Altar trots a Round.  
The brands dips in the ditches, black with blood ;  
And on the Altars fires th' infected wood :  
Thrice purges him with waters, thrice with flames,  
And thrice with sulphur ; muttering horrid names.  
Meane while, in hollow brasse the med'cine boyles :  
And swelling high, in fomy bubbles toyles.  
There seethes she what th' *Æmonian* vales produce ;  
Roots, juyces, flowres, and seeds of soveraign use.  
Adds stones, from *Orientall* rocks bereft :  
And others by the ebbing Ocean left.

<sup>a</sup> *Hecate*, and  
the infernall  
Powers.

<sup>b</sup> Procuring  
sleepe & ob-  
livion ; for so  
the word sig-  
nifies.

<sup>c</sup> *Iason*.

<sup>d</sup> *Iolchos* ; a  
maritime Ci-  
ty of *Theffaly*

<sup>e</sup> *Iason* the  
sonne of *Æ-*  
*son*.

<sup>f</sup> Her father  
*Æta*, by her  
betraied.

<sup>g</sup> Invok'd by  
Witches.

<sup>h</sup> *Hecate*.

<sup>i</sup> The Moon ;  
of her  
Grandmo-  
ther *Titaa*.  
<sup>k</sup> See the  
Comment.  
<sup>l</sup> *Aurora*.

<sup>m</sup> Espying  
the charriot  
sent her by  
*Hecate*.

<sup>n</sup> The top  
thereof be-  
ing above  
the clouds.

<sup>o</sup> Of this in  
the 14. book

<sup>p</sup> See the  
Comment.

<sup>q</sup> *Pluto*.

<sup>r</sup> *Proserpina*.



a Of *Cyniphus* a River of *Libya* which runs into the Sea between the two *Syrtes*.

b *Bacchus*,  
c *Medea*; of her country *Colchis*.  
d The *Nyctides*.  
e *Iason* Vnkle; who usurped his Kingdom of *Thessaly*.

f Spanish Seas; of *Iberus* a river of that country: here taken for the Western Ocean, into which the Sun appeareth to descend.

The dew collected ere the Dawning springs:  
A Screech-owles flesh, with her ill-boading wings.  
The entrails of ambiguous Wolves; that can  
Take, and forsake the figure of a man.  
The liver of a long-liv'd Hart: then takes  
The scaly skins of small<sup>a</sup> *Cyniphean* snakes.  
A Crows old head, and pointed beake, was cast  
Among the rest; which had nine ages past.  
These, and a thousand more, without a name,  
Were thus prepared by the barbarous Dame  
For humane benefit. Th' ingredients now  
She mingles with a withered Olive bough.  
Lo! from the caldron the dry stick receives  
First verdure; and a little after, leaves;  
Forth-with, with over-burd'ning Olives deckt.  
The skipping froth which under flames eject,  
Vpon the ground descended in a dew:  
Whence vernall flowres, and springing pasture grew.  
This seene, she cuts the old mans throat; out-scrus'd  
His scarce-warm blood, and her receipt (infus'd)  
His mouth or wound suckt in. His beard and head  
Black haire forth-with adorne, the hoary shed.  
Pale colour, morpheus, meager looks remove:  
And under-rising flesh his wrinkles smooth.  
His limbs wax strong and lustie. *Aeson* much  
Admires his change: himself remembers such  
Twice twentie summers past. With all, indu'd  
A youthfull minde: and both at once renew'd.  
This wonder from on high<sup>b</sup> *Lyæus* views:  
By<sup>c</sup> *Colchis* gift his<sup>d</sup> nurses dates renews.  
Least fraud should cease, she, with her bed's Consort  
Dissention faines, and flies to<sup>e</sup> *Pelias* Court.  
His daughters (for sad Age the King arrests)  
Her entertain. Who soone with fly protests  
Of forged love allures their quick belief.  
Her many merits mentions, but in chief  
Of *Aesons* cure; insisting on that part:  
This hope ingenders, that her able Art  
Might so their father's vanish youth restore:  
Whom they, with infinite rewards implore.  
She, musing, seemes to doubt: and, with pretence  
Of difficultie, holds them in suspence.  
But when she had a tardy promise made;  
To winne your stedfast confidence (she said)  
Take from your flocks the most age-shaken Ram;  
And suddenly he shall become a Lamb.  
Straight thither by the wreathed hornes they drew  
A sunk-ey'd Ram; whose youth none living knew.  
Now, at his riveled throat, out-lanching life  
(Whose little blood could hardly staine her knife)  
His carkasse she into a caldron throws:  
With it, her drugs. Each limbe more slender grows;  
He casts his hornes, and with his hornes his years.  
Anon a tender bleating strikes their eares.  
While they admire, out skips a frisking Lamb;  
That sports, and seeks the udder of his dam.  
Fixt with amaze: they, strongly now posselt,  
Her promise more importunately preft.  
Thrice *Phœbus* had unyok't his panting Steeds,  
Drencht in<sup>f</sup> *Iberian* Seas; whilst Night succeeds,  
Studded with starres: when false *Medea* took,  
With uselesse hearbs, meere water of the brook.  
On *Pelias*, and his drowsie Guard, she hung  
A death-like sleep with her enchanting tongue.  
VWhom now the so-instructed sisters led

Into his chamber; and besiege his bed.  
Why pause you thus, said she, ô slow to good!  
Vnheath your swords, and shed his aged blood;  
That I his veines with sprightly juyce may fill:  
His life and youth depend upon your will.  
If you have any vertue, nor pursue  
Vnfruitfull hopes, performe this filiall due.  
With Steele your fathers age expulse, and purge  
His dregs through wounds. Their zeal her speeches urge.  
VWho were most pious, unpious first became:  
And, by avoiding, perpetrate the same.  
Yet hearts they had not to behold the blow:  
But, with averted looks, blind wounds bestow.  
He, blood-imbrew'd, his hoary head advanc't:  
Half-mangled, strove to rise. Who now intranc't  
Amidst so many swords, his armes up-held;  
And, Daughters, cry'd, what do you! what compel'd  
Those cruell hands t' invade your fathers life!  
Down sunk their hands and hearts. *Medea's* knife,  
His following speech and throat asunder cuts:  
And his hackt limbs in seething liquor puts.  
And had not Dragons wrapt her through the skies,  
Revenge had tortur'd her. Aloft she flies  
Ore shady *Pelion*, & God-like *Chirons* Den,  
Aspiring *Othrys*, hills renown'd by men  
For old<sup>h</sup> *Cerambus* safetie: who, by aide  
Of favouring Nymphs, reliefesfull wings displaid;  
While swallowing waves the waightie earth confound:  
And swolne *Deucalions* surges scap't undrown'd.  
*Aeolian* *Pitane* on her left hand leaves;  
That marble which the<sup>i</sup> Serpents shape receives;  
*Idæan* groves, k where *Liber* turn'd a Steere  
(To cloake his sonnes fly theft) into a Deere;  
The sand-heap which<sup>l</sup> *Corytus* Sire contains;  
And where<sup>m</sup> new-barking *Mera* frights the plains:  
n *Euryphilus* town, o where horns the Matrons sham'd  
Of *Co*, when *Hercules* the *Cœans* tam'd;  
p *Phœbeian* *Rhodes*, q *Ialyian* *Telchines*,  
Drencht by *Ioves* vengeance in his brothers seas,  
For all transforming with their vicious eyes:  
By<sup>r</sup> *Cad's* old *Cartheian* turrets flies,  
Where fates *Alcidamas* with wonder move,  
To think his daughter could become a Dove.  
Then *Hyries* lake, t *Cyrcneian* *Tempe* view'd,  
Grac't by a Swan with sudden plumes indu'd.  
For *Phyllis* there, had, at a Boyes command,  
Wild birds, and salvage Lions, brought to hand.  
Who bid to tame a Bull, his will perform'd;  
Yet at so stern a love not feldome storm'd,  
And his last purchase to the Boy deny'd.  
Pouting, You'l wish yo' had giv'n him me, he cry'd;  
And jump't from down-right cliffs. All held him slain;  
When spreading wings a silver Swan sustain.  
His mother (ignorant thereof) became  
A Lake with weeping: which they *Hyrie* name.  
Next<sup>u</sup> *Pleuron* lies; where<sup>v</sup> *Ophian* *Combe* shuns,  
With trembling wings, her life pursuing sons.  
Then neere *Latona*-lov'd x *Calaurca* rang'd;  
In which the y King and Queen to birds were chang'd.  
Others write that they were excellent artizans, and had that aspercion cast upon them  
by the envy of such as were of their own profession. They were said to be drowned by  
*Jupiter*, because their citie was surrounded by the Sea. r An Island of the *Aegæan* Sea,  
wherein the citie *Carthean*. s Not the *Thessalian*, but the *Bæotian* *Tempe*; called also the  
*Teumessian* (for the other lay not in *Medeas* course) here called *Cyrcnean*, of that boyes  
conversion into a Swan. t A citie of *Etolia*; but rather it should be *Hrauron*, which lies  
on the *Attick* shoare not far from the lake *Hyrie*. u The daughter of *Ophius*: this fa-  
ble is lost. x An Island between *Crete* and *Peloponnesus*, where *Latona* was worshipped.  
y A fable unknown.

g The just Centaure.  
h Who is fained to have been changed into a Beetle & to have flowne unto the top of *Parnassus*.  
i The *Lesbian* Serpent: whereof in the 11 Book k *Thyoneus* having stoln an Oxe, and being pursued of the Herdmen, was converted into a Hunter, and the Oxe into a Stag, by his father *Bacchus*.  
l *Paris*, as some suppose who buried neer *Cebirida*: acity of *Troas* *Corytus* being his sonne by *OEnone*.  
m This fable is not subject to conjecture: unlesse it be meant by *Hecuba*; who was turned into a Bitch not far from the place before mentioned. The Poet reciting those fables which hapned in these places logafter the daies of *Medea*.  
n *Co*: a citie and land of that name, where *Euryphilus* reigned: whom *Hercules* slew, together with his sons, for denying him his daughter *Chaliope*.  
o Converted into Kine by *Venus*: a fable altogether unknown.  
p The Ile of *Rhodes* was sacred unto *Phœbus*; because there is no day there passes wherein the Sun shineth not.  
q *Ialyus*, is a city of *Rhodes* inhabited of old by the *Telchines*, a people addicted to sorcery and witch-craft.  
r The daughter of *Ophius*: this fable is lost.  
x An Island between *Crete* and *Peloponnesus*, where *Latona* was worshipped.  
y A fable unknown.



a A port-  
towne of Elu-  
in *Teleponus*  
b *Blada*.  
c A river of  
*Baetia*: of  
this fable  
there is no-  
thing extant.  
d *Petrus*, a  
city in the  
Gulph of *Co-  
rinth*, where  
*Eumelus* first  
reigned.  
f *Corinth*, so  
called of the  
adjoining  
hill, where-  
in was the  
fountain  
*Pirene*.  
e The fable  
unknowne.  
g Those who  
first inhabi-  
ted *Corinth*  
were fained  
in regard of  
their folly to  
have sprung  
from mu-  
shrooms.  
h *Medea*, of  
her coun-  
treys *Colchis*.  
i *Crensa*; see  
the Comment  
k *Mercurus*  
and *Therates*  
her children  
by *Iason*.  
l *Hecates*, de-  
scended of  
the *Titans*.  
m *Athens*.  
n Of the  
three follow-  
ing conversi-  
ons there is  
nothing ex-  
tant.  
o The streight  
betweene  
the *Aegean*  
and *Ionian*  
Seas.  
p *Media*; of  
*Phasis* a ri-  
ver of *Colchis*.  
q *Cerberus* a  
whelp of *E-  
rebus*.  
r *Tenarus*,  
neere *Herac-  
lia Pontica*.  
s *Hercules*; of  
*Tiryntha*, a  
city of *Pelo-  
ponesus*.  
t Signifying  
ragged rocks  
u See the  
Comment.  
x A sacrifice  
of a hundred  
beasts of one  
kind.  
y See the  
Comment.  
z *Periphetes*.

<sup>a</sup> *Cyllene* on the right hand (where that beast  
*Menephron* would <sup>b</sup> his mother have comprist)  
<sup>c</sup> *Cephisus* spies (who for his nephew mournd;  
Into a Sea-calf by *Apollo* turn'd).  
<sup>d</sup> *Eumelus* Court, <sup>e</sup> whose daughter fads her Sire,  
With mounting wings. Her Snakes at length retire  
To <sup>f</sup> *Piren Ephyr*: s men, if Fame say true,  
Here at the first from shower-rayd mushrooms grew,  
But after <sup>h</sup> *Colchi* had <sup>i</sup> the new-wed Dame,  
And *Creons* Palace, wrapt in Magicke flame;  
When impious Steele <sup>k</sup> her childrens blood had shed;  
The ill-reveng'd from *Iasons* fury fled:  
Whom now the swift <sup>l</sup> *Titanian* Dragons draw  
<sup>m</sup> To *Pallas* towres. <sup>n</sup> Those thee, just *Phineus*, saw;  
And thee, old *Periphas*, together fly:  
Where *Polyphemus* Neece new wings supply.  
*Egeus* entertaines her (of his life  
The onely stayne) and tooke her for his wife.  
And now arrives unknowne *Egeus* seede:  
Who greates in name had <sup>o</sup> two-lead *Isthmos* freed.  
Whose undeserved ruin <sup>p</sup> *Phasias* sought  
By mortall Aconite, from *Scythia* brought.  
This from <sup>q</sup> the *Echidnean* Dog dire essence draws.  
There is <sup>r</sup> a blinde steepe cave with foggy jawes,  
Through which the bold <sup>s</sup> *Tirynthian* Heroe strain'd  
Drag'd *Cerberus*, with adamant inchain'd.  
Who backward hung, and scouling, lookt a skew  
On glorious Day; with anger rabid grew:  
Thrice howles, thrice barks at once, with his three heads;  
And on the grasse his fomy poyson sheds.  
This sprung; attracting from the fruitfull soyle  
Dire nourishment, and powre of deathfull spoyle.  
The rurall Swaines, because it takes delight  
In barren rocks, furnam'd it <sup>t</sup> Aconite.  
*Aigaeus*, by her fly perswasions wonne;  
As to to a foe, presents it to his sonne.  
He tooke the cup: <sup>u</sup> When by his ivory hilt  
He both his sonne discovered, and her guilt;  
And struck the potion from his lips. With charmes  
Ingendring clouds, she scapes his lengthlesse armes.  
Though glad of his sonnes safetie, a chill feare  
Shooke all his powres, that danger was so neare,  
With fire he feed's the Altars, richly feasts  
The Gods with gifts. Whole <sup>x</sup> *Hecatombs* of beasts  
(Their hornes with ribands wreathed) imbrow the  
No day they say, was ever so renown'd (ground.  
Amongst th' *Athenians*. Noble, vulgar, all,  
Together celebrate that Festivall.  
Thus singing, when full bowles their spirits raise:  
<sup>y</sup> Great *Theseus*, *Marathon* resounds thy praise  
For slaughter of the *Cretan* Bull. Secure  
They live, who *Cremyons* wasted fieldes manure;  
By thy exploit and bounty. <sup>z</sup> *Vulcans* Seed  
By thee glad *Epidaure* beheld to bleed.  
Salvage *Procrustes* death *Cephisia* viewd:  
*Elusis*, *Cercyon's*. *Scinis* ill indued  
With strength so much abus'd; who beeches bent;  
And tortur'd bodies twixt their branches rent,  
Thou slew'st. The way which to *Alcathoe* led  
Is now secure, inhumane *Scyron* dead.  
The Earth his scatter'd bones a grave deny'd;  
Nor would the sea his hated reliques hide:  
VWhich tossed to and fro, in time became  
A solid rock: the rock wee *Scyron* name

If wee thy yeares should number with thy acts;  
Thy yeares would prove a cypher to thy facts.  
Great soule! for thee, as for our publick wealth,  
VVe pray and quaffe <sup>a</sup> *Lyaeus* to thy health.  
The Palace with the peoples praises rings:  
And sacred Ioy in every bosome springs.  
*Egeus* yet (no pleasure is compleat:  
Griefe twines with joy.) for *Theseus* safe receit  
Reapes little comfort. *Minos* threatens war:  
Though strong in men and ships, yet stronger far  
Through vengeance of a father: who, his harmes  
In slaine *Androgeus*, scourgeth with just armes.  
Yet wisely first indeavours forraine aid:  
And all the Ilands of that Sea survaide.  
VWho *Anaphe* and *Astipalea* gaind;  
The one by gifts, the other war constraind:  
Low *Mycone*, *Cimolus* chalkie fields,  
High *Scyros*, *Siphnus*, which rich metall yeelds;  
Champion *Seriphos*, *Paros* far displayd  
VWith marble browes, and *Cythmos* il-betrayd  
By impious <sup>b</sup> *Arne* for yet-loved gold,  
Turn'd to a Chough, whom fable plumes infold.  
*Oliaros*, *Didyme*, the Sea-lov'd soyle  
Of *Tenos*, *Peparethos* fat with oyle,  
*Andros*, and *Gyaros*; these their aid deny'd.  
The *Gnosian* fleet from thence their sailes apply'd  
Vnto *Oenopia*, for her children fam'd.  
*Oenopia* by the ancient dwellers nam'd:  
But *Æacus*, there reigning, call'd the same  
*Ægina*, of his honour'd mothers name.  
All throng to see a Prince of so great worth:  
<sup>c</sup> Straight *Telamon* and *Peleus*, issuing forth,  
VWith *Phocus*, youngest of that royall race,  
Make hast to meet him. VWith a tardie pace  
Came aged *Æacus*, and askt the cause  
Of his repaire. VWhen after some short pause,  
VWith sighes, which his imbosom'd griefe displaid;  
<sup>d</sup> The Ruler of the hundred Cities said.  
Assist our armes, borne for my mured son;  
And in this pious war our fortunes run:  
Give comfort to his grave. The King reply'd:  
In vaine you aske what needs must be deny'd.  
No City is in stricter league then ours  
Conjoynd to *Athens*: mutuall are our powres.  
He, parting, said: Your league shall cost you deare.  
And held it better far to threat, then beare  
An accidentall warre; whereby he might  
Consume his force before he came to fight.  
Yet might they see the *Cretans* under saile  
From high built walls: when, with a leading gale,  
The <sup>e</sup> *Attick* ship attain'd their friendly shore:  
VWhich *Cephalus*, and his embassage, bore.  
<sup>f</sup> Th' *Æacides* him knew (though many a day  
Vnseene) imbrace; and to the Court convey.  
The goodly Prince, who yet the impression held  
Of those perfections, which in youth excel'd,  
Enters the Palace; bearing in his hand  
A branch of *Attick* Olive. By him stand  
*Clytus* and *Butes*; valorous and young:  
Who from the loynes of high borne <sup>h</sup> *Pallas* sprung.  
First *Cephalus* his full oration made;  
Which shew'd his message, and demanded aid:  
Their leagues; and ancient loves to mind recalls;  
And how all *Greece* was threatned in their falls:

a Bacchus  
here taken  
for wine.

b A maid of  
that Iland.

c The sonnes  
of *Æacus*.

d *Minos* king  
of *Creet*, an  
Iland famous  
for her hun-  
dred Citties.

e *Athenian*.  
f The sonnes  
of *Æacus*.  
g The ensign  
of Peace and  
Amity, which  
of old Em-  
bassadors use  
to carry, but  
especially  
the *Atheni-  
ans*, being un-  
der the Pa-  
renesse of *Ma-  
nerva*, to  
whom the  
Olive was  
consecrated.  
h One of the  
sonnes of  
*Pandion*, late  
King of *A-  
thens*.



VWith eloquence inforc't his embassie.  
 VWhen God-like *Æacus* made this replic  
 (His royall scepter shining in his hand)  
*Athenians*, crave not succour, but command:  
 This Ilands forces yours vouchsafe to call;  
 For in your ayde I will adventure all.  
 Souldiers I have enough, at once t' oppose  
 My enemies, and to repell your foes.  
 The Gods be prais'd and happy times, that will  
 Beare no excuses. May your Citie still  
 Increase with people; *Cephalus* reply'd.  
 At my approach I not a little joy'd  
 To meete so many youths of equall yeares,  
 So fresh and lusty. Yet not one appeares  
 Of those who heretofore your towne posselt;  
 VWhen first you entertain'd me for a Guest.  
 Then *Æacus*, (in sighs his words ascend)  
 A sad beginning had a better end.  
 Would I could utter all: Day would expire  
 Ere all were told, and 'twould your patience tire.  
 Their bones, and ashes, silent graves inclose:  
 And what a treasure perished with those!  
 By *Iuno's* wrath, a dreadfull pestilence  
 Devour'd our lives; who took unjust offence,  
 In that this Ile<sup>a</sup> her Rivalls name profest.  
 While it seem'd humane, and the cause unquest;  
 So long we death-repelling Physick try'd:  
 But those diseases vanquisht art deride.  
 Heaven first, the earth with thickned vapors shrouds;  
 And lazie heat involves in sullen clouds.  
 Foure pallid moones their growing hornes unite,  
 And had as oft withdrawne their feeble light;  
 Yet still the death-producing<sup>b</sup> *Auster* blew.  
 Sunke springs, and standing lakes infected grew:  
 Serpents in untill'd fields by millions creepe;  
 And in the streames their tainting poysons steepe.  
 Dogs, oxen, sheepe, and salvage beast first dy:  
 Nor birds can from the swift infection fly.  
 Sad Swaines, amazed, see their oxen shrink  
 Beneath the yoke, and in the furrowes sink.  
 The fleecie flocks with anguish faintly bleat;  
 Let fall their wooll, and pine away with heat.  
 The generous Horse that from the Race of late  
 Return'd with honour, now degenerate,  
 Vnmindfull of the glory of his prize;  
 Groines at his manger, and there deedlesse dyes.  
 The Bore forgets his rage: swift feet now faile  
 The Hart: nor Beares the horned Heard assaile.  
 All languish. Woods, fields, paths (no longer bare)  
 Are fill'd with carkasses, that stench the aire.  
 Which neither dogs, nor greedy fowle (how much  
 To be admir'd!) nor hoary wolves would touch.  
 Falling consume: which deadly Odors bred,  
 That round about their dire contagion spred.  
 Now raves among the wretched countrey Swaines:  
 Now in our large and populous City raignes.  
 At first, their bowels broyle, with fervor stretcht:  
 The symptomes; rednesse, hot winde hardly fetcht.  
 Their furr'd tongues swell; their dry jawes gaspe for  
 And with the aire inhale a swifter death. (breath;  
 None could indure or coverture, or bed:  
 But on the stones their panting bodies spred:  
 Cold stones could no way mitigate that heat:  
 Even they beneath those burning burdens sweat.

a *Ægina*,  
 the mother  
 of *Æacus*,  
 begotten by  
*Jupiter*.

b The South  
 winde: which  
 blowing  
 long with-  
 out raine (as  
 here foure  
 moneths to-  
 gether) is  
 the author  
 of Pestilence

None cure attempt: the sterne disease invades  
 The heartlesse Leech; nor art her author aides.  
 They neere ally'd, whose care the sick attends,  
 Sicken themselves, and dye before their friends.  
 Of remedy they see no hope at all,  
 But onely in approaching funerall:  
 All their desires obey: for helpe none care:  
 Helpe was there none. In shamelesse throngs repaire  
 To springs and wels: there cleave in bitter strife  
 T'extinguish thirst; but first extinguish life.  
 Nor could th' or e-charg'd arise; but dying, sink:  
 And of those tainted waters, others drink.  
 The wretches loth their tedious beds; thence break  
 With giddy steps. Or, if now growne to weake,  
 Roule on the floore: their quitted houses hate,  
 As guilty of their miserable fate;  
 And, ignorant of the cause, the place accuse: (use.  
 Halfe-Ghosts, they walke, while they their legs could  
 You might see others on the earth lye mourning;  
 Their heavy eyes with dying motion turning:  
 Stretching their armes to heaven, where ever death  
 Surpris'd them, parting with their sigh't-out breath.  
 O what a heart had I! or ought to have!  
 I loath'd my life, and wisht with them a grave.  
 VWhich way soever I convert my eye,  
 The breathlesse multitude disperd lye.  
 Like perisht apples, dropping with the strokes  
 Of rocking windes; or acorns from broad okes.  
 See you yon' Temple, mounted on high staires?  
 'Tis *Jupiters*. Who hath not offered praiers,  
 And slighted incense there! husbands for wives;  
 Fathers for sons: and while they pray, their lives  
 Before th' inexorable altars vent;  
 With incense in their hands, halfe yet unspent!  
 How oft the oxe, unto the temple brought,  
 VWhile yet the Priest the angry Powers besought,  
 And powr'd pure wine between his hornes; fell down  
 Before the axe had toucht his curled crown!  
 To *Jupiter* about to sacrifice,  
 For me, my countrey, sonnes; with horrid noyse  
 Th'unwounded Offring fell; and now the wound  
 Scarce bloud, to wet the knife, that made it, found.  
 The<sup>d</sup> Inwards lost their signes of heavens presage;  
 Out-razed by the sterne Diseases rage.  
 The dead before the sacred doores were laid:  
 Before the Altars too; the Gods t' upbraid.  
 Some choke themselves with cords: by death eschue  
 The feare of death; and instant Fates pursue:  
 Dead coarces without Dues of funerall,  
 They weakely beare: the ports are now too small.  
 Or un-interr'd they lye: or else are throwne  
 On<sup>e</sup> wealthlesse pyles. Respect these give to none.  
 For Pyles they strive: on those their kinsfolke burne,  
 That flame for others. None are left to mourne.  
 Ghosts wander undeplor'd by sonnes or fires:  
 Nor is there roome for tombs, or wood for fires.  
 Astonisht with these tempests of extreames:  
 O *Iove*, said I, if they be more then dreames  
 That laid thee by *Ægina*; nor thy ire  
 Incens'd be, that I should call thee fire;  
 Render me mine, or me afford a grave!  
 With<sup>f</sup> prosperous thunder-claps a signe he gave.  
 I take it, said I; let this Omen be  
 A happy pledge of thy intents to me!

c A ceremo-  
 ny among  
 the ancient  
 Pagans.

d By which  
 their Priests  
 accustomed  
 to divine.

e Of old  
 they burnt  
 their dead  
 high Pyles  
 of wood,  
 with great  
 expence and  
 solemnity  
 according to  
 the quality  
 of the per-  
 son.

f So inter-  
 preted, if  
 they brake  
 on the left  
 hand. See the  
 comment.

Hard



a Sprung  
from that  
oraculous  
oake which  
grew at Do-  
done, a city of  
Epirus.

Hard by, a goodly Oake, by fortune, stood,  
Sacred to *Iove*; <sup>a</sup> of *Dedoneian* wood:  
Graine-gathering Ants there, in long files I saw,  
Whose little mouthes selfe-greater barthens draw;  
Keeping their paths along the rugged rine.  
VWhile I admire their number: O divine,  
And ever helpfull! give to me, said I,  
As many men; who may the dead supply.  
The trembling Oake his lofty top declin'd:  
And murmured without a breath of wind.  
I shooke with feare: my tresses stood an end:  
Yet on the earth and oake I kisses spend.  
I durst not seeme to hope, yet hope I did:  
And in my brest my cherisht wilhes hid.  
Night came; and Sleepe care-wasted bodies cheard:  
Before my eyes the selfe-same Oake appeared;  
So many branches, as before, there were;  
So many busie Ants those branches beare;  
So shooke the Oake, and with that motion threw  
To under-earth the graine supporting crue.  
Greater and greater straight they seeme to sight:  
To raise themselves from earth, and stand up-right.  
Whom numerous feet, black colour, lanknesse leave:  
And instantly a humane shapē receive.  
Now sleepe with-drew. My dreame I waking blame:  
And on the finall-performing Gods exclaime:  
Yet heard a mighty noise; and seem'd to have heard  
Almost forgotten voyces: yet I feard  
That this a dreame was also. Whereupon,  
The doore thrust open, in rusht *Telamon*:  
Come forth, said he, O Father; and behold  
What hope transcends; nor can with faith be told!  
Forth went I; and beheld the men which late  
My dreame presented: such in every state  
I saw; and knew them. They salute their King.  
*Iove* prais'd: a party to the towne I bring;  
Leave to the rest the empty fields: and call  
Them <sup>b</sup> *Myrmidons* of their originall.  
You see their persons: such their manners are  
As formerly. A people given to spare,  
Patient of labour; what they get, preserve.  
They, like in yeares and mindes, these wars shall serve,  
And follow your conduct; when first this winde  
(The winde blew Easterly) that was so kinde  
To bring you hither, will to your avails  
Convert it selfe into a Southerne gale.

Discourse thus entertain'd the day; with feasts  
They crowne the Evening: Sleepe the night possesse.  
The morning Sun projects his golden rayes:  
Still <sup>c</sup> *Eurus* blew; and their departure stayes.  
Now <sup>d</sup> *Pallas* sons to *Cephalus* resort,  
And *Cephalus*, with *Pallas* sons, to Court  
With early visits: (sleepe the King inchaines.)  
Whom *Phocus* at the entrance entertaines.  
For *Peleus*, with his brother *Telamon*,  
To raise an army were already gone.  
*Phocus* mean while into an inward roome,  
Of faire receipt, th' *Athenians* led: with whom  
They seated first; he sits: His fancy fed  
Vpon the Iavelin with the Golden head  
Held by <sup>e</sup> *Aeolides*: of what tree made  
Being ignorant; some speeches past, he said:  
I haunt the desert woods; delight in blood  
Of salvage beasts; yet know not of what wood  
Your dart consists: For if of Ash it were

'Twould look more browne; if Cornel, 'twould appeare  
More knotty: on what tree so 'ere it grew,  
My eyes so faire a dart did never view.  
One of th' <sup>f</sup> *Aetean* brethren made reply:  
You would more wonder at the quality.  
It hits the aim'd at not by fortune led;  
And of it selfe returns with slaughter red.  
*Phocus* the cause desireth much to know:  
From whence it came; and who did it bestow.  
He yeelds to his request; yet things well knowne,  
Refrain'd by modesty, he lets alone.  
VWho toucht with sorrow for his wife, that bleeds  
In his remembrance; thus with teares proceeds.

This Dart, <sup>g</sup> O Goddesse-born, provokes these tears:  
And ever would, if endlesse were my yeares.  
This me, in my unhappy wife, destroyd:  
This gift I would I never had enjoy'd!  
*Procris* *Orithya's* sister was; if Fame  
Have more inform'd you of *Orithya's* name.  
Yet she (should you their mindes and formes confer)  
More worth <sup>h</sup> the rape. <sup>i</sup> *Erichtheus*, me to her,  
And love, unite. Then happy! happy, I  
Might yet have been. But O, the Gods envy!  
Two moneths were now consum'd in chaste delight:  
VWhen gray *Aurora*, having vanquish't Night,  
Beheld me on the <sup>k</sup> ever-fragrant hill  
Of steepe *Hymettus*: and, against my will,  
As I my toyles extended, bare me thence.  
I may the truth declare without offence:  
Though rosie be her cheeks; although she sway  
The dewy Confinde of the night and Day,  
And Nectar drinke; my *Procris* all possesse:  
My heart was hers; my tongue her praise profess.  
I told her of our holy nuptiall ties;  
Of wedlocks breach; and yet scarce tasted joyes.  
Fire-red, she said; thy harsh complaints forbear:  
Possesse thy *Procris*. Though so faire, so deare;  
Thou'lt wish th' hadst never knowne her, if I know  
Insuing fate: and angry, lets me goe.  
Her words I pondred as I went along:  
Began to doubt she might my honour wrong.  
Her youth and beauty tempt me to distrust:  
Her vertue checks those feares, as most unjust.  
But I was absent: but <sup>l</sup> example fed  
My jealousie: but lovers all things dread.  
I seeke my sorrowes; and with gifts intend  
To tempt the chaste. *Aurora* proves a friend  
To this suspition; and my forme translates.  
Vnknowne, I enter the *Athenian* gates;  
And then my owne. The house from blame was free:  
In decent order, and perplex't for me.  
Scarce with a thousand sleights I gain'd a view:  
View'd with astonishment, I scarce pursue  
My first intent: scarce could I then forbear  
Due kisses; scarce not what I was appeare.  
She still was sad: yet lovelier none then she,  
Even in that sadnesse: sorrowfull for me.  
How excellent, O *Phocus*, was that face,  
Which could in griefe retaine so sweet a grace?  
VWhat need I tell how often I assaild  
Her vexed chastitie! how often faild!  
How often said she! One I onely serve:  
For him, where-ever, I my bed preserve.  
What mad man would such faith have farther prest,  
But I? industrious to my owne unrest.

<sup>f</sup> *Clytus*, or  
*Butes*, so cal-  
led of their  
countrie.

<sup>g</sup> *Phocus*;  
begotten by  
*Aeacus* on  
the Sea-  
nymph *Psa-  
marthe*, sister  
to *Thetis*.

<sup>h</sup> Of this in  
the former  
booke.

<sup>i</sup> King of  
*Athens*, and  
father to  
*Procris* and  
*Orythia*.

<sup>k</sup> A moun-  
taine of *A-  
tica* for  
flowers and  
honey re-  
nowned.

<sup>l</sup> Of *Aurora*.

<sup>b</sup> Which  
signifies  
Ants.

<sup>c</sup> The East  
winde.  
<sup>d</sup> *Clytus* and  
*Butes*.

<sup>e</sup> *Cephalus*,  
the sonne of  
*Deionius*,  
who was the  
sonne of  
*Aeolus*.

With



With fervent vov'es, and gifts still multiply'd,  
At length she wavers. False of faith, I cry'd,  
Thou art disclos'd: I no adulterer,  
But thy wrong'd spouse: nor can this tryall erre.  
She made no answer, prest with silent shame.  
Th' unhappy house, and me, far more in blame,  
Forfaking; man-kinde for my sake eschewes:  
And *Dian*-like the mountain chace pursues.  
Abandon'd hotter flames my bloud incense.  
I pardon beg'd, confessing my offence:  
And said, *Aurora* might have me subdu'd  
With such inticements, had but thee so woo'd.  
My fault confest, her wrong revenged, we  
Grow reconcil'd; and happily agree.  
Besides her selfe, as though that gift were small,  
A Dog she gave: which<sup>a</sup> *Cynthia* giving; All,  
Said she, surpasse in swiftnesse: and this Speare  
You so commend, which in my hand I beare.  
Doe you the fortune of the first inquire?  
Receive a wonder: and the fact admire.

<sup>a</sup> *Diana*; of  
*Cynthia* a  
mountaine  
of *Delos*.

<sup>b</sup> Nymphs of  
fountaines  
and Lakes.  
<sup>c</sup> The God-  
desse of  
counsell.  
<sup>d</sup> *Bæotia*,  
called also  
*Aonia*.

Dark prophesies, not understood of old,  
The<sup>b</sup> *Naiades* with searching wits unfold.  
When sacred<sup>c</sup> *Themis*, in that so obscure,  
Neglected grew. Nor could she this indure.  
A cruell Beast infects<sup>d</sup> th' *Aonian* plaines;  
To many fatall: feard by countrey Swaines,  
Both for their cattle, and themselves, I met  
The neighbouring youth, our toyles the fields beset.  
He nimble skips above the upper lines:  
And mounting over, frustrats our designs.  
The dogs uncouple, from them all he springs  
With no lesse speed, then if supply'd by wings:  
All bid me let my *Lelaps* slip (for so  
My dog was call'd) who struggling long ago,  
Halfe-throtled, straind the leash. No sooner gone,  
Then out of sight; his foot-steps left upon  
The burning sand: who vanish from our eyes  
As swiftly as a well-driv'n javelin flies;  
Or as a singing pellet from a sling;  
Or as an arrow from a<sup>e</sup> *Cretan* string.  
I mount a hill which over-topt the place;  
From thence beholding this admired chace.  
The beast now pincht appeares, now shuns by sight  
His catching jawes. Nor (crafty) runs out-right;  
Nor trusts his heeles with nimble turnings shunning  
His urgent foe; cast back by over-running.  
Who prest, what onely might in speed compare;  
Appeares to catch th' uncaught; and mouths the aire.  
My dart I take to aid: which, while I shooke,  
And on the thong direct my hastie looke  
To fit my fingers: looking up againe,  
I saw two marble statues on the plaine.  
Had you these scene, you could not choose but say  
That this appeared to run, and that to bay.  
That neither should each other over-goe  
The Gods decree'd: if Gods descend so low.

<sup>e</sup> The *Cretans*  
were famous  
of old for  
their archery

<sup>f</sup> The God  
of Marriage.

Thus he: here paus'd. Then *Phocus*; Pray unfold  
Your darts offence. Which *Cephalus* thus told.  
Joy grieve fore-runs: that joy we first recite.  
For O! those times I mention with delight,  
When youth and<sup>f</sup> *Hymen* crown'd our happy life:  
She, in her husband blest; I in my wife.  
In both one care, and one affection moves.  
She would not have exchang'd my bed for *Ioves*;  
Nor *Venus* could have tempted my desire:

Our bosomes flam'd with such an equall fire.  
When<sup>g</sup> *Sol* had rais'd his beames above the floods;  
My custome was to trace the leavy woods.  
Arm'd with this dart, I solitary went,  
Without horse, huntsmen, toyles, or dogs of sent.  
Much kild; I to the cooler shades repaire:  
And where the vallis breathes a fresher aire.  
Coole aire I seek, while all with fervor gloes:  
Coole aire expect, the cause of my repose.  
Come aire, I use to sing, relieve th' opprest;  
Come, O most welcome, glide into my brest:  
Now quench, as erst, in me this scalding heat.  
By chance I other blandishments repeat;  
(So Fates inforce) as, O my soules delight!  
By thee I am fed and chear'd: thy sweets excite  
My affections to those woods: O may thy breath  
Still mix with mine, and so preserve from death!

<sup>g</sup> The Sun.

A busie eare these doubtfull speeches caught;  
Who oft-nam'd aire some much-lov'd<sup>h</sup> *Dryad* thought:  
And told to *Procris*, with a lewder tongue,  
His false surmises; with the song I sung.  
*Love* is too credulous. With grieve she faints;  
And scarce reviving, bursts into complaints:  
My spotlesse faith with furie execrates:  
Woe's me, she cries, produc't to cruell fates!  
Transported with imaginary blame,  
What is not, feares: an unsubstantiall name.  
Yet grieves (poore soule!) as if in truth abus'd:  
Yet often doubts; and her distrust accus'd.  
Now holds the information for a lye:  
Nor will trust other witness then her eye.  
*Aurora* re-inthron'd th' insuing Day:  
I hunt, and speed. As on the grasse I lay,  
Come Aire, said I, my tyred spirits cheare.  
At this an unknowne sigh invades my eare.  
Yet I; O come, before all joyes preferd.  
I then among the leaves a rustling heard,  
And threw my dart; supposing it some beast:  
But O, 'twas *Procris*! wounded on the brest,  
She shriekt, ay me! Her voyce too well I knew:  
And thither, with my grieve distracted, flew.  
Halfe dead, all blood-imbruid, my wife I found:  
Her gift (alas!) extracting from her wound.  
I rais'd her body, then my owne more deare:  
To binde her wounds my lighter garment teare;  
And strive to stench the blood. O pitty take,  
Said I, nor thus a guilty soule forsake!  
She, weake, and now a dying, thus replies,  
(Her last of speech) By all our nuptiall ties;  
By heaven-imbowed Gods; by those below,  
To whose infernall monarchy I goe:  
By that, if ever I deserved well;  
By this ill-fated love, for which I fell,  
Yet now in death most constantly retaine;  
O, let not *Ayre* our chaster bed prophane.  
This said; I shew'd, and she perceived how  
That error grew: but what avail'd it now?  
She sinks; her bloud along her spirits took:  
Who looks on me as long as she could look.  
My lips her soule receive, with her last breath:  
Who, now resolved, sweetly smiles in death.

<sup>h</sup> A wood-  
Nymph.

The weeping Heroe told this tragedy  
To those that wept as fast. The King drew nye  
And his two sons, with well-arm'd Regiments,  
New-raisd; which he to *Cephalus* presents. VPON

<sup>i</sup> *Æacus*.  
<sup>k</sup> *Telamon*  
and *Peleus*.



# VPON THE SEVENTH BOOK OF OVIDS METAMORPHOSIS.

**T**He Argonauts now sailing to Colchos, touch by the way at Paphlagonia, where Phineus the sonne of Agenor then reigned: deprived of his sight and spending his old age in penury. For he, having pulled out the eyes of Crambus and Orythus, his sonnes by Cleopatra daughter to Boreas and Orythia, at the instigation of their stepmother Idæa, the daughter of Dardanus; was struck blinde himselfe by the divine vengeance for his unnaturall cruelty: the Harpyes being sent to devoure his foode and contaminate his table.

Phineus.

Harpyes.

More horrid Monsters, direr plagues then those,  
Or wrath of Gods, from Styx yet never rose:  
Like fowle with virgin faces, purging still  
Their filthy panches arm'd with talons; ill,  
And ever pale with famine

*Tristius haud illis monstrum, nec savior ulla  
Pestis & ira deum Strygii sese extulit unda.  
Virginei voluerum vultus, foedissima ventris  
Proluvies, uncaeque manus, & pallida sem-  
per  
Ora fame.*  
Virg. Æn. 1. 3.

But now the Argonauts, being nobly entertained by Phineus, (a Prince of their blood and alliance; having likewise informed them concerning their voyage, and given them a Pilot) sent Calais and Zetes, the winged issue of Boreas (now reconciled for the injurie done to their innocent nephews) to chace them away. Who pursuing them as farre as the Strophades, were commanded by Iris to offer no farther violence to the Dogges of Jupiter. The Harpyes are so named of Rapine: said to be virgins, in that barren; because goods so gotten descend but seldome to posteritie: to fly, in that swift in extorting: to be covered with plumes, for cloaking their prey: and to have the talons of vultures, of griping, and fast holding of their ill-got riches. These qualities are also charactered in their names. Aello, Ocypetes, and Celeno: signifying a taking away that which is an others, celeritie in the act, and subtilty in concealing. They are fained to be the daughters of Neptune and Tellus; of old esteemed the parents of prodigies and are called Jupiters dogs; that is, infernall Furies: here introduced to snatch the meat from Phineus table; because those were said (as Servius observes) to be afflicted by the Furies, who covetously abstained from the use of their own: thus expressed by Virgil in the punishment of Tantalus.

On golden frames the lofty couches shine:  
The board with royall banquets feast his eyes:  
Hard-by the greatest of the Furies lyes;  
Who, when about to feed, starts from her place,  
Whisks her dire torch, and thunders in his face.

*— lucent genialibus altis  
Aurea fulcra toris, epulaeque ante ora patarè  
Regifico luxu: furiarum maxima juxta  
Accubat, & manibus prohibet contingere  
mensas,  
Exurgitque facem attollens, atque intonat ore.*  
Æn. 1. 8.

Phineus therefore is said to have lost his sight, and to suffer perpetuall famine, in that so blinded with avarice that he could not see into himselfe, nor afford those necessaries to life, which is contented with a little: the Harpyes called else where his daughters, that is, his covetous desires, not suffering him to eat of the meat, which was set before him, himselfe polluting it with his sordid disposition. But Calais and Zetes, a calling of himselfe to an account, and a diligent inquiry into his owne condition, by a speedy reformation expell those ravenous Harpyes. But are forbidden utterly to destroy them, in that the dogges of Jupiter: the ministers of his wrath upon the covetous, who are ever their owne tormentors. Neither is this fable of the Harpyes unnaturally wrested to prodigall Sycophants, and greedy Officers, who consume the treasure, and pollute the fame of miserable Princes, abused in their trust, and blinded in their understandings: Calais and Zetes no other then timely advice and swift execution in freeing the State from such monsters.

Jason now arrived at Colchos demands the golden Fleece brought thither by Phrixus. This Phrixus with his sister Helle, to avoid the cruelty of their father Athamas, provoked by the treachery of their Stepmother Ino, were mounted, as was fained, by the compassionate Gods on a Ram with a golden fleece, and carried swiftly through the aire: when fearefull Helle fell from his back into that straight of the sea, which is of her called the Hellespont. But Phrixus arriving at Colchos, in gratitude sacrificed the Ram to Jupiter (converted into that Cælestiall Signe) and hung up his fleece in the Grove of Mars. Lucian will have Phrixus to be a man much affected to Astronomy: and therefore fained by the devisers of fables to be carried into heaven on a Ram: rather shewing how they drew neere the immortals.

Phrixus and Helle.



mortals, who wisely and truly knew how to make use of the present; wherein Helle failing, fell down and perished. But to cleare the history from the fable: This Ram was Aries (his name the same) the carefull and faithfull Tutor to Phrixus: who fled with him and his sister to preserve their lives from the malice of their step-mother: and in that he carried with him a masse of treasure for their supportance, he was said to be invested with a fleece of gold. When Helle accidentally drowned by the way, they arrived at Colchos: where Phrixus married Chalciopé the daughter of Æta. Aries dying, in perpetuall memory of his fidelity they called that celestiall Signe by his name; and therefore fained to have beene sacrificed unto Jupiter; keeping the treasure he brought thither, expressed by the Golden fleece, in the temple of Mars: which Jason as Phrixus heire, now seekes to recover.

JASON  
AND ME-  
DEA.

In this he is assisted by the love of Medea; who now debates with herselfe, and to the life presenteth the violent conflict between Reason and Passion. She sees and approves the better, but follows the worse: For none of all the affections is so powerfull as love, nor lesse obedient to Reason: which Seneca, a constant imitator of our Author, thus expresseth in the person of his Phædra:

—Quæ memoras scio  
Vera esse Nutrix  
—sed furor cogit sequi  
Tejora: vadit animus in præceptis sciens,  
Remeatque frustra sana consilia appetens:  
Sic cum gravatam navita adversa ratena  
Propellit unda; cedit in vanum labor,  
Et vultu prono puppis aufertur vado.  
Quod ratio possit, vincit ac regnat furor.  
Potensque tota mente dominatur Deus.  
Hipp.

Good Nurse, thy counsell I confesse is true;  
But forc't by fury I the worst pursue.  
I know my minde to ruine runs amaine;  
Which oft lookes back; and helpe desires in vaine.  
So when with bootlesse toyle the Sayler strives  
To stem the Tide, the current backward drives  
The labouring Barke. Love all my powers ore-swayes,  
To whose command the conquered soule obayes.

Yet Medea in the end subdues her selfe to her Iudgement: but at the review of Jason (to have been avoided by the rules of loves Physick) falls into a relaps. Who now, upon promise of marriage, secures him against those horrid incounters, to the ruine of her father and countrey, with her counsell, magicall drugs and enchantments. His first taske was to tame those furious Bulls, and subject their necks to the yoke: supposed no other then a garrison of mercenary souldiers of Taurica (called therefore Bulls) who kept the Fort which Æta had built about the temple of Mars where the treasure lay: who in regard of their robustious bodies, and fierce dispositions, were said to have hornes of iron, hoofes of brasse, horribly to bellow, and throw flames from their nostrils. Hither Medea conducting the Argonautes by night, and calling to the watch in the Taurican language to open the gates unto the daughter of the King, by that policy brought them in. When Jason sowing the serpents teeth, that is, raising a mutiny among them; some fighting in the defence of their charge, and others siding with Medea; they became masters of the place. Lastly with soporiferous hearbs he induced sleepe on the wakefull Dragon: Draco the priest of Mars, and keeper of the treasure, being corrupted with hopes, and charming perswasions. Others write that Jason, not to recover the treasure of Phrixus, but for the thirst of King Æta's infinite wealth; made warre on the Colchians. For by the testimony of Strabo that nation abounded with gold, by reason of the vicinity of Caucaus: from whence it descended in little drills, which the inhabitants gathered with sives, and fleeces of wooll; the ground of this fable. The fiery Bulls, the armed men rising out of the ground, and wakefull Dragon, may allude to the rocks, straights, quicksands, and other hazards in their perilous passage: the like described by Homer in the wandring of his Vlysses; neither is it improbable that in the search of those mines they encountred with wilde beasts and serpents, the inhabitants of such rough and unfrequented places. So Solinus affirms that certain rich mountains in Scythia Asiatica are defended by winged Griffens against the Armaspians, as the pionsers in the mines of America are not seldome endangered by Tygers and Lions: and the Divers for Pearle in the inland Lakes oft devoured by Alergatoes: not as if those creatures had any care of the treasure, but either for prey, or being disturbed, and fearing danger to themselves or their young ones. But Suidas interprets the actions of Jason to the knowledge of Chymistry: the Golden fleece to the Philosophers stone, obtained with such difficultie, and after so many transmutations of bodies: others that the golden fleece was a book of shipskins, wherein the making of Gold by that art was comprised. But he who would know too much of this, let him read Mayerus; who that way allegorizeth most of the fables. Now Jason by the Mythologists is interpreted for medicine; not for the body, but the mindes diseases; as Medea for counsell, which informes and directs it; otherwise of it selfe unusefull. So that Jason, assisted by Medea, suppresseth anger; imbosom'd conflicts, and restless envy (furious Bulls, intestine warres, and sleeplese serpents) with all the turbulent passions of the soule, and subjects them to his reason: by which he obtaineth the Golden fleece, and returnes with honour into his countrey. Philip Duke



Duke of Burgundy, instituted an order of the Golden fleece, in the year 1429, now retained with most of his Signories, by the Spaniard.

The Theffalians pay their vovves, and sacrifice to the Gods for the safe returne of their princes. Onely Æson was absent, by reason of his extreame old age, from these generall rejoycings. Jason entertreats Medea to restore him unto his youth by power of her hearbs and enchantments. Which she undertakes: and now in the full of the Moone and silence of the Night, wanders abroad with her garments ungirt, her feet unshod, and her haire disheveled: the seasons and fashions observed by witches in their secret ceremonies. They of old supposed those hearbs to have the greatest efficacy in Magick (the Moone being the Patroneffe of Magicians) that were gathered by her light, and then when at full: in that she was thought to sprinkle them with her spume. Of which Lucan in his *Erietho*.

ÆSON.

Her words to poyson the bright Moone aspire,  
First pale, then red with darke and terren fire:  
As when deprived of her brothers sight;  
Earth interposing his celestiaall light;  
Perplexed with tedious charmes, and held below,  
Till she on under hearbs her gelly throw.

Phæbeque serena  
Non aliter diis verborum obfessa venenis  
Palluit, at nigri terrenisque ignibus arsit,  
Infereretque suas flammis cælestibus umbras:  
Et patitur tantos cantu depressa labores,  
Donec suppositas propior despumet in herbas.

Phar. l. 6.

This they used in their sorceries: perhaps no other then the falling dew; the poyson of such simples increased by her virulent influence. Medea turnes thrice about; which was to be done from the right hand to the left; as contrary to the diurnall motion of the heavens, or as spels are said backward: thrice she sprinkles her head with water, and yaunes as often, according to the forme of their superstition: and then kneeling downe, invokes the assistance of the Night, the friend to secrecie, since none were to be present at their horrid solemnities: next of the starres, in regard of their influences, and dominion over sublunary bodies: of Hecate; said to have three heads, of her three denominations; called Cynthia in Heaven, Diana on Earth, and Proserpina in hell: said in her increase to be in Heaven; and to borrow light of her brother; when at full, to impart her owne to the Earth; and when waning, to decline unto Darknesse, and as it were to the infernall mansions; the Moone according to the distance of the Sun assuming severall figures; honoured by witches for her powerfull operations, giving vertue to such vegetables. But Hecate in whose temple Jason was contracted to Medea, was the daughter of Persis King of Taurica; who surpassing her father in cruelty, slew men, like beasts, with her arrows: chiefly imploying her study in magicall arts and poysonous confectiions, which she practised on strangers. When poysoning her father, and assuming his scepter, she built a Temple to Diana: sacrificing on her altar all such as arrived. After she married Æta, and had by him Medea: whom she instructed in the knowledge of hearbs and enchantments. Who now likewise invokes the Earth, Aire, Winds, Mountains, Rivers, Lakes, and Wood-gods; as either producing or virtuating magicall ingredients: lastly the infernall powers; thus particularized in her tragedy.

Hecate.

You rather whom Medea should of right  
Implore; thou Chaos of eternall Night;  
The Depths to heaven oppos'd: you infernall Soules,  
The king who that sad monarchy controules,  
And better raviht Queene: Eumenides  
With snaky curles, that on the guilty seaze;  
Ascend.

quosque Medea magis  
Fas est precari; noctis æterna Chaos,  
Adversa superis regna, manesque impios,  
Dominumque regni tristici, & Dominam  
fide  
Melioris raptam  
Adeste, adeste sceleris ultrices Deæ,  
Crinem solutus squallida serpentibus.  
Sen. Med.

By whose aide she boasts to have affected such wonders: forcing Rivers to retire unto their fountaines; calming the sea, and inraging it: performed as reported at this day by the witches of Lapland and Norway; who sell windes in bagges, or in handkerchers tyed with three knots; the first to be unknit when they set saile, the second at Sea, but the third not at all; for it includes a contrary tempest: who commonly crosse those with opposite stormes, that refuse to buy them. And no marvell, since the diuel their Master is the Prince of the Aire. An old practice, as appears by those windes, which Æolus gave in a bag to Vlysses. The breaking of Serpents james with charmes, is likewise recorded by Aristotle and Pliny; as thus before by the sacred Poet: They are like the deafe Adder that stoppeth her eare; which will not hearken to the voice of the charmer, charme he never so wisely.

V

And



And Jeremiah: Behold, I will send serpents among you, that shall not be charmed. But these wonders, and the rest here rehearsed, were not effected by the vertue of words, or skill of Medea; but rather by wicked Angels, who seeme to subject themselves, the better to delude, to the art of the Inchantresse. Wherefore so many of these may be true, as are in the power of the Diuell to effect; greater then can by man be imagined; either by giving an impediment to Nature, or working by naturall causes: whereby the Earth may appeare to grone, fountains may be stopt, and their currents reuerted by the Seas redundancy; clouds produced, and dispersed; stormes raised, and asswaged; rocks rent in peeces, woods removed, and mountaines forced to tremble with Earth-quakes. And often those extraordinary commotions and prodigies, effected by the finger of God, they attribute to their owne power: as foreseeing them, and secretly moving the mindes of their Votaries to crave them at that instant: which falling out upon the cloze of their invocations and sacrifices, appeare to be procured by those deluding Spirits at the intercession of their superstitious servants. But of themselves they can remove no intire element, in that contrary to the divine institution in the order of the universe: nor alter the course of the celestiaall Orbes; nor draw downe the Moone, as here is inferred, and was beleevved by no few of the Ancient. For when by the interposition of the Earth between her and the Sun she lost her light and changed her colour, they generally supposed her to be vext with enchantments: who by beating on kettles and basons thought to deliver her, as thereby drowning the charmes of the Inchanter. The author of this opinion that the Moone could be drawne from her sphere was Aglonice the daughter of Hegemon: who, being skilfull in Astronomy, boasted to the Theffalian women (foreknowing the time of her eclips) that she would performe it at such a season: which happning accordingly, and they beholding the distemper of the Moone, gave credit to her deception. By such, but an honest deceit the Indians were induced to relieve Columbus. Great men, and learned, saith Pliny, who know more then other in naturall causes, feared the extinction of the starres, or some mischief to befall them in their eclipses. Pindarus and Stesichorus were subject to this feare; attributing the failing of their lights to the power of witchcraft. Nor is it a wonder, saith Vives, that those learned men should beleevve that the Moone was drawne downe from heaven: when a sort of men, since we can remember, beleevved that an Asse had drunk her up, because as she shone in the river where he drank, a cloud on the sudden over-shadowed her: for this the Asse was imprisoned, and after a legall triall, ript up, to let the Moone out of his belly, that she might shine as formerly. But that of Medea's raising the dead from their graves, is more credible; since the like was acted on the body of a Saint by the witch of Endor: although whether done by divine permission, or diabolicall illusion, as yet is in controversie. But more probable, since the Diuell can transforme himselfe into an Angell of light, that he assumed the shape of Samuel. Insomuch that the apparitions of Saints and Angels (of no small danger to the credulous and unstable) are not secure from deception.

Medea's petition is signed by the unusuall splendor of the starres (the like Virgill introduceth Jupiter to give unto Anchises) Hecats charriot descending to transport her: said to be drawne by Dragons, of the silent sliding of the Night: and that as she her orbe, so renew they their youths by the casting of their skins: now befalling by the onely smell of the hearbs collected by Medea, in her nine nights absence: cut with a brazen Syckle, according to the custome of Magicians; agreeing with these verses of Virgill.

*Falcibus & mēssa ad lunam queruntur abentis  
Pubentes herbe, nigri cum lacte veneni.  
Æn. l. 4.*

By Moone-light hearbs with brazen Syckle crops:  
And poynsous weeds that bleed in fable drops.

Either in that brasse is so operative in physicke; or here conducing to the purpose of Medea in the restoring of Youth: for a brazen knife being stuck in a peece of flesh will longer keepe the same from corruption. Medea being now returned, avoids her house, and the imbracements of Jason: for Magicians were to abstaine from Venus (such an ape is the Diuell) when they went about their infernall sacrifices. So none (as they report) at this day can see any thing in magicall glasses, that have been polluted with women: insomuch as ordinarily they set boyes to look therein, and receive what is seene by relation. Or rather in that Beliefe and Imagination more easily work on their spirits. She erects two altars of turfe; the one to Hecate the fautresse of witches; and the other to Hebe the Goddesse of youth, of whom we shall speake hereafter: tricking them with Vervin; an hearb to which the ancient Magicians did attribute wonders: as that those who were anointed therewith should obtaine their petitions; that it procured friendship, subdued the force of poyson, and pacified the anger of the Gods: whereupon it was called sacred. This was worne by the Roman Embassadors, out of a superstitious opinion,



opinion, that their persons could not be violated, as long as they carried it about them. There is a tradition, saith a moderne Author, which was old when I was young, and beleevd for canonical by such as told it; how a maid that liked well of the Divell, who courted her in the habit of a gallant youth, but could not enjoy his company, nor he hers, as long as she had S. Johns grasie and vervin about her: and to that effect he brake his minde unto her. But if this should be so; how ill was it applyed by Medea in her infernall sacrifice? Hard by she digs two pits: for as to the caelestiall Deities, they sacrificed on Altars; to the terrestriall on the earth; so did they in ditches to the Infernall: to whom black cattle, and by night, were offered; their heads held downwards, contrary to the other: cutting their throates (as here) over those trenches into which the blood gushed; pouring in milk and honey, and turning upward the bottome of the goblet. To these they sacrificed, not for any good they did; but to appease their wrath; and that they should not, as malicious to mankinde, prevent them in their purposes. For this Medea prays to the Gods below; but especially to Pluto (held for the divine minde infused through the Masse of Earth, and penetrating to the center; there governing whatsoever is subterren) as also to Proserpina, not suddenly to take away the life of old Æson, before she could make a tryall of her art. For Proserpina was supposed, when their time was come, to divide the soule from the body: as in Virgill of the untimely death of Dido.

Yet had not Proserpine bereft her head  
Of her faire haire; nor doom'd it to the dead.

*Nondum illi flavum Proserpina vertice crinū  
Abstulerat, Stygiæque caput damnaverat Or-  
co. En. l. 4.*

And that they could not die before this ceremony was by her performed, called thereupon the arbitresse of life and death: perhaps because the aged or sick doe commonly die, a little before, or presently after the full of the Moone, which is Proserpine.

The infernall powers appeased with sacrifice, prayers, and tedious murmurings (words softly muttered, barbarous and insignificant, lest they should disturbe the Imagination: although held by the deluded of a compulsative power) Medea causeth Æson to be brought forth: and casting him into a dead sleepe with her enchantments (none now suffered to stand by) proceeds to her black and frantick ceremonies. Meane while her medicine boyles in a brazen Caldron; composed of sundry hearbs and roots of magicall vertue, and precious stones of like nature; the one dispersedly mentioned by Pliny, and the other by Albertus, to which she adds the dew of the Night, the spume of the Moone (whereof a little before) with the flesh and wings of infamous Screech-owles: so branded, in that they were thought to suck the blood of infants as they lay in the cradle.

By night they fly; on babes, by Nurfes left  
In cradles, seaze; and feast upon their theft;  
Tearing their tender breasts with crooked beakes;  
Who drink the blood which from their entrailles breaks.

*Nocte volant: puerosque petunt nutricis egen-  
tes,  
Et vitiant cunis corpora rapta suis.  
Carpere dicuntur lactantia viscera rostris,  
Et plenum potu sanguine guttur habent.  
Ovid.*

Some have beleevd that Witches have converted themselves into those solitary birds, by a certaine ointment, and committed the fore-mentioned cruelties, as they have confest upon examination: as at Pompelona in the yeare 1583. Yet surely but illuded by the Divell and their melancholy to their own destruction. And diverse wise Iudges have admonished, that men should not give too rash a beliefe to the confessions of Witches, nor yet to the evidence which is brought against them: because witches themselves are imaginative, beleeving oft-times that they do, what indeed they doe not; withall the vulgar are credulous in this kinde, too prone to impute meere accidents, and naturall operations, to the power of Witch-craft: Another ingredient is the entrailles of a Wolfe, that could resume the figure of a man, of which we have spoken in the fable of Lycaon. Yet will we adde this story reported by Sabinus: how one, accustoming to change himselfe into a Wolfe, and againe into a man; was lately taken, and brought before the Duke of Prusia; accused by the Pesants for worrying their cattle. A deformed fellow, and not much unlike a beast. He had a scarre on his face, the marke of a wound which was given him by a dog when he was a Wolfe, as himselfe reported. Upon examination he confessed, that twice every yeare he was converted into that shape; first about Christmas, and againe at Midsummer: at which times he grew salvage, & was carried with a certain naturall desire to converse with Wolves in the Woods; afflicted with paine and horror while the haire was breaking out of his skin, and before he was throughly changed. For a triall he was shut up in prison, and carefully guarded; but continued unaltered. By which it appears that this, as the like, proceedeth from a kinde of distraction,



and strength of the abused imagination: the Diuell doubly deluding both themselves and such as behold them with phantastick resemblances: although Bodin affirms, and strives to maintaine the contrary. The rest of Medea's ingredients seeme effectually to her purpose: as the Liver of a Hart, and the head of a Crow (of all that have life the longest livers:) especially Snakes: whereof the viper is a kinde: whose flesh prepared and eaten, clarifies the eye-sight, strengthens the sinewes, corroborates the whole body, and according to Dioscorides, procures a long and a healthfull age. Inasmuch as they proverbially are said to have eaten a Snake, who look younger then accustomed. Nor is the wine of vipers lesse soveraigne. I have heard it credibly reported by those who were eye-witnesses, how a Gentleman, long desperately sick, was restored by these meanes unto health, with more then accustomed vigour: his gray haire, whereof he had many, falling all from his head, and so continuing for seven yeares after. And why might not this fable of Medea's renewing old Æson's youth proceed from these and the like receipts; being so skilfull in the nature of simples and knowledge of Physick; purging his body, and by incision letting out his corrupt blood to supply his veines with better? making of a decrepite man an able and lusty; causing him to shed his gray haire, and with renewed juyce and fatnesse smoothing his wrinkles? The Germanes have written of a bath of that nature: which may in some sort effect it by clarifying the blood, and suppling the body. I have read in the histories of the West Indies of a ridiculous Spaniard, who with much cost and labour, travelled in quest of a fountaine, famous for rendring youth unto age; which is rightly ranked among incurable Diseases. But Medea also restores a youthfull minde unto Æson: that is, by curing the body she expelled that morosity and melancholy, which accompanies sicknesse.

PELEAS.

And now Medea, to be revenged of Peleas for the injuries done to Jason in slaughtering his kinsfolke, and detaining from him the kingdome of Theffaly, counterfeits a dissention with her husband, and flies to his court, as it were for succour. Where being entertained by his daughters, and insinuating her selfe into their favour; by her relating of her merits, and the restoring of old Æson's youth, gave them hope that the like might be effected for their father: whereunto they importune Medea; who with some difficulty assents: and to strengthen their beliefe, by the vertue of her bath converts an old sheep into a lamb. Whereupon become confident, by her advice they murder their owne father, boyling his corps in uneffectual water; she avoyding their revenge by her winged Serpents. It is said that Medea was the first that invented Physicall baths; whereby she cured sundry diseases, especially consumptions, and restored men to their former alacritie. But lest her skill should grow common she practised it in private. When onely knowne to seeth water in a caldron, and because her composition was called a decoction, they fained that she effected her cures by the boyling of her patients. But Peleas being old and weake, is said to have died in the bath through extreame imbecillitie: the ground of this fable. Which also deciphers those, who seduced with deceitfull hopes, attempt impossible things, with fruitlesse labour, and irreparable detriment. Such are they (saith Erasmus) who give themselves to the vanity of Alchymy: for as the daughters of Peleas, by the perswasion of Medea, put their father (out of a desire to revoke his youth) into a seething caldron, and so destroyed him: so those who are drawne to that art by the cunning of Impostors, while they promise mountaines to themselves by turning tinne into silver, and copper into gold, miserably lose both their labour and cost, to their utter undoing.

CREUSA.

Medea escaping by enchantments, is drawne through the ayre by her Dragons over places where sundry transformations had formerly hapned (which I passe over, as altogether obscure) and at length arriveth at Corinth: whither Jason was fled from the revenge of Acastus for the murder of his father Peleas: entertained by King Creon, upon condition that he should repudiate Medea, and marry his daughter Creusa: accepted off out of his necessitie, and not his election.

Banished Medea is full of distemper, and horrid conceptions.

Flaſcant gena rubentes,  
Pallor fugat ruborem.  
Nullum vagante forma.  
Servat diu colorem.  
Vt tigris orba gnatis,  
Cursu furente luſtrat  
Gangeticum nemus: sic  
Huc fert pedes & illuc.  
Frenare neſcit iras  
Medea, non amores.  
Nunc ira, amorque cauſam  
Iunxere.

Sen. in Med.

Her cheekes now glow with fragrant fire,  
Now paleneſſe makes that red retire:  
Her lookes no constant colour ſhow.  
Frantick, ſhe hurries to and fro:  
As a rob'd Tigreſſe ſcours the wood  
By Ganges raviſht of her brood.  
Now curbs her love, though not her hate:  
Now joyne to make one deſperate.

Paleneſſe, the going and coming of the colour, are cauſed in the paſſion of anger by the burning of the



the spirits about the heart; which call in more spirits from the outward parts to refresh them. No hatred is so deadly as that which proceeds from alienated love: the one for the most part imitating the violence of the other. She intreats a dayes respite of Creon; in the interim sends a Crowne and a robe to Creusa, infected with magicall poysons: which being put on, sets her all on a flame; consuming Creon also, who came to her rescue: and then murdered her children by Jason in sight of their father. This appeareth, the manner of her flight excepted, to be meerely historicall. That, wherewith she anointed the garment, is called Naphtha by Plutarch: the use thereof first found out by her; and thereupon named Medea's Inchantment. Betweene this and fire there is such a sympathy, that it drawes it unto it, as the Loadstone doth Iron; and is also incensed by the naturall heat of the body: enraged rather then subdued by water:

Fire feeds on water, by suppressing burnes:  
What should extinguish, into fuel turnes.

*Alit unda flammam, quôq; prohibetur magis  
Magis ardet ignis, ipsa præsidia occupat.  
Sen Med.*

It is found in Parthia, especially about Ecbatan. Alexander at his being in those parts, for his sport made the garments of one of his Pages to be secretly anointed therewith and set on fire: which burnt him to death, although all possible meanes were used to preserve him. This is a kinde of slymie chalke ingendred among the rocks: Petreol being the liquid Naphtha, and almost of like operation. Whereof Mathiolus relates a wonderfull story, told him by a Hungarian Earle; who had a Well in his grounds into which the Petreol distilled through the crannies of the Earth, together with the water. This Well being ruinous in the bottome, a Mason was hired to repaire it: who not able to see without a light, carried a lanthorne and candle downe with him, shut as close as possibly could be: when the Petreol suddenly attracting the flame, threw up the workman, blowing the cover of the Well into the ayre, and burning whatsoever was about it. But the Italians are no lesse supersubtil in mischief then was our Medea: who have invented certaine hollow balls of mettall inclosing artificiall fire, and planted about with little pistoll barrells. These shut in a box with a superscription and direction unto those to whom they intend the mischief; as soone as opened the traine takes fire, and the pistolls suddenly discharge: mortall not seldome unto the standers by, as well as to him that receiveth the present. This divelish device hath beene put in practice at Florence, Millaine, and Venice: where, in the Arsenall they keepe a Box which was presented to one of their Dukes by a seeming petitioner: who in the delivery thereof, by pulling a trig with his finger, discharged foure pistolls at once in his bosome.

From Corinth, Medea fled unto Athens: whom Ægæus espoused, and had by her a sonne called Medus; who after left his name to Media. Now Theseus, imitating the example of Hercules, having purged those parts of the world from theeves and oppressors, arrived at Athens; neither knowne, or ever seene by his father. Medea had perswaded Ægæus to poyson him as a man full of danger: (but indeed that the kingdome of Athens might descend to her sonne) and for that purpose had invited him to a feast; preparing for him a step-mothers love-cup infected with Aconite. This hearb is here said to have sprung, in regard of the venomous qualitie, from the foame of Cerberus; which dropt from his jawes when Hercules drag'd him out of Hell through the Cave of Tenarus, called Achenia, not farre from Heraclia, where Aconite growes in abundance: and indeed the poyson both of Serpents and mad dogs, is chiefly in their foame, and slaver of their teeth. Cerberus by others is said to have beene a horrible serpent, there slaine by Hercules: whom Homer first called a Dog; but left him undescribed. His name doth signifie (as we have formerly declared) a devourer of flesh; and allegorically is taken for he grave: whom Hercules inforceth; in that vertue breakes through death and oblivion, and gives to it selfe a glorious immortality. The Grave is ever ravenous, but never satisfied: and such is Cerberus the type of covetousnesse; tormented and mad with griefe, when enforced to bounty: for this cause said at the sight of light to vomit his poyson. He is fained to have many heads, in that covetousnesse is the root of all flagitious offences: to skulke in a dark Cave, and in the passage to Hell; because no vice so obscures the understanding, nor leades a readier way to perdition. But Hercules, the vertue and magnanimity of the minde, hales Cerberus from infernall darknesse, to his perpetuall glory: since no heroicall action can proceed without treasures, the sinewes of warre, and fuel of magnificence. Porphyrius saith that the badge of Serapis and Isis (the same with Dis, and Proserpina) was a three-headed Dog; representing that triple natur'd Diwell, which haunts the ayre, the earth, and the water. But to returne to the history. Ægæus at that instant knowing Theseus for his sonne by the hilt of his sword, which he had left with his mother Æthra at the time of his conception, struck the poyson out of his hand, and so preserved him from the practice of Medea. Who

THESEVS.

Cerberus.

now



now detected avoids his revenge by her accustomed arts; and returning into her countrey recovered her fathers kingdome. After her death the Colchians gave her divine honours: it being lawfull for no men to be present at her sacrifices, nor at any time to enter her Temple, in regard of the ingratitude of Jason.

Ægæus sacrificeth to the Gods for the deliverance of Theseus from so imminent a danger. The Athenians celebrate his praise in their songs; their spirits exalted with liberall cups; and mention his particular merits.

The Cretan Bull.

As the slaughter at Marathon of the Cretan Bull who wasted their countrey. A Cretan Captain so called, who infested those parts with his Pyracies.

The Cromonian Sow.

Then slew the Cromonian Swine, surnamed Phæa, that is, overgrown with age: who was indeed a licentious woman, a robber, and a murthereffe, committing severall outrages: and called a Sow, for her beastly life and salvage disposition.

Periphetes.

In the territories of Epidaurus he slew Periphetes; said in regard of his rapine to be the sonne of Vulcan, or fire; who fought with a club, which ever after was carried by Theseus, as a marke of his conquest; and to show, how that which he had from the hands of another, was invincible in his own.

Procrustes.

He put Damastres (called also Procrustes, of compelling) to that kinde of death which he had inflicted on others: who rackt out, or cut short, to the length of his bed such strangers as came to Harmonia.

Cercyon.

Robustious Cercyon (who, among other insolencies, constrained passengers to wrestle, and murdered those whom he had vanquisht) was overcome and slain by Theseus; who first devised the slights of wrestling, which onely by strength was carryed before.

Sinis.

He tyed Sinis (a cruell theefe, who rob'd in the straights of Peloponnesus) by the arms and legs to the bow'd-downe branches of trees; which jerking up-ward, tore him in peeces: himself having so abused his strength in the torturing of others. For according to the example of Hercules, he made such tyrants to undergo their own cruelties.

Scyron.

Lastly he threw Scyron head-long from a cliffe; who in cruell pastime caused those whom he had robbed to wash his feet; and while they were about it, spurn'd them into the sea. Certain Rocks below, by the way which leads between Megara and the Corinthian Isthmos being called Scyron, gave an argument to the fable of his conversion into a Rock (the waters thereabout ever turbulent and unnavigable) the land, nor sea, affording him sepulture.

These were the achievements of Theseus, while yet a youth: and thus the joyfull Athenians extoll his vertues; making publique vows for his safetie, and drinking his health, a custome which can only challenge antiquitie: observing yeerely this Festivall in his honour, which they called Theseia.

But no humane felicitie is either perfect or permanent.

*Sic enim destinavit dii miseris mortalibus,  
Ut vivant tristes: ipsi vero sine cura sunt.  
Duo quippe dolia jacent in Iovis limine  
Munerum, qualia dat alterum matorum, al-  
terum v. bonorum.  
Cui quidem miscens dederit Iupiter fulmina-  
tor,  
Interdum quidem malum illo consequitur, in-  
terdum v. bonum:  
Cui autem ex trifidibus dederit, injuria exponit;  
Et ipsum mala fames in terra alma exagitat.  
Versaturq; nec diis honoratus, nec hominibus.  
Hom. Iliad. l. 24.*

Alife repleat with grief the Gods decree  
To wretched Man; themselves from sorrow free.  
Two Tuns, with gifts of Good and Evill, stand  
In Joves high porch, dispersed by his hand.  
These mixt, on whom the Thunderer bestows;  
Tast the vicissitude of joyes and woes:  
On whom the bad; they wander through the aboads  
Of burdned Earth, despis'd by men and Gods.

Androgeus.

Ægæus and his subjects have their joyes disturbed by a dreadfull preparation of warre: now threatned by Minos, the Cretan King, for the murder of his sonne Androgeus; secretly slain by their envy, because at the solemn Games he had won the prize from the Athenians. Others say, in that he claimed the Crown of Athens or some yeerly tribute from Ægæus by the bequest of Erictheus: who being aided by Asterius, called otherwise Zanthus, the father of Minos, in a great and dangerous warre against Eumolpius the sonne of Neptune, thereby obtaining the victory; made Zanthus his heire, or ingaged his countrey in an annuall tribute: for which Androgeus being sent by his father, was treacherously murdered. They had a Feast at Athens which they called Speedy Help, in memoriall of their delivery by Asterius. Minos, although strong in men, and the justice of his cause, yet providently seeks to augment his power by confederate forces; and sailes for that purpose to the adjacent Ilands: winning some to his partie by liberall promises, and others by armes. Cythmos betrayed unto him by Arne for a reward; and therefore here fained to have been turn'd into a Daw: a bird that delights in stealth, but especially of gold and silver. Minos rejected by others, at length arriveth at Ægina, the kingdome

ARNE.



kingdome of Æacus, and intreats his assistance: who refuseth in regard of the ancient amitie between him and the Athenians. But he, holding it at that time better to threaten, then consume his forces by an accidentall warre, which if unsuccessefull would have much impayred his estimation, departs from Ægina.

No sooner was the Cretan navy out of sight, but Cephalus entred their haven. A Prince of noble endowments; and in his youth of extraordinary beauntie: sent now from Athens upon the like occasion. To whom Æacus promiseth assistance: and relates (upon his admiring to see so many of equall yeers, yet none of those whom he formerly knew at his first being there) the miserable mortalitie, which befell them through the wrath of Juno, because he had called that Island Ægina, of the name of his mother her rivall: wherein the naturall causes, symptomes, and lamentable effects of the pestilence are most accurately described. But the supernaturall cause is attributed by our Poet to his mothers adultery with Jupiter, and his honouring of the adulteresse: nor can the divine vengeance by humane help be diverted or mitigated. To this may that be compared, which befell in the reign of Edward the third: when the living were too few to bury the dead, and the King inforced to forsake his kingdome. The former is said to proceed from the anger of Juno; in that the aire, corrupted by the venemous vapours of the earth, or other accidents, is the author of infection. Nor are nasty savours lesse deadly, which suddenly strike to the brain, and poyson the spirits: lamentably experienced at the Solemne Affizes at Oxford (so called of that sad event) when Bell and Barham, the Iudges; the High Sheriffe, and most of the Iustices of the Bench, were kild by the stench of the Prisoners. Nor are those smells most pernicious which we reject and abhorre; but such as have some similitude with our bodies, and so insinuate and betray the spirits. Now Æacus flies to his devotion, the onely way to repaire his losses: who receives a successefull signe from Jupiter by lightning and thunder. Of these they held of old that there were two sorts: the one to punish the guiltie, and the other propheticall; which if proceeding from the left side, was a signe that their petitions were granted. For although the left was in other things esteemed unlucky; yet prosperous to such as prayed or sacrificed; because it is the right unto those who are adored: as Virgil intimates in the prayer of Anchises;

MERMI-  
DONS.

Almightie Iove, if prayers do pierce the skie,  
O now look down: and if our pietie  
Be pleasing, help, this omen certain make.  
As soone as said, a clap of thunder brake  
On his left side: a long train'd Starre in night  
Shot through the aire, and ran with blazing light.

Jupiter omnipotens, precibus si flecteris ullis,  
Aspice nos, hoc tantum & si pietate mere-  
mur,  
Da deinde, auxilium pater, atq; hac omnia  
firma.  
Vix ea satis erat senior, subitq; fragore  
Insonuit laeum, & de caelo lapsa per umbras  
Stella facem ducens, multa cum luce cucurrit.  
Æn. 1. 2.

And in true divinitie the descending of fire from heaven to consume the sacrifice, was a note of acceptance: perhaps the ground of this counterfeit Tradition; which is not without some absurditie, since thunder in winter is very rare, and alwayes esteemed unlucky. Æacus espying a multitude of Ants at the roote of an Oake, desired as many men from Jupiter to supply the number of those, whom the Pestilence had devoured: who dreames in the night of what he had scene in the day; and withall, that they were turned into men; which proved true in the morning. These he called Mermidons; a name expressing their discent, and affinitie in dispositions; given to parcimony, patient of labour, diligent in getting, and keeping what they have gotten. And such are these painfull and provident creatures; which provide for Winter in the Summer: to whom Salomon sendeth his sluggard. Of whose industry thus Virgil.

As Ants that prey upon a heap of Corn;  
To their dark caves, of winter mindfull, born.  
The black bands issue forth; who beare their spoyle  
Through narrow waies, and with industrious toyle  
The grain shove with their shoulders: some the flow  
Drive and chafile: the paths with labour glow.

Ac veluti ingentem formica farrum acervum  
Cum populant, hyemæ memores, reliq; re-  
ponunt.  
In nigrum campis agmen, prædamq; per  
herbas  
Convellant, calle angusto: pars grandia tru-  
dunt  
Obnixæ frumenta humeris, pars agmina coquunt,  
Castigantq; moras: opere omnis semina fervet.  
Æn. 1. 4.

This fable was also invented of the few inhabitants of that Island: who by reason of the frequent piracies and incursions of other nations, dwelt in obscure caves; hid under the Earth like Pismires. When Æacus taught them to build ships; and exercised them in martiall discipline: whereby they were both animated, and inabled to resist the injuries of strangers. So that in the end they forsooke their retreats, and cohabited in Cities (said therefore of Pismires to be converted into men) who of all those seas obtained



obtained the dominion. But Strabo reports them to be fained such, in that they digged the earth like Ants to prepare it for the Sower; and dwelt in Caves, because at the first they wanted materialls for the building of houses. Lastly, in this is intimated the prevalency of prayer which proceeds from just men; for such was Æacus: and therefore not unworthily fained to be the sonne of Jupiter, and in another world to judge the Souls of the Deceased. Yet in this fable there is (according to Lactantius) a glimpse of the truth: for that doctrine of the Prophets how the sonne of God should judge the dead, being derived to the Ethnicks; they, not knowing any other God, who govern'd in heaven, but Jupiter, declared that the sonne of Iove was a judge of the infernals; not Apollo, nor Bacchus, nor Mercury (for these they esteemed celestialls) but such a sonne who had been a mortall, and excelled in justice; as was this Æacus: the truth poetically corrupted, or rather impaired by the progresse through so many mouthes, and to places far distant.

CEPHA-  
LVS AND  
PROCRIS.

Peleus and Telamon, the sons of Æacus, now imployed in raising forces for Cephalus; Phocus, his youngest, entertains him in the meane time. When Cephalus, taking an occasion from the commendation of his javelin, relates the properties of the same, with the unfortunate end of Procris his wife, proceeding from their alternate jealousies. He is said to have been beloved and ravished by Aurora; in that he usually spent the Morning in the woods, transported with the delight of hunting: To reject her; in fore-slowing his accustomed exercises, as not induring to be so long absent from his beloved wife: the foundation of his jealousie (here said to be infused by Aurora, or the practise of a rivall) an humor easily raised, and augmented by his own example. For jealousie springs from the abundance of love, which makes the lover under-value himself, and over-value the affected; imagining that no eye but must of necessitie look with the like admiration and desire, envious of every mans worth, and prone to beleewe what he feareth. In so much, that the felicitie of life, consisting in the fruition of beautie and noble endowments, by a melancholy and groundlesse suspicion, converts to the deadliest of diseases; in the blood a continuall fever, and in the minde a Fury. Cephalus, seeking out what he feared to finde, returns disguised unto Athens (and therefore said to have been changed by Aurora) where he found his house in good order, and his wife perplexed for his absence. But not so contented, he vainly attempts her with all the subtilties of a lover; till by multiplying of gifts, she seemes to him in the end to waver. When discovering himself and upbraiding her disloyaltie; she overcome with shame and indignation to be so unworthily suspected and betrayed, abandoning her house, her husband, and for his sake the societie of men; flies unto the solitary woods, and devotes her self to the service of Diana. By this Ariosto limn'd his Physition, and the derider of Romancies his Curious Impertinent: all tending to set forth the force of gifts, and danger of unnecessary trialls. The feare of losing what we love, suppresseth all other passions and more violently inflames the distracted affections. So Cephalus importunately sollicit, accuseth himself, intreateth her pardon, and at length obtaines it. She gives him a Javelin (now held in his hand) and a Dogge; both given her by Diana. The vertue of the one was never to misse the mark it was thrown at, and to return of it selfe to the owner: of the other; to surpasse all others in running.

Lelaps and  
Alopix.

Cephalus reports the wonderfull change of his Dogge unto Phocus. For the Thebans neglecting, in regard of their obscuritie, the oracles of Themis; preferring before them those of the Naiades; had their fields infested by the revengefull Goddesse with a cruell beast, which destroyed their cattell with their keepers. This hunted by the youth of Greece, and now pursued at the heeles by Lelaps, Cephalus his Dogge, they both in an instant were converted into marble, that neither might be out-run of either. The Oracle of Themis signifies good and wholsome advice, (she being the Goddesse of Counsell, perswading onely what is just and honest) as that of the Naiades foolish. So while the Thebans forsake the better to follow the worse, they draw on themselves a publique calamitie: in all estates not rarely exemplified. This beast was called the Fox of Tumesus, because he lurked in that hill: but that so little a creature should do so great mischief, is altogether incredible. Palephates reports him for a man of Thebes who was called Alopix (by interpretation a Fox) the most prudent and subtil among all the Thebans; whom the king, suspecting his popularitie, banished the Citie. He, gathering a great army, intrenched himself on Tumesus; from whence he pillaged those quarters: whereupon it was said that the Tumesian Fox, alluding to his name, so wasted their countrey. Whom Cephalus with his Athenians, in aide of the Thebans, slew in a set battell, and overthrew his forces. Tzetzes writes that Lelaps was also a man; formerly sent by Minos unto Cephalus, by whose intercession he was reconciled to Procris: who after encountering Alopix by sea, both perished together by falling on the rocks: and therefore fained to have been converted into Marble. I have heard of a Hare and a Gray-hound in the warren of Hampton, which ran so eagerly, that both, even then when the one was ready to seaze on the other, expired in an instant; and in that posture are there figured in stone. Why therefore



therefore may not this fable of the dogge and the Fox proceed from the like accident? Now the Iavelin which never missed the marke it was thrown at, doth only demonstrate the skill of the thrower Cephalus being numbred among the excellent hunters of that Age by Xenophon.

He concludes with the miserable death of Procris, proceeding from her suspicion, as unjust as formerly his own; grounded on mistakings and false informations. But lovers are full of feare, and apt to beleave; in that no ardent affection is without some mixture of lealouse; arising from the care of preserving the affected to themselves, who no more then Princes will admit of partners:

My life, my fortunes; all are thine: my love  
Forbear; nor will I rival'd be by Jove.

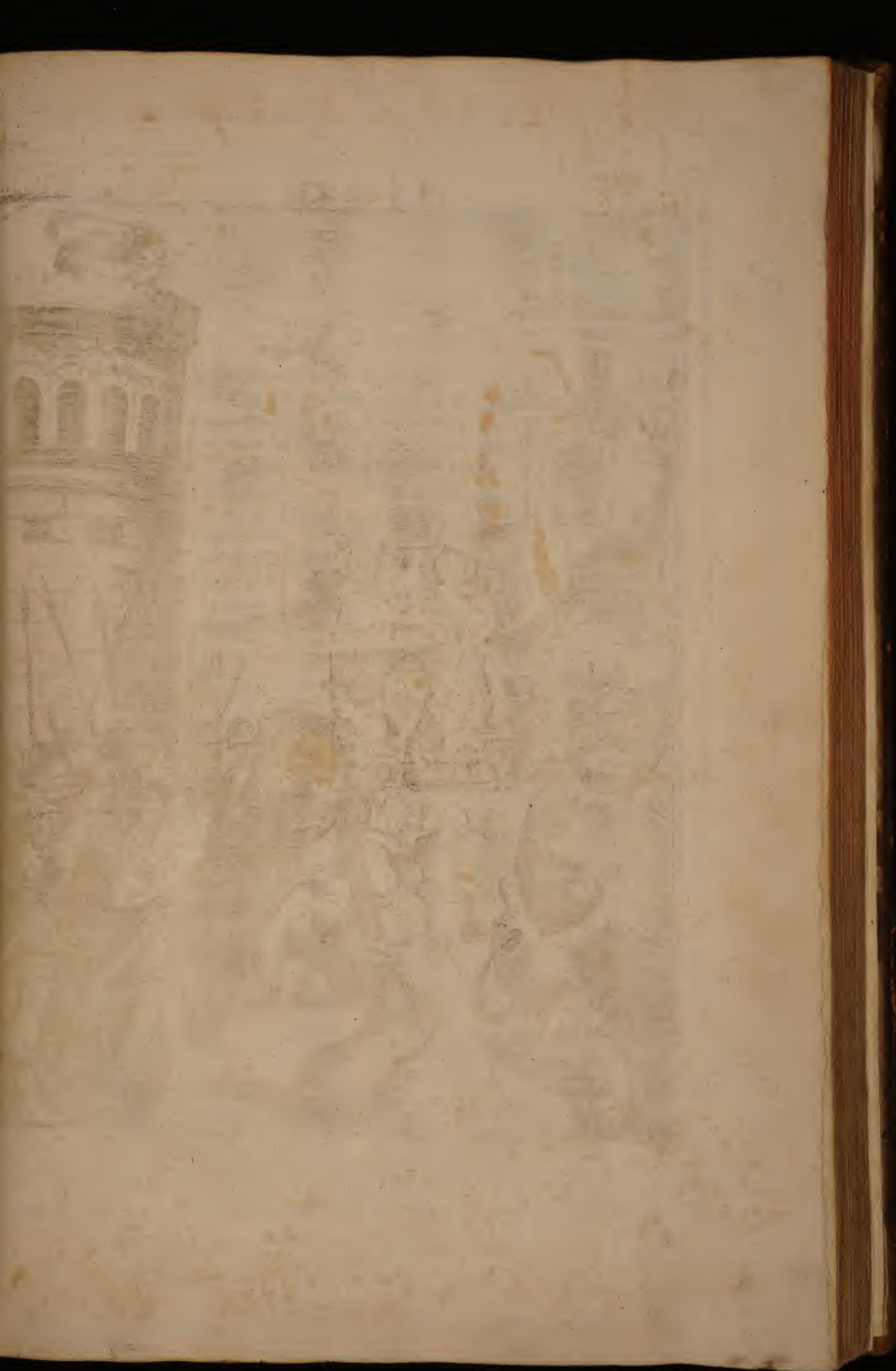
*Te socium vita, te corporis esse licebit,  
Te dominum admitto rebus, amice, meis.  
Lectis te solum, lectis te deprecor uno  
Rivalem possum non ego ferre levem. Tibull.*

Yet Procris feare is incountred by her hope, derived from her own innocency: insomuch as she will not credit the hated informer without the witnesse of her eyes: and therefore secretly steales into the woods; where she found her husband courting the Aire, supposed some wood-nymph: where at she sighs, and by rustling among the leaves is mistaken for a beast, and wounded to death by his javelin. Who dying conjures him by all the obligations of love and religion, never to take Aire to his bed and imbracements. So farre doth jealousy extend beyond life, that even in death it feares a Successor. But wretched Cephalus informes her of her error, in taking a name for a substance: who smiles, as glad to be so deceived, and dyes contentedly. Petrarch alluding to this, divides the name of his Mistresse Laura into L'aura: such is the favourable breath of the beloved; as essentiall to the content of the soule, as the aire to the life of the body. This fable was devised to deterre from ill grounded jealousy, and to show how execrable they be who sow suspicions among the married; whose events are ever bitter, and not seldome tragicall.















## OVIDS

## METAMORPHOSIS

## The eighth Book.

## THE ARGUMENT.

**H**Armonious walls. Lewd Scylla now despaire ;  
 With Nisus, chang'd : the Lark the Hobby dares.  
 Ariadnes Crown a Constellation made.  
 Th' inventive youth a Partridge ; still afraid  
 Of mounting. Meleagers Sisters mourn  
 His Tragedie : to Fowle, so named, turn.  
 Five water Nymphs the five Echinades  
 Demonstrate. Perimele, neere to these,  
 'Becomes an Island. Iove and Hermes take  
 The formes of men. A Citie turn'd t' a Lake :  
 A Cottage to a Temple. That good pare,  
 Old Baucis and Philemon, changed are  
 At once to sacred Trees. In various shapes  
 Blew Proteus sports. Oft self-chang'd Metra scapes  
 Scorn'd servitude. The Streame of Calydon  
 Forsakes his own, and other shapes puts on.

a The morn-  
ing starre.

**N**OW <sup>a</sup> Lucifer exalts the Day : to hell (fell ;  
 Old Night descends. The Eastern winds now  
 Moyst clouds arose : when gentle Southern gales  
 Befriend returning *Cephalus*. Full sailes  
 Wing his successefull course : who, long before  
 All expectation, toucht the wished shore.

b The coast  
of *Megara* ;  
called for-  
merly *Lele-  
gia*, of *Leux*  
the builder.  
c *Megara*, re-  
edified by  
*Alcathoe*.  
NISVS  
AND  
SCYLLA.

d *Scylla*.

e *Cydonia* a  
Citie of  
*Creet*, whose  
inhabitants  
were excel-  
lent Archers.  
f *Minos*, *Jupi-  
ters* sonne by  
*Europa*.

Meane-while just *Minos* wastes <sup>b</sup> *Lelegia's* coast,  
 And girts <sup>c</sup> *Alcathoe's* Citie with his Hoast.  
 This *Nisus* held ; whose head a Purple haire,  
 'Mong those of honourable silver, bare :  
 His Kingdomes strength. Six aged Moons grew young :  
 Yet warres successe in equall ballance hung.  
 Slow Victory, in choice yet what to do,  
 With doubtfull wings 'twixt either armie flew.  
 A royall Tower, with foudaing walls, there stands ;  
 Erected by *Apollo's* sacred hands :  
 Whereon, they say, he lai'd his golden Lyre ;  
 Whose strings the stones with harmonic inspire.  
 This, <sup>d</sup> *Nisus* daughter oft ascends alone ;  
 And drops small pebbles on the warbling stone :  
 In time of peace. When warre had peace expeld,  
 From thence the conflicts of sterne *Mars* beheld.  
 By this delay, the Princes names she knows ;  
 Their armes, horse, habits, and <sup>e</sup> *Cydonian* bows :  
<sup>f</sup> *Europa's* Sonne, the Generall, yet knew,  
 More then the rest ; more then 'twas fit to do.  
 For when he wore his fairely plumed cask ;  
 She thought him lovely in that warlike mask :

Or when his brasse-refulgent shield he rais'd ;  
 His gracefull gesture infinitely prais'd.  
 Nor could his practis'd arme let flye a dart ;  
 But straight sh' extolls his strength, inform'd by art.  
 If he an arrow drew ; sh' would sweare that so  
*Apollo* stood, when he discharg'd his bow.  
 But when, his helmet off, he shew'd his face ;  
 When clad in purple, with a gallant grace,  
 He on his hot-high bounding Courser sits :  
 O then she scarce was mistris of her wits !  
 Happy she calls the lance his hand sustaines :  
 Happy she calls his hand-sustained raignes.  
 And had she powre, she would have madly past  
 Through all the hostile ranks ; her self have cast  
 Amid the *Cretan* tents, even from that towre ;  
 Or ope the brasse-rib'd gates to *Minos* powre :  
 Or what he else could wish. She then survey'd  
 The <sup>g</sup> *Gnosian* Kings white Tent ; and softly said :

Whether I should for this so sad a warre  
 Or joy, or grieve ; within my self I jarre.  
 Alas, that he I love should be my foe !  
 I had not known him had it not been so.  
 Yet me in hostage might he take : of peace  
 A pledge ; his spouse ; and bloody broyles surcease.  
 No marvell though a God her beautie took :  
 If she that bare thee had so sweet a look.  
 Thrice happy I, could I with wings prevent  
 This dull delay ; and fly to *Minos* tent.

g *Minos* ;  
who raigned  
in *Gnosus*,  
the princi-  
pall citie of  
*Creet*.



a *Androgeus*;  
murdered by  
the *Atheni-  
ans*.

My self I would disclose, confesse my flame;  
And buy him, with what dowry he should name  
But to betray these towers: dye desire,  
E're I by treason to your ends aspire.  
Yet, through the Victors clemency, it some,  
Nay many, hath avail'd, t' have been o're-come.  
Iust warre he wageth for<sup>a</sup> his Sons sad end:  
His cause is strong: strong arms his cause defend.  
Sure we must fall. If such our Cities fate;  
Why should his powre inthron him in this State,  
And not my love? better, without delay,  
His souldiers blood, his own, he conquer may.  
For ill-presaging feares my rest confound,  
Least some, not knowing him, should *Minos* wound:  
For no heart is so hard, that did but know,  
And would a lance against his bosome throw.  
Then thus: with me, my countrey I intend  
To render up; and give these warres an end.  
What is't to intend? Each passage hath a guard;  
My father keeps the keyes, and sees them bard.  
'Tis he defers my joyes; 'tis he I dread:  
Would I were not, or he were with the dead!  
Tush, we are our own Gods. They thrive, that dare:  
And Fortune is a foe to slothfull pray'r.  
Long since, another, scorcht with such a fire,  
By death had forc't a way to her desire.  
And why should any more adventurous prove?  
I dare through sword and fire make way to Love.  
And yet here is no use of fire nor sword;  
But of my fathers haire. This must afford  
What I so much affect, and make me blest:  
Richer then all the treasure of the East.

This said; Night, nurse of cares, her curtains drew:  
When in the darke she more audacious grew.  
In prime of rest, when tyr'd with day-bred cares  
Sleep all infolds; she silently repaires  
Into her fathers bed-chamber; and there  
Picks out (ô horrid act!) his fatall haire.  
Seaz'd of her wicked prey; with her she bore  
The guiltie spoyle; unlocks a Posterne doore:  
Then past the foe (bold by her merit made)  
Vnto the King not un-altonisht, said.  
Inforc't by Love, I *Scylla*, *Nisus* Seed,  
Yeeld up my Countrey, and my Gods: no meed,  
But thee, I crave. This purple haire receive,  
My loves rich pledge: nor think a haire I give,  
But my old fathers head. And therewith she  
Presents the gift with wicked hand. But he  
Rejects her proffer: and much terrifi'd  
With horror of so foule a deed, reply'd:  
The Gods exile thee (ô thou most abhord!)  
Their world; to thee<sup>b</sup> nor Land nor Sea afford.  
How-ere<sup>c</sup> *Ioves* *Crete*, the world wherein I reign,  
Shall such a Monster never entertain.  
This said: the most iust Victor doth impose  
Laws, no lesse iust, upon his vanquisht foes.  
Then orders, that they forthwith ores convey  
Aboard the brasse-beakt ships, and anchors waye.

When *Scylla* saw<sup>d</sup> the *Gnosian* navy swim;  
And that her treason was abhorr'd by him;  
To violent anger she converts her prayers.  
And Fury-like, with stretcht armes and spread haire;  
Cry'd; Whither fly'st thou? leaving me, whose love  
VWith conquest crown'd thee? ô prefer'd above

My Countrey! Father! 'twas not thou didst win;  
But I that gave: my merit, and my sinne.  
Not this; not such affection, could perswade:  
Nor that on thee I all my hopes had laid.  
For whither should I go, thus left alone?  
What? to my Countrey? that's by me o're-thrown.  
Wer't not? my treason doomes me to exile.  
Or to my father; given unto thy spoyle?  
Me worthily the Citizens will hate:  
And neighbours feare th' example in their State.  
I, out of all the world my self have thrown,  
To purchase an access to *Crete* alone.  
VWhich if deny'd; and left to such despaire;  
*Europa* never one so thanklesse bare:  
But swallowing<sup>e</sup> *Syrt's*,<sup>f</sup> *Charybdis* chaft with wind;  
Or some fell Tygresse, of th' *Armenian* kinde.  
*Iove's* not thy father; & nor with forged shape  
Of Bull beguild, thy mother suffer'd rape.  
That story of thy glorious race is fain'd:  
For she a wild and lovelesse Bull sustain'd.  
O father *Nisus*, thy revenge behold!  
Rejoyce, ô Citie, by my treason fold!  
Death, I confesse, I merit. Yet would I  
Might, by their hands whom I have injur'd, dye.  
For why shouldst thou, who onely didst subdue  
By my offending, my offence pursue?  
My Countrey and my father felt this sinne:  
VWhich unto thee hath meritorious been.  
Thou worthy art<sup>h</sup> of such a wife, as stood  
A Bulls hot lust within a Cow of wood;  
VWhose shamelesse wombe<sup>i</sup> a monstrous burthen bare.  
Ah! do my sorrows to thy eares repaire?  
Or are my fruitlesse words born by that wind  
That beares thee hence, and leaves a wretch behind?  
No marvell though *Pasiphae* prefer'd  
A Bull, thou farre more salvage then the Herd.  
Woe's me! make hast I must: the waves with ores  
Refound; his ship forsakes, with us, our shores.  
In vain! I'll follow thee ungratefull King:  
And while I to thy crooked vessell cling  
Be drag'd through drenching seas. This having said,  
Attempts the waves, by *Cupid's* strenghtning aid,  
And cleaves t' his ship. Her father, now high flown  
Strikes ayerie rings (a red-mailld Hobby grown)  
And stoops to cuffe her with his golden seares.  
She slips her hold, infeeble by her feares.  
While yet a falling, that she might eschue  
The threatning sea, light wings t' her shoulders grew.  
Now changed to a bird in sight of all:  
This, of that ravisht haire, we<sup>k</sup> *Ciris* call.

No sooner *Minos* toucht the *Cretan* ground,  
But by an hundred Bulls, with garlands crown'd,  
His vows to conquest-giving *Iove* he payd:  
And all his palace with the spoyle arrayd.  
And now his families reproach increast.  
That uncouth prodigie, half man, half beast,  
The mothers foule adultery descry'd.  
*Minos* resolves his marriage shame to hide  
In multitude of roomes, perplex, and blind.  
The work t' excelling *Dadalus* assign'd.  
Who fence distracts, and error leads a maze  
Through subtile ambages of fundry wayes:  
As *Phrygian* *Meander* sports about  
The flowry vales; now winding in, now out;

e Quick-  
sands on the  
coasts of *A-  
frica*.  
f A dange-  
rous Gulph  
at the en-  
trance of the  
Straights of  
*Sicilia*.  
g See the  
Comment on  
the second  
Book.

h *Pasiphae*.  
See the  
Comment.  
i The *Minotaure*: half a  
man and half  
a Bull.

k Which  
signifies to  
clip, or pull  
out. A Lark.

THE MI-  
NOTAURE

l *Pasiphae's*.

Him-

b Alluding to  
the punish-  
ment inflict-  
ed anciently  
upon Parri-  
cides: who  
were sowne  
into a skin  
with an Ape,  
a Cock, and  
a Serpent;  
that they  
might nei-  
ther see  
Heaven, nor  
rest on the  
Earth or  
water.  
c For there  
he was born,  
and there  
reigned.  
d Of *Gnosian*,  
the chiefe ci-  
tie of *Crete*.



Himselfe incounters, sees what followes, guides  
His streames unto their springs; and, doubling, slides  
To long mockt seas: so *Dadalus* compil'd  
Innumerable by-waies, which beguild  
The troubled sense; that he who made the same,  
Could scarce retire: so intricate the frame.

<sup>a</sup> See the  
Comment.

<sup>b</sup> *Theſeus*.  
ARIAD-  
NE.

<sup>c</sup> *Theſeus*, the  
son of *Age-*  
*us*.

When in this fabrick *Minos* had inclos'd  
<sup>a</sup> This double forme, of man and beaſt compos'd;  
The Monster, with *Athenian* bloud twice fed,  
His owne <sup>b</sup> the third Lot, in the ninth yeare, shed.  
Then by a Clew reguided to the doore  
(A virgins counsell) never found before;  
<sup>c</sup> *Egides*, with rapt *Ariadne*, makes  
For *Dia*: on the naked shore forsakes  
His confident and sleepe-oppressed Mate.  
Now, pining in complaints, the desolate  
*Bacchus*, with marriage, comforts: and that she  
Might glorious by a Constellation be;  
Her head unburchens of her crowne, and threw  
It up to Heaven: through thinner ayre it flew.  
Flying, the jewels that the verge inchace  
Convert to fires; fast fixed in one place;  
Th' old forme retaining. <sup>d</sup> They their station take,  
Twixt Him that Kneeles, & Him who holds the Snake.

<sup>d</sup> This con-  
stellation,  
consisting of  
eight starres  
is placed be-  
tweene that  
of *Hercules*,  
called *Engo-*  
*nasts* of his  
kneeling;  
& *Ophiuchus*,  
or the Ser-  
pent holder.  
*DADALVS*  
AND *ICAR-*  
*VS*.

<sup>e</sup> Banished  
*Athens* for  
the murder  
of his ne-  
phew *Per-*  
*dix*.

The Sea-impris'ned *Dadalus*, mean-while,  
Weary of *Creet*, and of <sup>e</sup> his long exile;  
Tought with his countries love, and place of birth;  
Thus said: Though *Minos* bar both Sea and earth;  
Yet heaven is free. That course attempt I dare:  
Held he the world, he could not hold the ayre.  
This said; to arts unknowne he bends his wits,  
And alters nature. Quills in order knits,  
Beginning with the least: the longer still  
The short succeeds; much like a rising hill.  
Their rurall pipes, the shepherds long, agoe,  
(Fram'd of unequall reeds) contrived so.  
With threds the midst, with wax he joynes the ends:  
And these, as naturall wings, a little bends.  
Young *Icarus* stood by, who little thought  
That with his death he playd; and smiling, caught  
The feathers tossed by the wand'ring ayre:  
Now chafes the yellow wax with busie care,  
And interrupts his Sire. When his last hand  
Had made all perfect: with new wings he fand  
The ayre that bare him. Then instructs his sonne:  
Be sure that in the middle course thou run.  
Dank seas will clog the wings that lowly fly:  
The Sun will burne them if thou soar'st too high.

<sup>f</sup> Neither to  
observe the  
starres on  
the one side  
or the other:  
*Bootes* and  
*Helice*, or the  
g eater  
Beare, being  
Northerne  
constellati-  
ons; & *Orion*,  
<sup>a</sup> Southerne.

Twixt either keepe. <sup>f</sup> Nor on *Bootes* gaze,  
Nor *Helice*, nor sterne *Orions* rayes:  
But follow me. At once, he doth advise;  
And unknowne feathers to his shoulders tyes.  
Amid his work and words the salt teares brake  
From his dim eyes; with feare his fingers shake.  
Then kist him, never to be kissed more:  
And rais'd on lightsome feathers flies before;  
His feare behinde: as birds through boundlesse sky  
From ayrie nests produce their young to fly;  
Exhorts to follow: taught his banefull skill;  
Waves his owne wings, his sonnes observing still.  
These, while some Angler, fishing with a Cane;  
Or Shepheard, leaning on his staffe; or Swaine;  
With wonder views: he thinks them Gods that glide  
Through ayrie regions. Now on his left side

Leaves <sup>g</sup> *Iuno's Samos*, *Delos*, *Paros* <sup>h</sup> white,  
*Lebynthos*, and *Calydna* on the right,  
Flowing with hony. When the boy, much took  
VVith pleasure of his wings, his Guide forsook:  
And raviſht with desire of heaven, aloft  
Ascends. The odor-yeelding wax more soft  
By the swift Sunnes vicinitie then grew:  
VVhich late his feathers did together glew.  
That thaw'd he shakes his armes, which now were bare,  
And wanted where withall to gather ayre.  
Then falling, Help O father, cries: the blew  
Seas stopt his breath; <sup>i</sup> from whom their name they  
His father, now no father, left alone, (drew.  
Cry'd *Icarus*! where art thou? which way flowne?  
VVhat region, *Icarus*, doth thee containe?  
Then spies the feathers floating on the Maine.  
He curst his arts; interres the corpe, <sup>k</sup> that gave  
The land a name, which gave his sonne a grave.  
The Partridge from a thicket him surway'd;  
As in a tombe his wretched sonne he laid;  
Who clapt his fanning wings, and lowdly churd  
T' expresse his joy: as then an onely bird.  
So made of late (unkowne in former time)  
O *Dadalus*, by thy eternall crime.

<sup>g</sup> Where she  
was borne,  
and had her  
Temple  
<sup>h</sup> Invisioned  
with cliffs of  
white mar-  
ble.

<sup>i</sup> *Mare Ica-*  
*rium*.

<sup>k</sup> *Icaria*: an  
Iland in the  
*Aegean Sea*.  
*PERDIX*.

To thee thy Sister gave him to be taught;  
VVho little of his destinie fore-thought:  
The boy then twelve yeare aged; of a minde  
Apt for instruction, and to Arts inclin'd.  
He Sawes invented, by the bones that grow  
In fishes backs; the Steele indenting so.  
And two-shankt Compasses with rivet bound;  
Th' one to stand still, the other turning round  
In equall distance. *Dadalus* this stung:  
Who from <sup>l</sup> *Minerva's* sacred turret flung  
The envi'd head-long; and his falling faines.  
Him *Pallas*, fautor of good wits, sustaines:  
Who straight the figure of a fowle assumes;  
Clad in the midst of ayre with freckled plumes:  
The vigor of his late swift wit now came  
Into his feet, and wings: he keepes his name.  
They never mount aloft, nor trust their birth  
To tops of trees; but flock as low as earth,  
And lay their egges in tufts. In minde they beare  
Their ancient fall, and lofty places feare.

<sup>l</sup> Which  
flood in *A-*  
*thens*.

Tyr'd *Dadalus* now in *Sicilia* lights:  
In whose defence <sup>m</sup> hospitious *Coc'lus* fights.  
Now *Athens* by <sup>n</sup> *Aegeus* glorious Seed  
VVas from her <sup>o</sup> lamentable tribute freed.  
They crowne their Temples: warlike *Pallas*, *Iove*,  
Invoke; with all the Deities above.  
VVhom now they honour with the large expence  
Of bloud, free gifts, and heapes of frankincense.  
Vast Fame through all <sup>p</sup> th' *Argolian* cities spread  
His praise: and all that rich *Achaia* fed  
His aide in their extremities entreat,  
And *Calydon* (though *Meleagers* seat)  
His aid implores. A Bore by *Dian* sent,  
As her revenge, and horrid instrument.  
For <sup>q</sup> *Oeneus*, with a plentious harvest blest,  
To *Ceres* his first fruits of corne addrest,  
To *Pallas* oyle, and to <sup>r</sup> *Lyens* wine.  
Ambitious honours all the Powers divine  
Reape from the rurals; who neglect to pay  
*Diana* dues; her Altars empty lay.

<sup>m</sup> Against  
*Minos*, who  
pursued him.  
<sup>n</sup> *Theſeus*.  
<sup>o</sup> Of the  
children  
which they  
payed unto  
*Minos*, to be  
devoured of  
the *Mino-*  
*taure*.  
<sup>p</sup> The Cities  
of *Greece*.

THE CA-  
LYDONI-  
AN BORE.  
<sup>q</sup> King of  
*Calydonia*,  
and father  
to *Meleager*.  
<sup>r</sup> *Bacchus*.

Anger



a The fields  
of Calydon,  
where *Oene-*  
us reigned.

b *Castor* and  
*Pollux*; the  
sons of *Tyn-*  
*darus* by  
*Leda*.

c *Phaenices*  
of lead hung  
at the ends  
of staves:  
weapons e-  
specially  
used in their  
solemn  
games.

d The *Argo*:  
whereof in  
the former  
booke.

e *Taurus* and  
*Peleus*, the  
sons of  
*Thestius*, and  
brothers to  
*Althea*, the  
mother of  
*Meleager*.

f Of him in  
the twelfth  
booke.

g *Eurist* and  
*Creatus*, the  
sons of  
*Actor*.

h *Admetus*.

i *Peleus*.

k *Enesim*,  
*Amicus*,  
*Alcon*, and  
*Dexippus*.

l *Laertes*; the  
father of her  
husband  
*Ulysses*.

m *Mopsus*, a  
Prophet, the  
sonne of  
*Ampycus*.

n The Pro-  
phet *Am-*  
*phiraus*, the  
sonne of  
*Oedrus*, be-  
trayed by  
his wife *Eri-*  
*phyle*. See the  
Comment on  
the ninth  
booke.

o Rather the  
daughter of  
*Iasus*. For  
*Schœneus*

was the fa-  
ther of ano-  
ther *Atalan-*  
*ta* the wife  
of *Hippomo-*  
*nes*, menti-  
oned in the  
twelfth  
booke: this  
being of  
*Arcadia*, and  
the other of  
*Boeotia*, li-  
ving long.

before her:  
yet confoun-  
ded by the  
Poet, or the  
place cor-  
rupted by  
transcripti-  
ons.

p *Meleager*.

Anger affects the Gods. This will not we  
Vnpunisht beare: nor unreveng'd, said she,  
Though un-adored, shall they vaunt we be.  
VVith that she sent into <sup>a</sup> *Oeneian* fields  
A vengefull Bore. Rank-graft *Epirus* yeelds.  
No big-bon'd bullock of a larger breed:  
But those are lesse which in *Sicilia* feed.  
His eyes blaze bloud and fire; his stiffe neck beares  
Horrible bristles, like a grove of speares.  
A boyling fume upon his shoulders flowes  
From grinding jawes: his tusshes equall those  
Of *Indian* Elephants: his fell mouth casts  
Swift lightning; and his breath the pastures blasts.  
Now tramples downe the corne, when in the blade;  
The husbandmans ripe vowes now frustrat made,  
And reapes the waighty eares. Their usuall graine  
The Barnes and threshing floores expect in vaine.  
Broad-spreading vines he with their burden, sheares:  
And boughs from ever-leavy olives teares.  
Then fals on beasts: the Herdsmen, now unfeard;  
Nor Dogs, nor raging Bulls, defend their Heard.  
The people fly; security scarce finde  
In walled townes: till *Meleager*, joyn'd  
With youths of choycest worth, inflam'd with praise,  
Attempts his death. The <sup>b</sup> twin'd *Tyndarides*;  
One for his horsemanship, the other fam'd  
For <sup>c</sup> Whorl-bats; *Iason*, who the <sup>d</sup> first ship fram'd:  
*Thestius* with his *Pirithous*, a paire  
Of happy friends; and *Lyncus*, *Aphar's* heire;  
The <sup>e</sup> two *Thestiadae* *Leucippus* crown'd  
For strength; *Acastus*, for his dart renown'd;  
Swift *Idas*, *Cænus*, <sup>f</sup> not a woman then;  
*Hippothous*, *Dryas*; *Phoenix* (best of men)  
*Amyntors* son; <sup>g</sup> th' alike *Actorides*,  
And *Phyleas*, sent from *Elis*, came with these:  
<sup>h</sup> *Pheretes* hope; adventurous *Telamon*;  
And <sup>i</sup> he who call'd the great *Achilles* sonne;  
*Hyantian Iolaus*, the well-grac'd  
*Eurytus*; and *Echion*, who surpass  
In running; *Lelex* the *Narycian*,  
With *Panopæus*, *Hyleus*, *Hippasan*,  
Now youthfull *Nestor*: <sup>k</sup> sonnes to that intent  
*Hippocoön* from old *Amyclis* sent:  
<sup>l</sup> *Penelopes* father in law, *Parrasias*-bred  
*Ancaus*, wife <sup>m</sup> *Ampycides* well read  
In fates; <sup>n</sup> *Oiclides*, not as yet betray'd  
B' his wife; *Tegeean Atalanta*, a maid  
Of passing beauty, sprung from <sup>o</sup> *Schœneus* race:  
Of high *Lycaan* woods the onely grace.  
A polisht Zone her upper garment bound;  
And in one knot her artlesse haire was wound:  
Her arrowes ivory guardian clattering hung  
On her left shoulder; and a bow well strung  
Her left hand held. Her looks a wench display'd  
In a boyes face, a boyes face in a maid.  
The <sup>p</sup> *Calydonian* Heros her beheld  
And wist at once: his wishes fate repeld.  
Who lurking flames attracts; and said, O blest  
Is he, whom thou shalt with thy joyes invest!  
But time, and modesty his courtship stay  
By a more pressing action call'd away.

A wood o're-growne with trees, yet never feld,  
Mounts from a plaine, that all beneath beheld.  
The glory-thirsting Gallants this ascend.

Forth-with a part their corded toyles extend;  
Some hounds uncouple; some the tract of feet  
Together trace: and danger long to meet.  
A Dale there was, through which the raine-rai'd flood  
Oft tumbled downe, and in the bottome stood:  
Repleat with plyant willowes, marish weeds,  
Sharpe rushes, osiers, and long slender reeds.  
The Bore from thence dislodg'd, like lightning crusht  
Through justling clouds, among the hunters rusht:  
Beares downe the obvious trees; the crashing woods  
Report their fall. The youths each others bloods  
With high rais'd shoots inflame: who keep their stands.  
And shake their broad-tipt spears with threatning hands.  
The dogges, he scatters; those that durst oppose  
His horrid fury, wounds with ganching blowes.  
*Echion* first his javelin vainely cast,  
Which struck a beech. The next his sides had past,  
But that with too much strength it over-flew:  
The weapon *Pagasean Iason* threw.  
*O Phabus*, said <sup>q</sup> *Ampycides*, if I  
Have honour'd, and doe honour thee, apply  
Thy succour in successe of my intents.  
The God, as much as lay in him, assents:  
But from the dart the head *Diana* took;  
Which gave no wound, although the Bore it strook:  
The bealt like lightning burnes, thus chaft with ire:  
His grim eyes shine, his breast breathes flames of fire.  
And as a stone which some huge engine throwes  
Against a wall, or bulwarke man'd with foes:  
The deadly Bore with such sure violence  
Assaults their forces. The right wings defence;  
*Eupalamon*, and *Pelagonus*, cast  
On founding earth: drawne off with timely haft.  
*Enesim*, great *Hippocoons* son,  
Could not so well his slaughtering tusshes shun:  
Which cut the shrinking sinewes in his thigh,  
Even as he trembled, and prepar'd to flye.  
And *Nestor* long had perished, perchance,  
Before *Troyes* warre; but, vaunting on a lance,  
Hee tooke a tree, which there his branches spread:  
And safely saw the foe from whom he had fled.  
Who, full of rage, his vengefull tusshes whets  
Vpon an Oake and dire destruction threats:  
When, trusting to his new edg'd armes, the Bore  
The manly thigh of great *Orithyus* tore.  
The <sup>r</sup> Brother Twins, not yet celestially starres;  
Conspicuous both, both terrible in warres;  
Both mounted on white steeds, a loft both bare  
Their glittering speares, which trembled in the aire:  
And both had sped; but that the swine with-drew  
Where neither horse nor javelin could pursue.  
In followes *Telamon*, hot of the chace;  
And stumbling at a roote, fell on his face.  
VVhile *Peleus* lifts him up, a winged flight  
<sup>s</sup> *Tegea* drew, which flew as swift as sight:  
Below his eare the fixed arrow stood,  
And stain'd his bristles with a little blood.  
The Virgin lesse rejoyced in the blow  
Then *Meleager*: who first saw it flow,  
First show'd his mates the bloud: O most renown'd  
Said he, thy honour hath thy vertue crown'd.  
The men, they blush for shame; each other cheare;  
And high-rai'd foules, with clamors higher reare:  
Their speares in clusters fling; which make no breach

Through

q *Mopsus*,  
the sonne of  
*Ampycus*.

r *Castor* and  
*Pollux*; Af-  
ter transla-  
ted into the  
signe of Ge-  
mini.

s *Atalanta*,  
of *Tegea* a  
city of *Ar-*  
*cadia*, where  
she was born.



Through idle store : and throws their throws impeach.

Behold, *Ancus* with a polax, sterne  
To his own fate ; who said, By me ô learne  
You youths, how much a mans sharp steel exceeds  
A womans weapons, and applaud my deeds.  
Though *Dian* should take armes, and in this strife  
Protect her beast, she should not save his life.  
Thus gloriously he boasts ; in both his hands  
Advanc't his polax, and on tip-toes stands.  
VVhom, ere his armes descend, the furious Swine  
Prevents ; and sheathes his tusshes in his groyn.  
Down fell *Ancus*, out his bowels gush't,  
All gore ; with blood the earth, as guiltie, blusht.  
*Ixions* son *Perithous* forward prest :

And with an able arme his lance addrest.  
To whom <sup>a</sup> *Agides* ; O to me more deare  
Then my own life ! my better half ; forbearc.  
The wise in valour should aloft contend :  
Foole-hardy courage was *Ancus* end.  
This said, <sup>b</sup> his heavy cornell, with a head  
Of brasse, he hurles : which sure had struck him dead  
(It was delivered with so true an aime)  
But that a tall Beech interpos'd the same.  
<sup>c</sup> *Aesonides* then threw his thrilling lance ;  
Which hit (diverted from the mark by chance)  
A dog between his baying jawes : the wound  
Rusht through his guts, and naild him to the ground.  
<sup>d</sup> *Oenides* varying hand discharg'd two speares :  
The earth the one, the beast the other beares.  
While now he raves, grunts, turns his body round,  
Cast blood and fume : the author of his wound  
Rusht in ; provokes his greater wrath ; and where  
His shields dissever, thrusts his deadly speare.

They all with chearfull shouts their joyes unfold ;  
Shake his victorious hands ; the Beast behold  
VVith wonder, whose huge bulke posselt so much :  
And hardly think it safe the slain to touch :  
Yet dye their javelins in his blood. He lay'd  
His foot upon his horrid head ; and said :  
My right receive beloved <sup>e</sup> *Nonacrine*,  
And let my glory, ever share with thine.  
Then gave the bristled spoyle, and gaily head  
With monstrous tusshes arm'd, which terror bred.  
She in the Gift and giver pleasure took.  
All murmur, with preposterous envy strook.  
On whom the violent <sup>f</sup> *Thestias* frown ;  
And cry aloud with stretcht-out armes ; Lay down :  
Nor, Woman, of our titles us bereave,  
Least thee thy beauties confidence deceive ;  
He no fit judge, whom love hath rest of sight :  
And snatcht from her, her gift ; from him, his right.  
<sup>g</sup> *Oenides* swels ; his looks with anger stern :  
You ravishers of others honours, learn  
(Said he) the distance between words and deeds :  
With impious steel secure *Plexippus* bleeds.  
While *Toxus*, whether to revenge his blood ;  
Or shun his brothers fortune, wavering stood ;  
He clears the doubt : the weapon, hot before  
By th' others wound, new heats in his hearts gore.

Gifts to the holy Gods *Althaa* brings  
For her sons victory ; and <sup>h</sup> *Peaps* sings.  
When back she saw her slaughtered brothers brought ;  
At that sad object screecht ; and grieve-distraught,  
The Citie fills with out-cries : off she teares

Her royall robes, and funerall garments weares.  
But told by whom they fell ; no longer mourns :  
Rage dries her eyes ; her teares to vengeance turns.  
The <sup>i</sup> triple Sisters earst a brand convey'd  
Into the fire ; her belly newly laid ;  
Thus chanting, while they spun the fatall twine :  
O lately born, one period we assigne  
To thee, and to this brand. The charme they weave  
Into his fate ; and then the chamber leave.  
His mother snatcht it with an hastie hand  
Out of the fire ; and quencht the flagrant brand.  
This in an inward closet closely layes :  
And by preserving it, preserves his dayes.  
VVhich now produc't ; a pyle of wood she rais'd,  
That by the hostile fire invaded, blaz'd.  
Foure times she proffers to the greedy flame  
The fatall brand : as oft with-drew the same.  
A Mother, and a sister, now contend :  
And two-contending names, one bosome rend.  
Oft feare of future crimes a paleness bred :  
Oft burning Fury gave her eyes his red.  
Now seemes to threaten with a cruell look :  
And now appears like one that pittie took.  
Her teares the fervor of her anger dries :  
Yet found she teares again to drown her eyes.  
Even as a ship, when wind and tyde contends  
Feeles both their furies, and with either bends :  
So <sup>k</sup> *Thestias*, whom unsteddie passion drives ;  
By changes, calmes her rage, and rage revives.  
A sisters love at length subdues a mothers :  
That blood may calme the ghosts of bleeding brothers,  
Impiously pious. Flames, to ashes turn  
This brand, said she, and my loth'd bowels burn.  
Then, holding in her hand the fatall wood ;  
As she before the funerall altar stood :

You <sup>l</sup> triple Powers, who guiltie Souls pursue ;  
*Eumenides* ; these Rites of vengeance view.  
I act the crime I punish. Death must be  
By death aton'd. On murder, murder we  
Accumulate ; redoubling funeralls.  
This cursed house by throngs of mischief falls.  
Shall *Oeneus* joy in his victorious son ?  
Sad *Thestius* rob'd of his ? One fortune run.  
Look up, ô you my brothers ghosts ; you late  
Dislodged souls ; see how I right your fate.  
Accept of this infernall sacrifice,  
Which cost me deare : my wombs accursed prize.  
Aye me ! ô whether am I rapt ! excuse  
A mother, brothers. Trembling hands refuse  
Their fainting aide. He merits death : yet by  
A mothers rage me thinks he should not dye.  
Then shall he scape ? Alive, a victor, feast  
In proud successe ; of *Calydon* posselt ?  
You, litlle ashes, and chill shades, forlorne ?  
I'll not indure it. Perish Villaine, borne  
To our immortall ruine. Ruinate  
VVith thee, thy fathers hopes, his crowne and state.  
VVhere is a mothers heart ? a parents pray'r !  
Th' unthought-of burthen which I <sup>m</sup> ten moneths bare ?  
O would, while yet an infant, at first flame  
Had thee devour'd ; nor I oppos'd the same !  
Thy life, I gave ; by thine owne merit dye :  
A just reward for thy impiety.  
Thy twice-given life resigne ; first by my womb,

i The three  
Destinies.

k *Althaa*, the  
daughter of  
*Thestius*.

l The three  
Furies; called  
*Eumenides*  
in that with-  
out remorse.

m Lunary  
moneths,  
whereof ten  
make forty  
weekes.

Last

a *Thestius* the  
son of *A-*  
*eson*.

b His dart  
made of that  
wood.

c *Iason*, the  
sonne of  
*Aeson*.

d *Meleager*,  
the son of  
*Oeneus*.

e *Atlantis*,  
of *Nonacrus*, a  
mountaine  
of *Arcadia*.

f *Toxus* and  
*Plexippus*.  
*Meleager's*  
uncles by  
the mother,  
the sons of  
*Thestius*.

g *Meleager*,  
the sonne of  
*Oeneus*.

MELEA-  
GER.

h Hymnes  
in praise of  
*Apollo* an-  
ciently sung  
upon the ob-  
taining of  
victory.



Last by this ravish'd brand; or me intomb  
 VVith my poor brothers. Faine I would pursue  
 Revenge, yet would not. O, what shall I do!  
 Before my eyes my brothers wounds now bleed:  
 And the sad image of so foule a deed.  
 Now pittie, and a mothers name controul  
 My stern intention, O distracted soul!  
 You have won, my brothers; but, alas, ill won:  
 So that, while thus I comfort you, I run  
 Your fate. With eyes turn'd back, her quaking hand  
 To trembling flames expos'd the funerall brand.  
 The brand appears to sigh, or sighs expires:  
 Wrapt in th' imbracements of unwilling fires.

Vnknowing *Meleager*, absent broyles  
 Even in those flames: his blood, thick-panting, boyles  
 In unseen fire. VVho such tormenting pains  
 VVith more then manly fortitude sustains.  
 Yet grieves that by a slothfull death he falls  
 VVithout a wound: <sup>a</sup> *Ancas* happy calls.  
 His aged father, brothers, sisters, wife,  
 Now groaning names, with his last words of life:  
 Perhaps his mother. Flames and pains increase:  
 Again they languish; and together cease.  
 To liquid aire his vanisht spirits turn:  
 The fable coales in shrouds of ashes mourn.

Low lyes high *Calydon*: the young, the old;  
 Ignoble, noble, all, their griefs unfold.  
 The *Calydonian* matrons<sup>b</sup> cut their haire;  
 Desflowre their beauties: cry, woe and despaire!  
 His hoary head with dust his father hides;  
 Lyes groveling on the ground; and old age chides:  
 For now his mother, by her guilt pursu'd,  
 Revenging steel in her own brest imbrud:  
 Though *Phæbus* would an hundred tongues bestow,  
 A wit that should with full invention flow,  
 All <sup>c</sup> *Helicon* infuse into my brest;  
 His sisters sorrows could not be exprest.  
 Themselves forgetting decency, deface:  
 VVhile he retains a body, that imbrace;  
 Kisse his pale lips: when turn'd to ashes, they  
 The ashes in their bruised bosomes lay:  
 Fall on his tomb; his name, that there appears,  
 Imbrace and fill the characters with teares.  
 But when *Diana's* wrath was satisfide  
 With *Oenius* misery: they all (beside  
 Faire *Gorge* and the lovely *Deianire*)  
 On plummy pinions, by her powre aspire;  
 VVith long extended wings, and beakes of horn:  
 VVho through the aire in varied shapes are born.

Meane while to <sup>d</sup> *Pallas* towres <sup>e</sup> *Agides* hies  
 (His part perform'd in that joynt enterprise)  
 VVhose hast rain-raised *Achelous* staid.  
 Renoun'd <sup>f</sup> *Cecropian* Prince, the River said,  
 Vouchsafe my rooffe; nor to th' impetuous flood  
 Commit thy person. Oft huge logs of wood,  
 And broken rocks, down-tumbled, lowdly rore.  
 Herds with their staules not seldome heretofore  
 Hurried away: nor was the Oxe of force  
 To keep his stand; nor swiftnesse sav'd the Horse.  
 And when dissolved snow from mountains pour'd,  
 Their violent whirlepits many have devour'd.  
 More safe to stay untill the current run  
 Within his bounds. To whom <sup>g</sup> *Agæus* son:  
 'Twere folly, if not madnesse, to refuse

Thy house and counsell: both I mean to use.  
 Then enters his large cave, where Nature playd  
 The Artisan; of hollow Pumice made,  
 And rugged Tofus floor'd with humid mosse:  
 The rooffe pure white and purple shels imbossie.  
 Now had <sup>h</sup> *Hyperion* past two parts of day:  
 VVhen *Theseus*, with the partners of his way,  
*Pirithous*, and <sup>i</sup> *Lelex* the renown  
 Of *Trezen*, now appearing gray; sat down:  
 And whom the River, glad of such a guest,  
 Preferd unto the honour of his feast.  
 Forth-with, barefooted Nymphs bring in the meat:  
 That ta'ne away, upon the table set  
 Crown'd cups of wine. When *Theseus* turn'd his face  
 To under seas; and pointing, said; VVhat place  
 Is yon', and of what name, that stands alone?  
 And yet me thinks it should be more then one.

It is not one, the courteous Flood replies;  
 But five; their neighbourhood deceives your eyes.  
<sup>k</sup> The lesse t' admire *Diana*, late despis'd,  
 Five Nymphs they were: who having sacrific'd  
 Ten beeves, invited to their festivall  
 The rurall Gods; my self forgot by all.  
 At this I swell: and never greater, roul  
 VVith streames as much enraged as my soul.  
 The woods from woods, and fields from fields I teare;  
 With them, the Nymphs (now mindfull of me) beare  
 In exile to the deep: whose waves, with mine,  
 That Then-united masse of earth dis-joyn  
 Into as many peeces, as in seas  
 Are of the flood-imbrac't <sup>l</sup> *Echinades*.

Yet see one Ile, far, O far off remov'd!  
 Call'd *Perimele*; once by me belov'd.  
 I, from this Nymph, her virgin honour took.  
*Hippodamas* his daughter could not brook:  
 But cast her from a rock into the deep.  
 Whom, while my loving streames from sinking keep;  
 I said: O *Neptune*, thou that do'st command  
 The wandring waves that beat upon the land;  
 To whom we Rivers run, in whom we end;  
 Incline a gentle eare. I did offend  
 Whom I support: O kinde and equall prove!  
 Had but *Hippodomas* a fathers love,  
 Or had he not been so inhumane; he  
 Would both have pittied her, and pardon'd me.  
 Her whom his fury hath from earth exil'd,  
 When in the troubled waves he cast his childe;  
 A place afford: or let her be a place  
 VVhich I may ever with my streames imbrace.  
 His head the King of Surges forward shook;  
 And, in assenting, all the Ocean strook.  
 The Nymph yet swims; although with feare oppress'd.  
 I layd my hand upon her panting brest:  
 VVhile thus I handled her, I might perceive  
 The earth about her stifning Body cleave.  
 Now, with a masse infolded, as she swims,  
 An Island rose from her transformed lims.

He held his peace. This admiration won  
 In all: derided by <sup>m</sup> *Ixions* son:  
 By nature rough, and one who did despise  
 All-able Gods: who said; Thou tell'st us lyes,  
 And think'st the Gods too potent: as if they  
 Could give new shapes, or take our old away.  
 His saying all amaz'd, and none approv'd:

a Slaine by  
the Boie.

b An ancient  
custome in  
funeralls.

MELRA-  
GERS SI-  
STERS.  
c The Muses  
fountain  
inspiring  
with poeti-  
call Rap-  
ture.

d Athens,  
devoted to  
*Pallas*.  
e *Theseus*,  
the son of  
*Agæus*.  
f *Arbenian*;  
of *Cecrops*  
the first  
King of *A-*  
*thens*.

g *Theseus*.

h The father  
of the Sun,  
here taken,  
as usually,  
for the Sun.  
i Who was  
sonne of *Pit-*  
*heus* King of  
*Trezen*, and  
brother to  
*Atira* the  
mother of  
*Theseus*.

ECHINA-  
DES.  
k Who con-  
verted *Me-*  
*leagers* sisters  
into birds,  
for being  
formerly  
neglected by  
the *Calydo-*  
*nians*.

l Five Islands  
lying at the  
mouth of  
that river.  
*PERIME-*  
*LES*.

m *Perithous*.



PHILE-  
MON AND  
BAUCIS.a His father.  
b Who this  
should be is  
unknowne  
unlesse Tan-  
talus, or  
Pelops, was  
the father  
for *Pittheus*.c Mercury,  
of *Cyllenus* a  
mountaine  
of *Arcadia*,  
where he  
was borne.d A red fruit  
with a hard  
shell grow-  
ing on a  
thick shrub,  
for the most  
part in  
mountainous  
places.

Most *Lelex*, ripe in age and wisdom, mov'd.  
Heavens powre, immense and endles, none can shun;  
Said he; and what the Gods would doe is done.  
To check your doubt; on *Phrygian* hills there growes  
An Oake by a Line-tree, which old wals inclose.  
My selfe this saw, while I in *Phrygia* staid;  
By <sup>a</sup> *Pittheus* sent; <sup>b</sup> where erst his father swaid.  
Hard by, a lake, once habitable ground;  
Where Cootes, and fishing Cormorants abound.  
*Iove*, in a humane shape; with *Mercury*;  
(His heeles unwing'd) that way their steps apply.  
Who guest-rites at a thousand houses crave;  
A thousand shut their doores: One onely gave.  
A small thatch't Cottage: where, a pious wife  
Old *Baucis*, and *Philemon*, led their life.  
Both equall-ag'd. In this, their youth they spent;  
In this, grew old: rich onely in content.  
VWho poverty, by bearing it, declin'd:  
And made it easie with a cheerefull mind.  
None Master, nor none servant, could you call;  
They who command, obey; for two were all:  
*Iove* hither came, with his <sup>c</sup> *Cyllenian* mate;  
And stooping, enters at the humble gate.  
Sit down, and take your ease, *Philemon* said.  
While busie *Baucis* straw-stuff cushions layd:  
Who stird abroad the glowing coales, that lay  
In smothering ashes; rak't up yester-day.  
Dry bark, and withered leaves, thereon she throwes:  
Whose feeble breath to flame the cinders blowes.  
Then slender clefts, and broken branches gets:  
And over all a little kettle sets.  
Her husband with the cole-flowrs, cuts their leaves;  
Which from his gratefull garden he receives:  
Took down a sitch of bacon with a prung,  
That long had in the smokie chimney hung:  
VWhereof a little quantitie he cuts:  
And it into the boyling liquor puts.  
This seething; they the time beguile with speech:  
Vnsensible of itay. A bowle of beech,  
There, by the handle hung upon a pin:  
This fills he with warme water; and therein  
Washes their feete. A mosse-stuff bed and pillow  
Lay on a homely bed-steede made of willow:  
A coverlet, us'd but at feasts, they spred:  
Though coarse, and old; yet fit for such a bed.  
Downe lye the Gods. The pallsie shaken Dame  
Sets forth a table with three legs; one lame,  
And shorter then the rest, a pot-share reares:  
This, now made levell, with greene mint she cleares,  
Whereon they party-coloured olives set,  
Autumnall <sup>d</sup> *Cornels*, in tart pickle wet;  
Coole endive, radish, new egges roasted reare,  
And late-prest cheefe; which earthen dishes beare.  
A goblet, of the selfe same silver wrought:  
And bowles of beech, with wax well varnisht, brought.  
Hot victualls from the fire were forthwith sent:  
Then wine, not yet of perfect age, present.  
This ta'ne away; the second course now comes:  
*Philberts*, dry figs, with rugged dates, ripe plummies,  
Sweet-smelling apples, diht in osier twines;  
And purple grapes new gather'd from their vines:  
I'th' midst, a honey combe. Above all these;  
A chearefull looke, and ready will to please.  
Meane-while, the maple cup it selfe doth fill:

And oft exhausted, is replenisht still.  
Astonisht at the miracle; with feare  
*Philemon*, and the aged *Baucis*, reare  
Their trembling hands in pray'r: and pardon crave,  
For that poore entertainment which they gave.  
One Goose they had; <sup>e</sup> their cottages chiefe guard;  
Which they to hospitable Gods award:  
Who long their slow pursuit deluding, flies  
To *Iupiter*; so sav'd from sacrifice.  
W'are Gods, said they; Revenge shall all destroy:  
You in this ruine shall your lives enjoy.  
Together leave your house; and to yon' hill  
Follow our steps. They both obey their will;  
The Gods conducting: feebly both ascend;  
Their staves, with theirs; they, with times burden bend.  
A flight-shot from the top, review they take;  
And see all swallowed by a mighty lake:  
Their house excepted. While they this admire,  
Lament their neighbours ruine, and desire  
To see their cottage, which doth onely keepe  
Its place; while for the places fate they weepe;  
That humble shed, too little even for two,  
Became a Fane. To columns crotches grew;  
The thatch and rooffe shine with bright gold; the doores  
Divinely carv'd; the pavement marble floores.  
VWhile fearefull *Baucis* and *Philemon* pray'd,  
<sup>f</sup> *Saturnius* with a cheerfull count'nance said:  
Thou just old man; and thou good woman, who  
Deserv'st so just a husband: what doe you  
In chiefe desire? They talke a while alone;  
Then thus to *Iove* their common wish make knowne.  
We crave to be your Priests, this Fane to guard.  
And since in all our lives we never jar'd;  
Let one houre both dissolve: nor let me be  
Intomb'd by her, nor she intomb'd by me.  
Their fate is sign'd. The Temple they possesse,  
As long as life. With time and age opprest;  
As now they stood before the sacred gate,  
And call to memory that places fate;  
*Philemon* saw old *Baucis* freshly sprout:  
And *Baucis* saw *Philemon* leaves thrust out:  
Now on their heads aspiring branches grew.  
While they could speake, they spake: at once adieu  
They joyntly said: at once the creeping rine  
Their trunks inclos'd; at once their shapes resigne.  
They of <sup>g</sup> *Tyana* to this present shew  
These neighbour trees, that from two bodies grow.  
Old men, nor like to lie, nor vaine of tongue,  
This told. I saw their boughs with garlands hung:  
And hanging fresher, said; VWho Gods before  
Receiv'd, be such: adorers, we adore.

The tale, and teller; wonder, and believe,  
Provok't in all: but *Thesens* moves in chiefe.  
Who covetous to heare such deeds as these:  
The <sup>h</sup> *Calydonian* River, prest to please,  
In this sort, leaning on his elbow, spake.  
There be, who ever keepe the forme they take:  
Others have power themselves, at will, to change;  
As thou blew *Proteus*, that in seas dost range:  
VWho now a Man, a Lion now appeares;  
Now, a fell Bore: a Serpents shape now beares.  
A Bull, with threatning hornes, now seem't to be:  
Now, like a Stone; now like a spreading Tree:  
And sometimes like a gentle River flowes:

e Being  
wakened and  
crying out  
at every  
noise.f *Iupiter*, the  
sonne of *Sa-  
turne*.g A citie of  
*Phrygia*.h *Achelous*.

PROTEVS.

Y

Sometimes



a Metra : on  
whom he  
begat *Anti-*  
*clea*, the mo-  
ther of *Vly-*  
*sis*.  
ERISICH-  
THON.

b See the  
Comment.

c Nymphs of  
the Woods.

d Ceres.

e A Dryad so  
called of  
Oakes ;  
wherewith  
they were  
said to flou-  
rish and pe-  
rish.

f So called  
in that they  
frequent the  
Mountaines.

Sometimes like Fire, averſe to Water, ſhowes.

<sup>a</sup> *Autolycus* his wife, the daughter to  
Leud *Eriſichthon*, things as ſtrange could doe.

He was her father, who the Gods deſpis'd :

Nor ever on their Altars ſacrifiſ'd.

Who *Ceres* groves with ſteele profan'd : where ſtood  
An old huge Oake ; even of it ſelfe a wood.

Wreathes, ribands, <sup>b</sup> gratefull tables, deckt his boughs  
And ſacred ſtem ; the Dues of powerfull Vowes.

Full of the <sup>c</sup> *Dryades*, with Chaplets crown'd,  
Danc't in his ſhade ; full oft they tript a Round

About his bole. Five cubits three times told

His ample circuit hardly could inſold.

VVhoſe ſtature other trees as farre exceeds ;

As other trees ſurmount the humble weeds.

Yet this his fury rather did provoke :

VVho bids his ſervants fell the ſacred Oke.

And ſnatches, while they pauſ'd, an axe from one :

Thus ſtorming : Not the Goddeſſe lov'd alone ;

But though this were the <sup>d</sup> Goddeſſe, ſhe ſhould downe.

And ſweepe the earth with her aſpiring crowne.

As he advanc't his armes to ſtrike ; the Oke

Both ſigh'd and trembled at the threatening ſtroke.

His leaves and acornes, pale together grew :

And colour-changing branches ſweat cold dew.

Then wounded by his impious hand, the blood

Gusht from th'incision in a purple flood.

Much like a mighty Oxe, that falls before

The ſacred altar ; ſprouting ſtreames of gore.

On all amazement ſeas'd : when One of all

The crime deterres ; nor would his axe let fall.

Contracting his ſterne browes ; Receive, ſaid he,

Thy pieties reward, and from the tree

The ſtroke converting, loſs his head, then ſtrake

The Oake againe : from whence a voice thus ſpake :

<sup>e</sup> A Nymph am I, within this tree inſhrin'd,

Belov'd of *Ceres*. O prophane of mind,

Vengeance is neere thee. With my parting breath

I prophesie : a comfort to my death.

He ſtill his guilt purſues : who overthrowes

VVith cables, and innumerable blowes,

The ſturdy Oake : which, nodding long, downe ruſht ;

And in his lofty fall his fellowes cruſht.

Their ſiſter, and their grove, the Nymphs lament ;

Who, hid in fable vales, to *Ceres* went ;

On *Eriſichthon* juſt revenge require :

VVho readily conſents to their deſire.

The faire-brow'd Goddeſſe ſhakes her ſhining haireſs :

With that, the fields ſhooke all their golden eares.

VVho to a mercileſſe revenge proceeds

(Had he deſerved mercy by his deedſs)

By ſtarving. But, ſince not by fatall doome,

*Ceres* and *Famine* might together come :

A Nymph, one of the light <sup>f</sup> *Oréades*,

Diſpatcheth thither, with ſuch words as theſe.

In froſty *Scythia* lies a land, forlorne

And barren ; bearing neither fruit nor corne.

Numb Cold, pale Hew, chill Ague, there abide ;

And meager *Famine*. Bid that Fury glide

Into his curſed entrailes, and devoure

All plenty : let her rage ſubdue my powre.

But leaſt long waies thy journey tedious make :

My charriot and my yoked dragons take.

Taking her charriot ; through the emptie ſkies

To *Scythia* and rough *Caucasus* ſhe flies.

There, in a ſtony field, ſad *Famine* found ;

Tearing with teeth and nailes the foodleſſe ground :

With ſnarled haire, ſunk eyes, lookes pale and dead ;

Lips white with ſlime, thin teeth with ruſt ore-ſpred ;

Through her hard ſkin the writhel'd guts appeare ;

Her huckle-bones ſtuck up, a valley where

Her belly ſhould aſcend ; her dry breſts hung

So lanke as if they to her back had clung :

By falling fleſh the riſing joynts augment ;

Round knees and ankles leanely eminent.

Eſpi'd far off (ſhe durſt not be ſo bold

To come too neere) the Nymph her meſſage told.

After a little ſtay, although ſhe were

Farre off, although but now arrived there ;

She famine felt. Who wheelles about her Snakes ;

And her high paſſage to <sup>g</sup> *Emonia* takes.

*Famine* obayes the Goddeſſes command ;

Though their endeavours ſtill oppoſed ſtand.

Who, by a tempeſt hurried through the ſkies,

Enters the wretches rooſe : beſides him lyes,

Then faſt a ſleepe : (for now Nights heavy charmes

All eyes had clos'd) inbrac't him in her armes ;

Her ſelfe infus'd ; breathes on his face and breſt :

And emptie veines with hungers rage poſſeſt.

This thus perform'd forſakes the fruitfull earth :

And back returns to her abodes of dearth.

Sound Sleepe as yet with pleaſurable wings

On *Eriſichthon* gentle ſlumber flings.

Who dreames of feaſts, extends his idle jawes ;

With labouring teeth fantaſtically chawes.

Deludes his throat by ſwallowing empty fare :

And for affected food devours the aire.

Awak't ; hot famine raves through all his veines :

And in his guts, and greedy palat reignes.

Forth-with ; what Sea, what Earth, what Ayre affords,

Acquires : complains of ſtarving at full bords.

In banquets, banquets ſeekes. What might alone

Have Townes and Nations fed ; ſuffice not one.

Hunger increaſeth with increaſt repaſt.

And as all rivers to the Ocean haſt ;

VVho thirſty ſtill, drinks up the ſtranger floods :

As ravenous fires reſuſe no profferd foods ;

Huge piles receive ; the more they have, the more

By much deſire ; made hungry with their ſtore :

So *Eriſichthon*, of a minde prophane

Full diſhes empties, and demands againe.

Meat breeds in him an appetite to meat ;

VVho ever emptie, ſtill prepares to eat.

His bellies gulfe his patrimony waſts :

Conſuming famine yet unſeſned laſts ;

And his inſatiable throates extent.

Now all his wealth, into his bowels ſent :

A daughter left, unworthy ſuch a Sire,

The beggar ſold to feed his hungers fire.

Her noble thoughts baſe ſervitude diſdaine :

Who now her hands extending to the Maine ;

O thou that hadſt my mayden-head, ſaid ſhe,

Thy raviſht ſpoyle from hated bondage free !

*Neptune* had this : who to her prayer conſents.

And, though then by her maſter ſcene, prevents

His following ſearch : transforming of his Rape

Into a man ; maſkt in a fiſhers ſhape.

Angler, her maſter, ſaid, that with thy bait

g Theſſaly,  
*Eriſichthon*'s  
countrie.

METRA.

Conceal't



Conceal't thy hooke ; so prosper thy deceit,  
 So rest the sea composd ; so may the fish  
 Be credulous, and taken at thy with ;  
 As thou reveal'st her, who in garments poore,  
 And rusted haire, late stood upon this shore.  
 For here, but very now, I saw her stand :  
 Nor farther trace her foot-steps in the sand.  
 She, *Neptunes* bounty finding ; well appaid  
 To be inquir'd for of her selfe ; thus said.  
 Pardon me Sir, who er'e you are ; my eyes  
 Have beene attentive on this exercise.  
 To win belife ; so may the God of Seas  
 Assist my cunning in such arts as these :  
 As late nor man nor maid I saw before  
 Your selfe, my selfe excepted, on this shore.  
 He credits, and beguil'd, the shore forsook :

When she againe her former figure took.  
 Her father, seeing she could change her shape,  
 Oft sold her ; who as often made escape.  
 Now hart-like, now a cow, a bird, a mare :  
 And fed his hunger with ill-purchast fare.  
 But when his maladie all meanes had spent ;  
 And he had given it the last nourishment ;  
 Now to devoure his proper flesh proceeds,  
 And by diminishing, his body feeds.

What need I dwell on forraine facts ? even we  
 Can vary shapes, though limited they be.  
 Now seeme I as I am ; oft like a Snake :  
 And many times a Bulls horn'd figure take.  
 But while I hornes assum'd, one thus was broke,  
 As you behold. This, with a sigh, he spoke.

Y 2

VPON



# VPON THE EIGHTH BOOK OF OVIDS METAMORPHOSIS.

Victory.

NISVS  
AND  
SCYLLA.

**N**OW Cephalus with his auxiliary Æginites sets saile for Athens. Meane while Megara is besieged by Minos: Victory flying with doubtfull wings between either armie; declaring thereby the uncertaine event of Battle. Anciently she was painted with one foote on a globe, to shew her mutability: to whom the painter Aglaophantes first added wings; because the glory obtained thereby flies farre and wide in an instant: who by her agilitie removes all barres and impediments. They faine her the daughter of Styx; but fostered by Pallas; that is, of Execution directed by counsell: or of the infernall effects of warre, and distribution of Victory by the divine appointment: and therefore held in the right hand of Jupiter, as appeared by divers of his statues. Which since (saith Cicero) of so great a power as not to be governed without a God, they gave to the thing it selfe the name of a Goddesse: adoring the gift for the giver; and honoured by superstitious Antiquitie with temples and altars. Nifus, one of the sonnes of Pandion, raigned in Megara: who had on his head a purple haire; wherein consisted his owne, and his countries safety. So the strength of Sampson, a vowed Nazarite, consisted in his long haire: from whence the wearing of locks might proceed; and by abuse those Elfe-locks, whereunto so much was attributed by superstition. This story of Nifus and Scylla may allude to that of Sampson and Dalilah, who were in a manner contemporary. And perhaps from Sampsons losing his strength with his haire, the inventors of Hieroglyphicks presented imbecillitie by a woman with her haire cut short: as among the Grecians in a man it was the badge of Servitude. In this city of Megara, our Poet describes a tower with harmonious walls: which is in part confirmed by Pausanias that countrey-man. The Megarians, saith he, report, how Apollo helpt Alcolaus in the building thereof; and layd his Harpe on a stone, which struck with a pebble, ever renders the same musick, to my no small admiration. Others say that this tower was built like a labyrinth with many hollowes and windings, the cause of so strange a reverberation. I have seene a stone within the Egyptian Pyramis, which being struck, would ring, and retaine the sound as long as a bell; by reason of the places and its owne concavities. Scylla the daughter of Nifus, from the top of this tower accustomed to behold their daily conflicts: and now by continuance knew the persons and names of the Cretan Captaines; but takes too much notice of Minos, and over-admires his severall graces. Love springs from admiration, and from love superlative praises, how ever undeserved. She intends to oblige him unto her by betraying her Countrey: and justifies her intension by the justice of his cause, his invincible power, and the benefit they should receive by being conquered by him. There are no vices that have not their apologies. She rejecteth religion, piety, and feare, with this wicked assertion:

We to our selves are Gods: they thrive, who dare:  
And Fortune is a foe to slothfull prai'r.

Thus resolved she puls the purple haire from the head of her sleeping father; and carries it through the enemies hoast unto Minos: that is, revealed unto him the secrets and counsels of Nifus; withall how to surprize the City: by whose assistance he tooke it, with the slaughter of her father, and generall overthrow of the Athenians. So in the raigne of Orcanes, the successor of Ottoman, was Abydos betrayed to the Turke by the governours daughter: who bewitched with the person of Abdurachman and his valour, often scene from the turrets of the Castle; as he approached the walls, threw downe a letter tied to a stone wherein she manifested her affection, and promised the delivery of the Castle, if he would perswade the Generall to remove the siege, and returne himselfe in the dead of night to follow her directions. The Defendants overjoyed at the enemies departure, drunk freely, and slept soundly: when Abdurachman, with a selected crew, was let in at the posterne by his attending lover; who conducted him to the gates, where he slew the guard, and set them open to the rest of the army: surprising the Governour in his bed; whom he carried away, and fortified the place with Mahometans. But our noble Minos (for his justice fained to be the son of Jupiter, and after his death an infernall Iudge) although he made use of the treason, rejects and execrates the traitresse: who imposing just lawes on the vanquished, sets saile for Creete, and leaves her behinde him. With the like and greater generosity, the Romanes acquainted Pyrrhus with the treason of one, who offered to poyson him: and in corrupter times under the raigne of Tiberius, rejected Andegastrius, that proffered them to poyson Arminius,



Arminius, the great protector of the German Libertie : who would not make use of so detested a treason. Now desperate Scylla, losing the reward of her guilt ; but retaining the sting ; and more inflamed by her repulse ; threw her self into the Sea ; overtaking , and clinging to Minos his ship : but is beaten off by her father transformed into a Hobby ; she her self now changed into a Larke ; to expresse their naturall antipathy : the one pursuing ; and the other hating, as fearing her pursuer.

Now Nisus, touring in the liquid aire,  
Doth punish Scylla for his purple haire.  
Which way so-ever fearfull Scylla flies  
Her cruell foe pursues her through the skies ;  
Which way so-ever Nisus takes his flight  
Scylla with feare-swift wings avoids his fight.

Apparet liquido sublimis in aere Nisus,  
Et pro purpureo pœnas dat Scylla capillo.  
Quacumq; illa levem fugiens secat aethera pennis,  
Ecce inimicus atrox magno stridere per an-  
ras  
Insequitur Nisus; qua se fere Nisus ad auras,  
Illa levem fugiens raptim secat aethera pennis  
Virg. Georg. l.

And may not the terror of an afflicted conscience be meant by this fable, which fatally pursues the guiltie ? punished in expecting punishment ; and ever expecting what they have deserved. Skulking and trembling , as the Larke that is dared by the Hobby for feare of detection, and merited vengeance.

Be this thy tower of brasse ; to lodge with-in  
No guiltie secret, nor look pale with sin.

Hic murus aeneus esto,  
Nil conscire sibi, nulla pallescere culpa.  
Hora : Epist.

Some write that Minos drag'd Scylla at the sterne of his ship, and so drowned her.

Minos now landing in Crete, payes his vov'es to Jupiter ; and offers an hundred Oxen on his altars ; the greatest of sacrifices, called a Hecatomb. He adornes his palace with the spoyles of his enemies : an ancient custome, more particulariz'd by Virgill.

Much armes beside on sacred pillars hung :  
Captived Charriots, Battail-axes strong,  
High-crested Helmes, huge barres from town-gates born,  
Shields, lances ; brazen beakes from Gallies torn.

Multaq; praeterea saeris in postibus arma,  
Captivi pendunt curvae, saeva; securae,  
Et crista caputum, & portarum ingentia clau-  
stra,  
Spiculaq; clypeiq; creptaq; rostra carinis.

These also they hung on the trunks of trees, ( as we their Ensignes at this day in Churches ) Trophies erected in honour of the Conquerors valour and fortune : by such a glory inflaming the mindes of others to illustrious actions , and gratifying the Gods for their prosperous successes. But in these Triumphs and solemnities the Romans exceeded all others ; as they did in the greatnesse of their atchievements.

Pasiphae in the absence of her husband Minos falls in love with a Bull : who inclosed by the art of Dedalus in a Cow of wood, injoyed her infamy : and brought forth a monster , in his upper parts resembling a man, and in his nether, a beast ; which of her husband and the brutish adulterer was called a Minotaure : whom Minos would not kill , in that a brother to his Children ; but inclosed him in a Labyrinth invented by Dedalus : to whom he threw the ninth yeer Tribute of seven Athenian youths and as many Virgins, to be devoured, in satisfaction of the murder of his son Androgios. When Theseus in the eighteenth yeer allotted, with the rest, to that destiny, by the assistance of Ariadne, slew the Minotaure, and wound himself out of the Labyrinth. Nero, as Suetonius records, made this fable of Pasiphae a history , presenting that more then bestiall and unnaturall act in the publique Amphitheater : imitated by that other monster Domitian : whereof his flatterer Martiall.

THE MINOTAUR.

The Cretan Bull Pasiphae backs : in view  
Of all ; and what was fabulous, is true.  
No more let Old Time boast : what fame records,  
Caesar, thy Amphitheater affords.

Iustam Pasiphaen Dictae, credite, tauris  
Vidimus ; accepta fabula praesca fidem :  
Nec se miretur, Caesar, longaeva vetustas :  
Quicquid fama canit, donat arena tibi.  
Spectac.

Although lesse prodigiously yet with no lesse crueltie, impos'd he the part of Scævola, on an other : who performed it with equall resolution : thus extolled by the former Poet :

Now Caesars Amphitheater displayes  
The only glorious act of Brutus dayes.  
See how he graspes the flames ! in pain delights !  
While his triumphant arme the fire affrights.

Qui nunc Caesarea lusus spectantur arena :  
Temporibus Bruti gloria summa fuit.  
Afficit, ut teneat flammam, poenae; fruatur  
Fortis, & attonito regnat in igne manus !

His



ipse sui spectator adest & nobile dextra  
 Funus amat: totis pascitur ille sacris.  
 Quod nisi rapta foret nolenti panna, parabat  
 Scior in laeos ire sinistra focos.  
 Scire piger post tale decus quid fecerit ante:  
 Quam vidi, satis est hanc mihi nosse manum.  
 Martial. l. 8. Ep. 30.

His own spectator, loves the funerall  
 Of his right hand, and sacrificed all.  
 But that with-held, more eagerly aspires  
 To thrust the left amidst the fainting fires.  
 This done, let not his former deeds be scand:  
 Suffice it us t' have known that noble hand.

THESEVS  
 AND THE  
 MINO-  
 TAURE.

Galba would boast that he was descended by the fathers side from Jupiter; and by the mothers from this wicked Pasiphae, the daughter of the Sun; setting up her statue among the rest of his Ancestors; rather glorying in a high, then a vertuous Originall: when the more moderate Vespasian would frequently professe the meannesse of his Family; holding it perhaps more noble to be the sonne of his own merit. Although like prodigious lusts are forbidden by the Laws of Moses, as by ours, which argue a possibilitie of the prohibited offence: yet rather believe we with others that this Taurus was Minos Secretary, or a Captain of his Army; who, with the privacy of Dedalus, in his house dishonoured Pasiphae: the childe begotten in that adultery being called by the names of both his fathers, the one in repute, and the other in suspicion: and in that Taurus signifies a Bull, he was fained from the navell downward to have carryed that shape, whom Minos would not put to death for the reason aforesaid; but caused Dedalus that excellent Architect to build the Labyrinth, no other then a prison under the earth, contrived with many intricate windings, to prevent the escape of such as were imprisoned) wherein he inclosed him. Into this he also threw the Athenian Tribute: who never more seen (either remaining there ever; or secretly, as some write, conveyed from thence, and employed in husbandry) were said to have been devoured by the Minotaure. But Theseus, with others, being now to be committed to prison; Ariadne, falling in love with his person, by the advice of Dedalus, conveyed a sword into his hand, and a clew of thred; who with the one is said to have slain the Minotaure, or rather the keepers of the prison; and with the other to have conducted himself and his countrey men out of that intricate Labyrinth: who forthwith fled with Ariadne to Sea, in the self same ship, which had brought him thither. The Cretan Labyrinth was made in imitation of the Egyptian; yet hardly comprising the hundreth part. Pliny writes that no tract thereof remained in his time: yet at this day the inhabitants undertake to shew it unto strangers. For between the ruines of Gortina and Grossius, at the foot of Ida; are many Meanders, hewn out of the rock, under ground: in so much as not to be entred without a Conductor. I have heard a Merchant say, who had seen it, that it was so intricate and vast, that a Guide who for twentie yeers together had shewn it to others, there lost himself and was never more heard off. By a Labyrinth the Ancient deciphred the perplexed condition of man, combred and intangled with so many mischiefs: through which impossible to passe without the conduct of wisdom, and exercise of unfainting fortitude. But now to the morall, thus rendred by some: Pasiphae the daughter of Sol and Persis, is the Soul of man; enriched with the greater reason and knowledge, by how much the body is more sublimated by the vertue and efficacy of the Sun; Persis being that humidity where of it is ingendred. This Soul espoused to Minos (Iustice and Integrity) where carried away with sensuall delights, is said to forsake her lawfull husband, and to commit with a Bull: for so brutish and violent are the affections when they revolt from the obedience of Vertue; producing Minotaures and monsters, by defaming nature through a wicked habit, and so become prodigious. Nor possible to get out of that intricate Labyrinth of Vice; without the counsell and wisdom of Dedalus, imparted by Ariadne, or sincere affection. Lucian reports, how Pasiphae, informed of the caelestiall Bull by Dedalus, and much affecting the art of Astronomy, was therefore fained to fall in love with that beast, and to know him by his procurement. The Romans bore a Minotaure in their ensignes, to declare that the counsells and stratagems of a Generall should be muffled in the unsearchable darknesse of secrecie, such as not to be traced or discovered by the Enemy: nay often to be concealed from their neere friends, according to that saying of Metellus. If I thought that my shirt knew my purpose, I would teare it from my body.

ARIADNE

Now Theseus arriving at Dia, forgetfull of the many merits of Ariadne, steales away by night, and forsakes his sleeping Preserver: whom Bacchus recomforts, and takes to his wife: who, the more to honour her, converts her Crown into a Caelestiall Constellation. Love not seldome makes friends of enemies, as here appears in the person of Ariadne, who saveth Theseus, when the Athenians were the murderers of her brother; and foes to her countrey. But no benefits can oblige the ungratefull, or those mindes which are alienated: who render evill for good; and seek their destruction from whom they received their safetie. Yet Bacchus, or the divine power, is ready to relieve the innocently miserable; by whose assistance they overcome their calamities, and receive an ample reward for their vertues.

For



For those benefits which we do unto others, are done, as it were, unto God; who joynes us for the same unto himself, and crowns us with true beatitude; that flourishing garland of immortall flowers.

Which Boreas frosts shall not defeate;  
Nor scorched be by Sirius heat.

Quos neq; frigoribus Boreas,  
Nec Sirius uris aestibus.

Ariadne therefore is not unaptly said to have beene married unto Bacchus (called Lyæus, a freer from cares; as Eleleus of compassion) and to have her crowne converted into starres. This, for the excellent workmanship, was fained to have beene made by Vulcan: and that the refulgency thereof gave a light to Theseus through the errors of the Labyrinth. The Constellation consisteth of eight starres, whereof there is one of the second magnitude.

Now Dedalus, weary of his long exile, makes himselfe and his sonne artificiall wings, to escape the restraint of Minos: (the first, according to Thucidides, who collected a navie, and held those seas in subjection) when Icarus, neither following the advice nor example of his father, by soaring so neere the Sunne, made that sea famous by his fall, and the neighbouring Island by his sepulture. This fable applauds the golden Meane, and flight of vertue betweene the extreames. Icarus falls in aspiring. Yet more commendable then those, who creepe on the earth like contemptible wormes, such the other extreame: whereas this hath something of magnanimity, and mounts like the bird of Jove to his kindred Heaven. So that of two vices, the one is the braver, and the other the safer. But he who flies in the middle course, above the lownesse of contempt, and under the malice of Envy, shall neither clog his wings with the dull vapors of the Earth, nor melt their wax by the Sunnes vicinitie.

DEDALVS  
AND  
ICARVS.

Winged Dedalus through empty aire  
To Latium made his safe repaire,  
While he the middle course did keepe:  
Nor gave a name unto the deepe.

While Eagles Icarus out-flies,  
Whose thoughts his fathers pitch despise,  
And mountes, O Phæbus, to thy flame;  
To unknowne seas he gave a name.

Great heightes great downfalls ballance still.  
Be great and glorious they that will:  
Let none for potent me adore.  
May my small Bark coast by the shore  
Unfroct to sea by lofty windes:  
Calme bayes proud Fortune never mindes:  
But ships on high-wrought Seas assailes,  
Whose top-failes swell with cloudy gales.

Medium cœli dum sulcat iter:  
Tenuit Latias Dædalus oras,  
Nullique dedit nomina ponto:  
Sed cum volucres vincere veras  
Icarus audet, patriasque puer  
Despicit alas, Phæboque volat  
Proximus ipsi, dedit ignoto  
Nomina ponto.  
Male pensantur magna ruina.  
Felix alius, magnusque volat:  
Me nulla vocet turba potentem.  
Stringat tenuis litora puppis,  
Nec magna meos aura phas-  
los  
Iubeat medium scindere pon-  
tum.  
Transit tutos fortuna sinus:  
Medioque rates quatit in alto,  
Quarum feriunt suppara nubes.  
Sen. Hercul. Oet.

But for men to flye is impossible, although I am not ignorant that the like is reported of Simon Magus; which others by the breaking of their necks, have as miserably, as foolishly, attempted. Nero exhibited this spectacle to the Romanes in their Amphitheater: the poore youth fell not far from his throne; whose blond, to upbraid his cruell pastime, besprinkled his garments. But this fable hath an allusion to the history. For Dedalus being by Minos shut up in the prison of the Labyrinth, in that of counsell with Ariadne about the delivery of Theseus, got out by a wile, and put to sea in two small vessels; the one guided by himselfe, and the other by his sonne Icarus: when by the helpe of their sailes, invented by Dedalus, they out-stript their pursuers. And because they were displayed like wings, and carried them with so strange a celerity, they were fained to fly. But Icarus, by bearing too great a saile, over-set his Barke, and perished in that sea, which as yet is so called. Lucian will have Dedalus an excellent Astrologian; who instructed his sonne Icarus in that art: when he, not content with a competent knowledge, but searching too high into those heavenly mysteries, and so swerving from the truth, was said to have fallen from aloft into a sea of errors.

The Partridge rejoyceth at the miseries of Dedalus, now while he interred his son. Who was once a youth, and so called; the sonne of his sister, committed to his care and instruction. He envying the boyes excellent inventions of the Saw and the Compasses; threw him from the top of Minerva's tower in Athens: supported by the Goddesse, and by her converted into a bird of that name and nature. There is no envy so great and deadly, as is betweene men of the same profession. And perhaps it is onely among

PRADIZ.



mong such: who will violate all obligations to remove the rivalls of their praises, and those who may in time obscure them. But Pallas, or admirable Art, sustaines, and gives them life in their happy in-deavours. But to return to the history. Dedalus for the death of Perdix was banished Athens by the Areopagites; from whence he fled into Creete unto Minos, who entertained him with extraordinary respect and bountie. For excellent artificers are every where acceptable: so that banishment to such is rather a preferment, and not in policy to be inflicted. Men of other condition do hardly gain estimation abroad: but the admiration of an excellent workman, propagates, and is increased among forreiners: it being a generall inclination to value a stranger in any profession, before those of our own countrey. Such a rare artificer was Dedalus; who beautified the Earth with Temples and other admirable edifices: insomuch as all delicate structures were called, as they are at this day, Dedalean. So cunning a statuary, that Aristotle writes how his statues would go by themselves: and Plato, that they would runne away, unlesse they were bound like fugitive servants. Which report proceeded from this: that whereas all statues were formerly made in one posture with their feet connexed together, he carved his to the lively representation of all varietie of gestures. No marvell therefore, though Minos were loth to part with such a treasure; who pursued him into Sicilia: When Cocalus the King, taking armes in his defence, slew Minos in battell. Others record how he entertained him at Camarina: when discoursing in a bath about the surrender of Dedalus, he detained him therein so long, till he was stifled. Virgil writes that Dedalus first arrived at the Italian Cumæ, mistaken for the Ionian; as appears by the course of his flight: those seas being called Icarian, and an Island in them Icaria.

Theseus meane while arriving at Athens, is magnified by his Citizens for their delivery from that lamentable Tribute, who consecrated his ship to Apollo, and sent it yearly to Delos (where upon it was called Delia) to carry certain annuall sacrifices. Vntill the return of the same, it was not lawfull to put any to death: the occasion that Socrates was so long detained in prison, before they executed his condemnation: who kept it in repaire, supplying the old timber with new, even to the dayes of Demetrius Phalereus. Glory is the shadow of vertue, and accompanies even those who would reject her: which now had so hightned his actions, that Meleager invites him, with the rest of the Grecian Worthies, to the hunting of the Calidonian Bore, which wasted their countrey: sent by Diana as a punishment for her neglected sacrifice. For there is no evil befalls unto man, but either proceeds from his omission of divine duties, or actuall impietie. And although they often seeme to proceed from naturall causes, in that concealed from our understandings; yet are they ever inflicted by the Supreme appointment. Strabo will have this Calidonian Bore to be born of Phæa surnamed the Cromonian Sow, of whom we have formerly spoken. A sonne not degenerating from such a mother: both cruell robbers, ravenous, wastfull, beastly of life, and no lesse in behaviour. Wherefore every way agreeing with Swine, who delight in uncleannesse, and detest the contrary.

THE  
CALIDONIAN  
BORE.

Deniq; amaracinum fugitat sus, & timet  
omne  
Vnguentum: nam setigeris subus acre ven-  
num est,  
Quod nos interdum tanquam recreare videtur.  
At contra nobis conum reterrimum sit  
Spurcities, eadem subus hæc res munda vide-  
tur,  
Insatiabiliter toti ut volvantur ibidem.  
Lucr. lib. 6.

The nasty swine sweet-Margerum flies, and hates  
All fragrant oyntments: for what recreates  
Our fences, unto theirs is pestilent;  
What we think filthy, what offends our sent,  
To them is cleane and pleasant: who desire  
Insatiably to wallow in the mire.

And no marvell although so many Grecian princes, as here are mentioned, tooke armes against this salvage and inhumane thiefe; when the Senate and People of Rome led all their forces (and no more then sufficient) against the Fencer Sparticus; who lay in the concaves of Vesuvius, and depopulated Campania with his robberies. Atalanta, a Virago of excellent beautie, first wounded this thiefe. Nor is there any history almost, that makes not mention of warlike women, who have conducted armes successfully, and fought in their own persons. Not only allowed off, but commanded in Plato's Republique: whose opinions since not a little poetisally expressed, are best apparelled in numbers.

Atalanta.

But heare we him whom men do call divine.  
I dare affirme that martiall Discipline  
As well to women as to men pertaines.  
And now where Sarmatian shoare restrains  
The Pontick floods, we know a people dwell;  
Where women in bold deeds of armes excell:

Who



Who mannage steeds, subdue the stubborn Bow;  
 And severall use of every weapon know.  
 Some, like *Diana*, painted quivers beare:  
*Minerva*-like, some arm'd with shield and speare:  
 As if descended from th' impoverisht skies;  
 Or strove to imitate those Deities.  
 Such are to women men; to men a mirror:  
 And well besit the field, were't but for terror.  
 So should our dames, the one-half of our might,  
 For honour, freedome, and their children fight.  
 Their weapons therefore let them exercise;  
 And dance in armour: learn how to surpise;  
 To order battells; to assaile, retire,  
 Remove, or fortifie, if need require.  
 So either they the citie may defend,  
 While on the foe we all our forces bend:  
 Or, if unequall multitudes oppresse,  
 Put armour on; and succour our distresse.  
 A maime it is unto the publique state,  
 That women should become degenerate  
 By sloth and servill breeding: of lesse sprite  
 Then feeble birds, who for their young ones fight,  
 With ravenous beasts: but to the altars fly,  
 Half-dead with feare; and intimate thereby,  
 That none, by wide Earth nourisht, are so base,  
 And poore in spirit, as our humane race.

*But return we to the fable. Ioyfull Meleager first espied the wound which the virgin gave. A lovers eyes are alwayes intentive on the beloved: laying hold upon every occasion to extoll and divulge their praises. Who now killing the Bore, presents her with the spoyle: and attributes to her merits what was due to his own. Pausanias writes that a tusk of this Bore, being half an ell in length, was brought out of Greece by Augustus Cæsar, and hung up for a wonder in the Temple of Bacchus, which stood in his gardens: there placed perhaps as the spoyle of an enemy; since the Bore is so great a destroyer of Vineyards. Now Plexippus and Toxeus Meleagers uncles by the mother, envying that a woman should carry the honour; took the gift from Atalanta, and the right from their Nephew: who slew them both in his rage for the disgrace they had done her: an injury, to a lover implacable and mortall. The like befell to the surviving Horatio: who, after his victory over the three Curatii, returning in triumph, and meeting with his sister, who frantickly upbraided him for the losse of her lover (one of the slain brethren) impatient to have his glory and the publique acclamations blemished by her unseasonable grieve and revilings; stab'd her to the heart (for as love in her, so ambition in him, forgot all the bonds of nature) and from a triumph was presently drawn to a trial for his life, as a murderer: although he sped better then our unfortunate Meleager. For Althæa was then a sacrificing to the Gods for the victory of her son, when newes was brought her of the slaughter of her brothers: in whose person our Poet hath unimitably described the miserable conflict between the affections of a sister and a mother: but the former prevails, and her son must suffer by her vengeance. This may seeme strange, and contrary to opinion: yet we reade in Herodotus, that Darius, having left it to the choice of the wife of Intaphernes, whether her son or her brother should be delivered out of prison; she elected the freedom of her brother.*

MELEA-  
GER.

*Althæa now throwes the fatall brand into the fire: wherewith the life of Meleager consumes, and extinguisheth. This it should seeme she effected by witch-craft: the brand perhaps being carved with his image. Plato speakes of the waxen images that were made by Magitians; which our latter ages have more amply discovered; wherewith they wrought on the lives of the presented. One I will relate from Buchanan, in that it so parallels this of Meleager. Duff, the threescore and eighteenth King of Scotland, laboured with a new and unheard of disease: no cause apparent, all remedies bootlesse; his body languishing in a perpetuall sweat, and his strength apparently decaying. Insomuch as suspected to have beene bewitched: which was increased by a rumor that certaine witches of Forrest in Murry practised his destruction; arising from a word which a girle let fall, that the King should dye shortly*



shortly. Who, being examined by Donald, Captain of the Castle, and tortures shown her, confessed the truth; and how her mother was one of the assembly. When certain souldiers being sent in search, surprised them a roasting the waxen Image of the King before a soft fire: to the end, that as the waxe melted by degrees, so should the King dissolve into sweat by little and little, and his life consume with the consumption of the other; as here is described in the death of Meleager. The image broken, and the witches executed, it is reported that the King recovered his health in a moment. Piso hastned by such diuvelish means the untimely death of Germanicus. There were found, saith Tacitus, pull'd out of the ground, and from hollow walls, the reliques of humane bodies; charmes and inchantments; the name of *Germanicus* ingraven on sheets of lead; ashes half burnt, and tempered with putrifi'd blood; with which sorceries it is beleev'd that souls are dedicated to the Powers Infernall. But Homer will have the death of Meleager to proceed from magicall imprecations.

*Hic is accubabat, iram cruciantem animum  
digerens,  
Propter imprecationes matris iratus qua diis  
Multum dolens supplicabat, propter fratris ca-  
dem.  
Mulum autem & terram multa nutrientem  
manibus pulsabat,  
Invocans Plutonem & gravem Proserpinam,  
In genua concidens: rigabatur autem lacry-  
mis sinu,  
Vt filio darent mortem: hanc autem per aerem  
vagans Erinnys  
Exaudit ex Erebo, implacabilem animum ha-  
bens. Iliad. lib. 9.*

He, by his frantick mother curst, retires;  
And inly burnes with discontented fires.  
She vegeance for her slaughtred brothers threats:  
With impious hands the foodfull Earth she beats;  
Invoking *Pluto* and sad *Proserpine*  
(Fixt on her knees, her eyes drown'd in their brine)  
To take her sons loth'd life. Which ô, too well  
Implacable *Erinnys* heard from Hell.

*Nidorus* also reports, how he saw a witch who could kill with cursing: and no doubt but the diu'll is ready, if performed, to accomplish any thing that may tend to the destruction of man. The curses and imprecations of Parents are often ratified by the diuine Iustice: to be trembled at, when causelesse; but upon preceding demerit ever ominous and fatall. So Meleager dyes by the impietie of his mother: by her desperate hands on her self revenged. Her daughters distracted with griefe for the losse of their brother, were all converted (saying *Gorgé* and *Deianira*) into a kinde of fowle which are called *Meleagrides*: taken by some for *Ginny Cocks*, or *Turkies*: by the description of others resembling a *Hawk*; black of colour, and feeding only on seeds; which at certain seasons of the yeer, from *Africa* flye into *Boeotia*; and in multitudes frequent the place where Meleager was intombed; screaming, and tearing one another. Fained for this to have been his transformed Sisters, and yeerly to lament at his sepulchre.

*Thefeus*, with his friend *Perithous* and *Lelex*, returning from the death of the *Calydonian Bore*, are intertained and feasted by the river *Achelous*: who tells of his converting of five Nymphs into as many Islands, for forgetting him at their sacrifices: declaring how the neglect of diuine duties are seldome unpunished. And anciently men by the Answers of the Oracles, were often commanded to sacrifice to *Achelous*: as defiguring the puritie and vertue of water; from whence all things were supposed to have had their originall; he being taken of old for the water in generall: as appears by this of *Virgils*, in imitation of *Orpheus*.

*Liber & alma Ceres, vestro si munere tellus  
Chaoniam pingui glandem mutavit arista  
Poculag; inuentu Achelonia miscuit uvis.*

*Bacchus* and *Ceres*; If the Earth hath born,  
By you, instead of akornes, strengthening Corn  
And mingled *Acheloean* cups with wine.

Now rivers were honoured for Gods, not only in that so diuersly beneficiall to mortalls; but in regard of their perpetuall motion and succession of waters, without any visible supply or originall. These Islands, the *Echinades* (so called of their abounding with *Vrchins*) lye at the mouth of this river; which flows from *Pindus*, and diuides *Ætolia* from *Acarnania*: named formerly *Thoas*; and after *Achelous*, of an *Ætolian King* therein drowned. They are said to have been by him converted into Islands; because those parcells of land were worn and born from the continent by the violence of his waters: as the Nymphs were fained to neglect their sacrifice, when through a mightie drouth they could not pay their accustomed tribute to that River.

He tells with different passion of another Island, a little more remote; into which *Perimele*, whom he had diuirginated (and therefore thrown into the river by her father) was, by his petition unto *Neptune*, converted. From which we may gather, that no shame is so great, or ingenders a deadlier hatred in parents, then to have their blood contaminated by the lust of their issue. Who so offend

MELEA-  
GERS SI-  
STERS.

ECHINA-  
DES.

PERIME-  
LE.



offend at this day in Italy are commonly made away by their brothers or neereſt of kindred: whereof the Dutcheſſe of Melfi affords a memorable example. Now why Perimele is ſaid to have been made an Iland by Neptune, proceeds from a naturall reaſon: ſuch newly appearing, either by reſſe of the Sea; or by violent windes impriſoned in the ground underneath; which ſtrugling to burſt forth, liſt up the reſiſting Earth above the ſuperficies of the water, as not long ago the New Mountaine roſe out of the ſea at the bottome of the Bay of Puteolum. And there are two Ilands of the Azores, amidſt the great weſtern Ocean, in ſight and not many leagues diſtant, called Flores and Corves; whereof it is credibly reported, that the one was diſcovered by the Spaniard many yeers before the other: which approves the former aſſertion.

Prophane Perithous derides Achelous; and denies that the Gods have any ſuch power, as to take away our old, and give us new figures: who is reprehended by religious Lelex;

Heavens power, immense, and endleſſe none can ſhun;

(Said he) and what the Gods would do, is done.

Confirming this by the ſtory of Philemon and Baucis: the patterns of chaſt and conſtant conjugall affections: as of content in povertie; who make it eaſie by bearing it cheerfully. A condition as full of innocency, as ſecuritie: and no mean bleſſing, if we could but think ſo.

PHILE-  
MON AND  
BAUCIS.

A turfe, more ſoft then coverlets  
Of Scarlet, peacefull ſleep begets.  
The guilded roof Repoſe affrights:  
And purple cauſeth wakefull Nights.  
O could we of the mightie know,  
What boſome Feares high fortunes throw  
On thoſe they flatter! *Aeolus* raves  
Not ſou upon the *Brutian* waves.  
The Poore poſſeſſe ſecurer Souls:  
Although they drink in Beechen boles,  
Yet tremble not their hands with feare.  
Although unbought, and courſe their cheare,  
Their eyes are on no terrors fixt.  
Blood is in golden Goblets mixt.  
A wife to a mean husband wed,  
Though not the bountie of the Red-  
Rich ſea in carquenets ſhe weares,  
Nor orient pearle ore-charge her eares;  
Nor robes, as far from coſt as pride,  
Be twice in *Tyrian* purple dide;  
Nor by *Maonian* needle wrought,  
With filke from fartheſt *Seres* brought,  
Subjacent to the Suns up-riſe;  
But every hearb her woollen dies,  
Courſe-woven, of a home-ſpun thred;  
Yet warmes ſhe no adulterate bed.  
Their ſouls *Erinnys* torch affright,  
Whoſe births are crown'd with ſumptuous Rites.  
The poore themſelves unhappy call,  
Vntill they ſee the happy fall.

*Ceſpes Tyrio mollior oſtro,  
Soler impavidos ducere ſermos.  
Aurea rumpunt teſta quietem,  
Vigileſq; trahit purpura noctes.  
O ſi pateant peſtora ditum,  
Quantos intus ſublimis agit  
Fortuna metus! Brutia Coro  
Pulſante fretum mitior unda eſt.  
Peſtora pauper ſecura gerit.  
Tener e parula pocula ſago,  
Sed non trepida tenet ipſa manu.  
Carpit faciles vileſq; cibos,  
Sed non ſtriſtos reſpicit enſes.  
Aurea miſcet pocula ſanguis.  
Conſux modico nupta marito  
Non diſpoſito clara monili  
Geſtat pelagi dona rubenti,  
Nec gemmiſeras detrabit aures  
Lapis Eoa leſtus in unda;  
Nec Sidonio mollis abeno  
Repetita bibit lana rubores;  
Nec *Maonia* diſtinguit acu  
Quae Phœbeus ſubditus Euris  
Legis Eois Ser arboribus.  
Qualibet herba tinxere colos  
Quas indoſta nevere manus:  
Sed non dubitos fovet illa toros  
Sequitur dira lampide *Erinnys*  
Quorum populi coluere diem  
Nec ſibi felix pauper habetur  
Niſi felices cecidiſſe videt.  
Sen. Herc. Oct.*

Thoſe cannot want much, who deſire but a little: nor they ever have enough, whoſe deſires are un-  
bounded. Neither are means wanting to the poore to be hoſpitable; when they afford what they have,  
and entertaine with alacritie: as Jupiter and Mercury, diſguized in humane formes, are here at  
the humble Cottage of Philemon and Baucis, by others every where excluded whoſe homely and hear-  
tie extertainment is moſt conceitedly expreſſed by our wittieſt of Authors. They diſcovered their Gueſts  
to be Gods by the wines replenishing of it ſelfe in the cup, as often as emptied; and fall to adoration.  
Soupon the miraculous cure of the Cripple, the Lyſtrians cryed out that the Gods were come downe a-  
mongſt them in the likeneſſe of men: calling Barnabas, Jupiter, and Paul, Mercury, in regard of  
his eloquution: who might have robbed thoſe Gods of their honours, and by the furtherance of their  
owne Priests, if they would have conſented. But this our fable was deviſed to deterre from  
inhumanitie,



inhumanitie, and perswade to hospitalitie: when the disguised Gods not seldome converse with men, and in recompence of their charitie and devotion, snatch them from a generall destruction. Which may be alluded (if rather not taken from thence) to the history of Lot. Lot received two Angels, and Philemon two Gods (by the rest of the citizens uncivilly intreated) in the shapes of men, and feasted them in their houses. The Angels revealed themselves to the one, and the Gods to the other, together with their intentions of destroying those places for the impietie of the inhabitants. The Angels conducted old Lot and his wife out of Sodom; so these Gods old Philemon and Baucis; that they might not perish with the rest of their citizens: The site of Sodom, the town being burnt with fire from heaven, was turned into a lake; and so was this Phrygian Citie: the names of Gods and Angels confounded by the Poets, held the ministers to that supreme Power, their father and director. But the fiction proceedeth? declaring how their poore cottage was only preserved; and changed by the remunerating Gods into a glorious Temple. As the body is the Temple to a vertuous soule; so is that house to the body, where religion and pietie is exercised. The Gods bid them aske what they would: who, after a short consultation, desire that they might have the custody, and during their lives live as priests in that Temple: which is, not to change their contented condition; but to spend their old age at home, as in the temple of the Gods, in prayer, and devotion. As this part of their petition was full of zeale; so was the following of mutuall affection: That since they had lived ever lovingly together; they might together dye; nor either survive to grieve for the other. A happy life: a death to be envied. Nor could the Gods deny a request so full of divine and humane pietie: who now in the extremitie of age, convert them both at one instant into flourishing trees before the stayres of the Temple, that the memory of the good might have a sacred respect, and be never forgotten: whereon the religious hang garlands; that is, celebrate their praises; reverencing their memories, who had so revered the immortals.

PROTEVS.

This story told, Achelous seconds the same with the transformations of Proteus. Diodorus writes, how the Egyptians (the line of Menis failing in the fifth descent) elected Cetes, called Proteus by the Grecians, for their king, hard upon the time of the Trojan warres. A man who was said to excell in knowledge; and to have changed himself into sundry shapes; now seeming a beast, now a tree, now fire, or what else he pleased; as registred in the records of the Egyptian Priests: attaining to that skill by his continuall conversation with Astrologians and Magicians; of whose strange, and not inferiour performancies, the sacred Scriptures do testifie. In memoriall of whom the succeeding kings wore the shapes of Lions, Bulls, and Dragons, on their heads, as markes of regalitie: sometimes trees, fire, and fragrant oyntments; either for ornament, wonder, or Superstition: from whence the Grecians derived their fiction. But Proteus rather was a wise and politique prince; who could temper his passions, and shape his actions according to the varietie of times and occasions, in the administration of government: now using clemency, and again severitie; said therefore to convert into water, into fire; sometimes a fruitfull tree, then a terrible beast; of his rewarding vertue and punishing offences: now proceeding by force like a Lion; and now like a Fox with subtiltie and stratagems. For those of high undertakings are to have a versatile wit, that can accommodate themselves to all times and dispositions. Such Alcibiades: in Sparta, homely in his diet, austere and laborious; in Iorica voluptuous and dissolute; in Thrace, drinking hard, or on horseback; and in Persia, sumptuous and magnificent. Alciat applies this fable to the uncertaintie of Antiquitie:

Pallene senex, cui forma est histrica, Proteu  
Qui modo membra viri fers, modo membra  
fera:  
Dic age, qua species ratio te vertit in omnes,  
Nulla sit ut vario certa figura tibi?  
Signa vetustatis, primavi & praefero seculi:  
De quo quisq; suo somnia arbitrio.  
Alciatus.

Old Proteus, player-like Pallenian,  
That now appear'st a beast, and now a man;  
Say, wherefore do'st thou vary thy disguise?  
Nor ever seem'st the same to mortall eyes?  
Antiquities true character I show:  
Whereof all dreame at will, but nothing know.

Proteus physically is taken for the First Matter, converting into all diversitie of formes; which againe resolve into their own originall: and said to be the sonne of Neptune, because the operation and dispensation of Matter is exercised chiefly in liquid bodies. So is he taken for aire, (and therefore said to rest in a Cave, which is under the caelestiall Concave) which ariseth from extenuated water: by whose secret operation both plants and living creatures are produced from the self same Matter, and the matter it self converted into Elements; which the Ancient expressed by Proteus his multiplicities of changes.

ERISICH-  
THON.

Achelous proceeds with the story of Metra, the daughter of Erisichthon. A man who contemned the



the Gods, nor ever-sacrificed on their Altars: who now had cut downe the sacred Grove of Ceres: For Groves were ever consecrated by the Ancient to some Deitie or other. Because such shady and delightful places affected the minde, and reduced it to sequestred contemplations; composing the thoughts, and inspiring a secret propensity to devotion, begetting an apprehension of some latent and invisible Power. In every good man, saith Seneca, there inhabits a God; but what God, is uncertaine. If thou light on a thick Grove, adorned with ancient trees of unusuall height; which deprive thee of the sight of heaven with their interwoven branches: the stately talenesse of the woods, the secrecie of the place and admiration of that darke and continued shade, present to thy beliefe the presence of some Deity. But what, if well applied, might nourish devotion, was converted by abuse to Idolatry: wicked Spirits most haunting such places, as conduced to divine contemplation, that they might pervert it to their service. The Jews were oft guilty of this superstition; who made those Groves the festiwall bowers of their Idols: exclaimed against by the Prophets, and hewn downe by their best Princes. Yet continued in such estimation among the heathen; that to offer them any violence was reputed a sacrilege so fearefull, as would instantly draw downe the divine vengeance: as here exemplified in Erisichthon; who not onely violated the Grove of Ceres, but laid the axe to the root of that stately Oake which was in particular consecrated unto her; and, as appeareth, gave Oracles like that of Dodona: being garnished with tables, hung up by such as there had payed their vomes either for their recovery of health, or delivery from dangers; wherein the manner of both were painted. An ancient custome among the Pagans, and now in use; as is to be seene, and not seldome in statue, through-out all Italy; especially in the Churches of those Saints who are chiefly celebrated for miracles; where one hath hardly roome to hang or stand by another. This Oake is described to be fiftene cubits in circuit, and of an answerable altitude. Perhaps a Poeticall Hyperbole: yet over-topt both by an Historian and a Philosopher. For Bembus writes in his Venetian History that trees were found under the Antartick Circle, which twenty men could not fathome: and Cardan, that there is a tree in the Indies called Ceiba (by the Spaniards Gorda) which riseth in three disjoynd stems from the earth, every one twenty feete in compasse, and distant below as far from each other; insomuch as a cart well laden might drive betweene either: but when they unite in the bole, which is above fiftene feet from the ground, the tree is no lesse then five and fourty feet in circumference; and from the bottome of the united trunk to the thrusting out of the branches, foure-score; having a top of an incredible extention: which so huge a magnitude, saith he, proceeds from the fecunditie of the soile, the vigor of the Sun, and nature of the tree; for the wood thereof is light, partaking little of earth, and abounding with moisture. But this of ours is violated by the sacrilegious Erisichthon; bloud gushing from the gashes as it were from a wound: when the included Dryad, now dying, prophecies of his destruction. For those Nymphs were supposed to have the tuition of trees; to be borne, and to dye, with them. Whereof Apollonius, speaking of the unfortunate Paræbius:

He suffer'd for his Sire: who durst provoke  
The Dryades, by cutting down their Oke.  
The Nymph full oft petition'd him with teares  
To spare her Tree, of equall birth and yeares;  
Since both their lives did flourish in that bole.  
But no intreats could his rash youth controule;  
Who hewes it downe. The Nymph reveng'd her fall:  
To him, and to his issue, tragicall.

--Stultique sui penas dedit ille parentis:  
Cederet ut solus quercus in montibus olim,  
Fertur Hamadryadis Nympha sprevisse quer-  
elas.  
Sapius illa quidem supplex hunc voce rogavit,  
Ne truncum quercus concideret, ipsa coeva  
Quod foret, amboque viret in arbore  
vita.  
Viribus hic fretus, frece juvenilibus annis;  
Prosterne Quercum: finestam quam sibi  
Nympha  
Pignorisque sui fecit.

DRYADES

They are called Dryades, and Hamadryades; because they begin to live with Oakes, and perish together. If these be meere fictions; then were they invented by superstitious antiquity, to beget a reverend feare of the Gods, by informing that they were every where, and in every creature. But if beleev'd by the divulggers, then were they Divels that appeared, and spake out of trees, unto mortals: as that of the Dodonian Oake, which will admit of no contradiction. This, tottering with innumerable blowes, now crusheth the under trees in his downefall. So great men fall not alone; but with their ruine ruinate their dependants. Sejanus his followers, after his fall, were questioned in such multitudes, that it deterr'd the Historians to record them.

The Dryades mourning for the losse of the Tree, and death of their Sister, joyntly complaine unto Ceres: who resolves to destroy Erisichthon by famine; of all deaths the most miserable. And in that she her selfe might not approach that Hag (for what hath plenty to doe with hunger?) She sends unto her one of the Oreades; so called, in that borne and conversing on Mountaines, whereof they are the Presidents, and attendants on the Virgin Huntresse.

Oreades.

As



*Qualis in Eurota ripis, aut per juga Cynthi  
Exercet Diana choris: quam mille secuta  
Hinc atque hinc glomerantur Oreades.  
Æn. lib. I.*

As when *Diana*, prest to revels, crownes  
*Eurota's* banks, or *Cynthus* lofty Downes;  
Troopes of *Oreades* about her throng.

*These were said to be the first that diverted men from the eating of flesh; giving an example by feeding on Chestnuts and Akornes. When one of them, named Melissa finding by chance a combe full of hony, gave a taste thereof to the rest of the Nymphs: who delighting in the sweetnesse, and rejoycing in the invention, cal'd the Bees themselves Melissa's in her honour. Wherefore certaine Priests in the names of those Nymphs were anciently admitted to the solemnities of Ceres: in that they, as Ceres, gave unto man a better kinde of sustenance. From hence proceeded their affinitie. The Nymph delivers her message to Famine; whom she found in the farthest extent of Scythia, accompanied with Palenesse and Trembling: the effects of hunger and cold, as the latter is the cause of the barrennesse of that Countrey; so far removed from the Sun, the fountaine of heat, and fruitfull productions. Yet this meager Fury, for the punishment of man, not seldome visits the most fertill Climats: as she did our Island in the reigne of Edward the Second; when horses, yea men and children, were stolne for food: and what more horrible; those theeves committed to prison, were torne in peeces, and eaten halfe alive, by those who had been longer in durance. But no life can be added to this figure of Famine here painted by our Poet: who now breathes her venome into the bowels of sleeping Erichthon; who dreames of eating, and chawes the aire with his labouring jawes. Awaked with hunger, by feeding he increaseth his appetite; and consumes his whole patrimony on his belly. Wood of Hollingborne in Kent would have starv'd him sooner had he beene of his family: who being a landed man, and a true labourer, could hardly compasse better food then the livers of Bullocks. He hath devoured at one meale as much as was provided for twenty men. I have heard those say that knew him, how he eat a whole hog at a sitting: and at another time thirty dozen of Pigeons. Now beggerly Erichthon, having consumed all but his hunger, was forced to sell his daughter for foode: who often deceiving her severall Masters by the changing of her shape, returned againe; and so for a while prolonged the life of her miserable father. But that not sufficient, he devours his owne flesh; and feeds his body by diminishing it. Erichthon is said to have beene a prodigall Glutton; and by his vast expences to have reduced himselfe unto beggery; insomuch as he was glad to prostitute his daughter for his sustenance: who had horses, oxen, sheepe, and the like provisions, given her by her Lovers: whereupon it was reported scoffingly, that Metra was changed into those severall creatures. For in those dayes, having little use of silver or gold, they made cattle their money (called Pecunia of Pecus) which they gave in dowry, and exchanged for other commodities. Whereof Homer on the death of Iphydomas:*

*Sic is quidem illic lapsus, dormivit areum  
solum,  
Miser, procul à desponsata uxore, oivibus aux-  
ilium,  
Iuvene, cuius nullam voluptatem vidit: mul-  
ta a. dederat,  
Primum centum boves dedit, deinde quoque  
mille promisit  
Capras simul & oves quæ ei multa pascaban-  
tur.  
Ili. I. II.*

*Tum vero Glaucus Saturnides mentem extulit  
Iupiter.  
Qui cum Tydide Diomede arma permutavit,  
Aurea ævis, 100. bobus valentia, 9. bobus  
valentibus.  
Il. I. 6.*

There fell, and slept a brazen sleepe, in aid  
Of Troy; farre from his Spouse, as yet a maid;  
Nor reapt the pleasure of his love, that howre  
Bereft of all: yet much had given in dowre,  
A hundred Beeves; Sheepe, Gotes, a thousand more  
Had promis'd her; his fields inricht with store.

And againe,

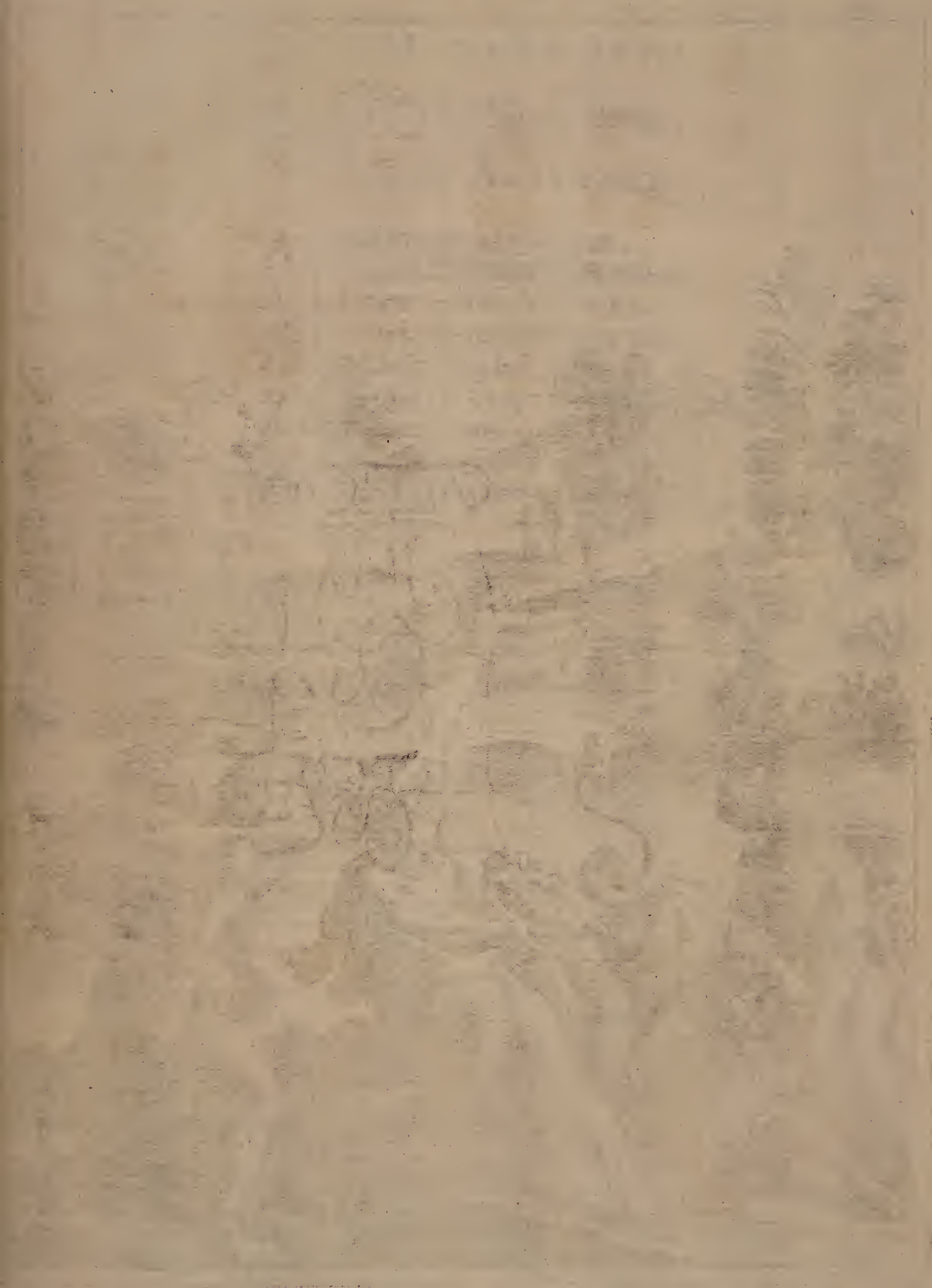
Love, Glaucus minde, inlarg'd: who *Diomed* gave,  
For armes of brasse, his armes of burnisht gold:  
Those for nine Steeres, these for a hundred fold.

*We read that Judah sent such a reward to his mistaken daughter in law Thamar. This punishment of Erichthon may perhaps have beene a Wolfe in his breast: as unsatiable as incurable, if not taken in time; eating into the body untill it gnaw on the heart. There be also those who have a dog-like appetite, ever hungry, and never thriving: of which disease Eusebius reports that Herod, the cruell murderer of the Innocents, pined, and perished. But the fable affordeth this morall: that none who despise the Gods, or neglect their service, can long avoid domesticall calamities: Miserie being alwaies the companion of Impiety: and that an impudent man must of necessitie fall into many dysasters. As irreligious and foolish Erichthon; who having consumed his estate in gurmardizing, was constrained to feed his hunger by base and infamous courses; which faile in the end, and suffer him to famish.*

UPON



QV 103









## OVIDS

## METAMORPHOSIS

## The Ninth Book.

## THE ARGUMENT.

**A** *Serpent Achelous ; now a Bull :*  
*His severed Horne with plenty ever full.*  
*Lichas a Rock. Alcides sunke in flame,*  
*Ascends a God. The labour-helping Dame*  
*A Weesel. Lotis, flying lust, becomes :*  
*A tree : the like sad Dryope intombs.*  
*Old Iolaus waxeth young agen.*  
*Callirrhoe's Infants suddenly grow Men.*  
*Byblis a weeping Fountaine. Iphis, now*  
*A Boy, to Isis paies his maiden Vow.*

<sup>a</sup> *Theſeus, the son of Aegeus the son of Neptune.*  
<sup>b</sup> *The river Achelous.*  
 ACHELOVS  
 AND  
 HERCVLES.

<sup>c</sup> *Oeneus.*

<sup>d</sup> *Hercules.*

<sup>e</sup> *Iuno's.*

<sup>f</sup> *A colour attributed to Rivers, in regard of the green banks and over-shadowing trees, reflected by the water.*

**H**E, <sup>a</sup> who his high descent from Neptune draws,  
 Of his so sad a sigh demands the cause, (ceeds:  
 And maimed brow. When thus <sup>b</sup> the God pro-  
 His dangling curls impal'd with quivering reeds.

A heaue task you impose : his owne disgrace  
 Who would revive ? Yet was it not so base  
 To be subdude, as noble to contend :  
 And such a victor doth my foyle defend.  
 Have you not heard of faire-cheekt *Deianire* ?  
 The envi'd hope of many : the desire  
 Of all that knew her. We, with others, went  
 To *Oeneus* Court, to purchase his consent.  
<sup>c</sup> *Parthaons* sonne, make me thy sonne in law ;  
 I, and <sup>d</sup> *Alcides* said : the rest with-draw.  
 He, with his father *Ioue*, his Labours fame,  
 And <sup>e</sup> *Step-dames* vanquish't tasks, inforc't his clame.

'Twere shame, said I, that deathlesse Gods, to men  
 Who dye, should stoope. (A God he was not then)  
 These ever-living waters I command,  
 That winde in endlesse currents through thy land.  
 Thy Son no stranger is, if I be He :  
 But of thy countrey and a friend to thee.  
 And be 't no prejudice ; that *Iuno's* hate,  
 Nor punishing imployments presse my fate.  
 If from *Alcmena* you your being drew :  
*Ioue's* your false father, or the crime is true.  
 You seek a father in a mothers shame,  
 Or be not *Ioue's*, or take a bastards name.

He, all this while, with eyes that sparkle fire,  
 Vpon me frownd : and weakly rules his ire.  
 Then onely said ; My hand my tongue exceeds :  
 Winne thou with words, so I subdue with deeds.  
 With that, fell on. To speak so big, and shrink,  
 I shame : and let my <sup>f</sup> wave-greene mantle sink ;

My armes oppose, my hands for seasure prest ;  
 And every fitted part for fight adrest.  
 He throws & dust on me with his hollow hand :  
 And I againe besprinkle him with sand.  
 Now catches at my neck, now at my thighes ;  
 Or proffer makes : and every lim applie.  
 But me my waight defends ; in vaine he strives.  
 Much like as when a roling billow drives  
 Against a rock : the rock repels his pride ;  
 By his owne poisure firmly fortifi'd.  
 Both for a while with-drew : againe we meet,  
 And strongly keepe our stands ; feet joyne to feet.  
 With that I rusht upon him with my brest.  
 My fingers, his ; my brow his fore-head prest.  
 So have I seene two Bulls with horrid might  
 Together close ; the motive of their fight  
 The fairest Cow in all those fields : the Heard  
 With feare expecting which should be prefer'd.  
 Thrice *Hercules* did all his force incline  
 (As oft in vaine) to free his brest from mine.  
 The fourth assay my strong imbrace unbound :  
 And from my grasping armes his body wound.  
 Then turning me about (truth guides my tongue)  
 Vpon my back with all his burden hung.  
 If I have faith (this ly can finde no way  
 To praise) on me, me thought a mountaine lay.  
 Scarce could I claspe my armes, all froht with sweat :  
 Scarce from his gripes could I my body get.  
 Still pressing on, he gives nor time to breathe  
 Nor gather strength : my powers my trust deceave.  
 At last, his yoking armes my neck command :  
 When, puld upon my knees, I bit the sand.  
 My native slight my weaker force supply'd :  
 I from him like a lengthfull Serpent glide.

<sup>g</sup> *To take the better hold.*

Now



Now in contracted folds I forward sprung :  
Horridly hissing with my forked tongue.  
He laughs ; and flouts my cunning in this sort :

To strangle Serpents<sup>a</sup> was my cradles sport.  
Though other dragons to thy conquest bow :  
To dire<sup>b</sup> *Lernean Hydra* what art thou ?  
Her wounds were fruitfull : from each sever'd head ;  
Each of her hundred necks two fiercer bred :  
More strong by twining heires. These thus renew'd  
And multiply'd by death, I twice subdu'd.  
VWhat hope hast thou, a forged Snake, to scape ?  
That fight'st with others armes ; and begst thy shape.

This said ; my neck his grasping fingers clincht ;  
And scruz'd my throat ; as if with pincers wrincht :  
While from his gripes I strove my jawes to pull,  
Twice over-come ; now, like a furious Bull,  
Once more his terrible assaults oppose.  
His armes about my swelling chest he throwes,  
And following, hales : my horne (my head turn'd round)  
Fixt on the earth ; and threw me on the ground.  
My brow (that not sufficing) dis-adornes :

By breaking one of my ingaged hornes.  
The<sup>c</sup> *Naiades* with fruits and flowers this fill :  
<sup>d</sup> VWherein abundant plenty riots still.

Here *Achelous* ends. One lovely faire,  
Girt like *Diana's* Nymph, with flowing haire,  
Came in ; and brought the wealthy Horne, repleat  
VWith Autumnes store, and fruit serv'd after meat.

Day sprung ; and mountain shown with early beams ;  
His Guests depart : nor stay till peacefull streames  
Glyde gently downe, and keepe their bounded race.  
Sad *Achelous* now his rustick face  
And maymed head within the current shrouds.  
This blemish much his former beauty clouds :  
All else compleat. The dammage of his browes  
He shades with flaggie wreaths, and fallow boughes.

But *Deianira*, *Nessus*, was thy wracke :  
A deadly arrow piercing through thy backe.

<sup>e</sup> *Ioves* son, with his new wife ; to *Thebes* his course  
Directing ; came t' *Euenus* rapid fource.  
The big-swolne streames increast with winters raine,  
And whirling round, their passage now restraine.  
For her he feares : feare for himselfe abhor'd.  
When strong-lim'd *Nessus* came, who knew the Ford,  
And said ; I safely will transport thy Bride :  
Meane-while swim thou unto the other side.

To him<sup>f</sup> *Alcides* his pale wife betakes :  
VWho, fearing both the flood, and *Nessus*, quakes  
Charg'd with his quiver, and his Lions skin  
(His club and bow before throwne over) in  
The Heros leapes, and said ; How ever vast,  
These waves, since undertaken, shall be past.  
And confident, nor seekes the smoothest wayes :  
Nor by declining entertaines delays.

Now over ; stooping for his bow, he heard  
His wives shrill shriekes ; and *Nessus* saw, prepar'd  
To violate his trust. Thou ravisher,  
VWhat hope said he, can thy vaine speed confer ?  
Holla, & thou halfe a beast ; with-hold thy flight :  
I with thee heare ; nor intercept my right :  
If no respect of me can fix thy trust :  
Yet, let thy<sup>h</sup> Fathers wheele restraine thy lust.  
Nor shalt thou scape revenge ; how ever fleete,  
Wounds shall or'e-take thy speed, though not my feete.

The last, his deeds confirme ; for as he fled,  
An arrow struck his back : the barbed head  
Past through his brest. Tug'd out, a crimson flood  
Spouts both waies ; mixt with<sup>i</sup> *Hydras* poysonous blood.  
This *Nessus* took ; and softly said : yet I,  
<sup>k</sup> *Alcides*, will not unrevenged dy.

And gave<sup>l</sup> his Rape a robe, dipt in that gore :  
This will (said he) the heat of love restore.

Long after (all the ample world possest  
With his great acts, and *Iuno's* hate increast)  
From raz'd<sup>m</sup> *Oecalia* hastning his remove,  
To sacrifice unto<sup>n</sup> *Cenean Iove* :

Fames babblings *Deianira's* eares surprise  
(Who falshood adds to truth, and grows by lies)  
How *Iole*,<sup>o</sup> *Amphitryoniades*

With love intral'd. Stung with this strong disease  
The troubled lover credits what she feares.  
At first she nourisheth her griefe with teares :  
Which weeping eyes diffuse. Then said ; But why  
VVeep we ? the Strumpet in these teares will joy.  
Since she will come, some change attempt I must ;  
Before my bed be stained with her lust.

Shall I complaine ? be mute ? Shift houses ? stay ?  
Returne to *Calydon*, and give her way ?

Or call to minde that I am sister to  
Great *Meleager*, and some mischief doe ?  
VWhat injur'd woman ; what the spleenefull woe  
Of jealousie ; by harlots death, can show ?

Her thoughts, long toyl'd with change, now fixed stood  
To send the garment dipt in *Nessus* blood ;  
To quicken fainting love. The Present she  
To *Lycas* gave (as ignorant as he)

And her owne sorrow. VWho with good intent  
And kinde respects, the robe t' her husband sent.  
Which now the unsuspecting Heroe wore :  
Wrapt in the poyson of<sup>p</sup> *Echidna's* gore.

VWho praying, new-borne flames with incense fed :  
And bowles of wine on marble altars shed.

The spreading mischief workes : with heat dissolv'd,  
The manly limmes of *Hercules* involv'd.  
VWho, whilst he could, with usuall fortitude  
His groines suppress. All patience now subdu'd  
VWith such extreames ; the altar downe he flings :  
And shady<sup>q</sup> *Oeta* with his clamor rings.

Forth-with, to teare the torture off, he strives :  
The riven robe, his skin that lines it, rives ;  
Or to his limmes unseparably cleaves ;  
Or his huge bones and sinews naked leaves.  
As fire-red Steele in water drencht ; so toyles  
His hissing blood, and with hot poyson boyles.  
No meane ! the greedy flames his entrails eat ;  
And all his body flowes with purple sweat :  
His scorched sinewes crack, his marrow fries.  
Then, to the stars his hands advancing, cries.

Feast, *Iuno*, on our harmes. O, from on high  
Behold this plague ! thy cruell stomach cloy.  
If foes may pittie purchase (such are we ;)  
This life, with torments vext ; long sought by thee ;  
And borne to toyle, receive. For death would prove,  
To me a blessing : and a Step-dames love  
May such a blessing give. Have I this gain'd,  
For staine<sup>r</sup> *Btiris* ; who *Ioves* temple stain'd  
With strangers blood ? That from the earth earth-bred  
*Anteus* held ? VWhom *Geryons* triple head,

<sup>a</sup> Two sent  
by *Iuno* to  
destroy him  
in his cradle  
<sup>b</sup> See the  
Comment.

<sup>c</sup> Water  
Nymphs.  
<sup>d</sup> *Copia Cornu*

NESSUS.

<sup>e</sup> *Hercules*.

<sup>f</sup> *Hercules*, so  
called of his  
strength.

<sup>g</sup> A Centaur.  
<sup>h</sup> *Ixion*, fain-  
ed to be  
turned in  
Hell on a  
restlesse  
wheele, for  
attempting  
*Iuno* : who  
deceived him  
with a cloud  
in her like-  
nesse ; on  
whom he  
begot the  
Centawes.

<sup>i</sup> With which  
*Hercules* ar-  
rowes were  
infected.  
<sup>k</sup> *Hercules*.  
<sup>l</sup> *Deianira*.

HERCV-  
LES.

<sup>m</sup> A City of  
*Euboea*, which  
he sackt  
with the  
slaughter of  
*Eurymachus* and  
his sonnes,  
for denying  
him his  
daughter  
*Iole*, whom  
he bore a-  
way with  
him.

<sup>n</sup> So called  
of a Pro-  
montory in  
*Euboea*, where  
he had his  
altar.

<sup>o</sup> *Hercules* ;  
begotten by  
*Iove* in the  
shape of  
*Amphitryo*  
*Alcmena's*  
husband.  
<sup>p</sup> *Hydras* :  
whose mo-  
ther was  
*Echidna*.

<sup>q</sup> A moun-  
taine of *Thes-  
saly*, famous  
by the death  
of the funerall  
pyre, and Se-  
pulcher of  
*Hercules*. But  
how could  
he, who even  
now sacri-  
ficed in *Eu-  
boea* be so  
suddenly  
transported  
to the Con-  
tinent ? *Dio-  
dorus* writes,  
that after  
the poyson  
began to  
worke, he,  
dismissing  
his army,  
came to *Trachin*. His tor-  
ment increas-  
ing, he sent  
*Iolaus* to  
*Delphos* to  
consult with  
*Apollo* about  
his recove-  
ry ; and in  
the meane  
time ascend-  
ed the moun-  
taine where  
he caused  
himselfe to  
be burnt  
alive.

<sup>r</sup> Of these  
his severall  
exploits see  
the com-  
ment.



Nor thine, *ô Cerberus*, could once dismay?  
 These hands, these made the *Cretan* Bull obey:  
 Your labours, *Elis*; smooth *Stymphalian* floods,  
 Confesse with praises; and *Parthenian* woods.  
 You got the golden belt of *Thermodon*:  
 And apples from the sleepleffe Dragon won.  
 Nor cloud-borne *Centaur*s, nor th' *Arcadian* Bore,  
 Could me resist: nor *Hydra* with her store  
 Of frightfull heads, which by their losse increast.  
 I, when I saw the *Thracian* Horses feast  
 With humane flesh, their mangers over-threw:  
 And with his steeds, their wicked Master flew.  
 These hands the *Nemean* Lion chokt: these queld  
 Huge *Cacus*, and these shoulders heaven up-held.  
*Joves* cruell wife grew weary to impose:  
 I never to performe. But *ô*, these woes,  
 This new found plague, no vertue can repell;  
 Nor arms, nor weapons! Hungry flames of hell  
 Shoot through my veines; and on my liver prey.  
<sup>a</sup> *Eurystheus* yet triumphs: and some will say  
 That there be Gods! Here his complaints he ends;  
 And high-raisd steps or'e lofty *Oeta* bends,  
 Hurried with anguish: like a Bull, that beares  
 A wounding javelin; whom the wounder feares.  
 Oft should you see him quake, oft grone, oft striving  
 To teare his garments; solid trees up-riving,  
 Inraged, with the mountaines, and then reares  
 His scorched armes unto his fathers spheares.  
 Hid in a hollow rock, he *Lycas* spies:  
 When torture had posselt his faculties  
 With all her furies. *Lycas* didst thou give  
 This horrid gift, said he? Think'st thou to live:  
 I dying by thy treason? While he quakes,  
 Lookes gantly pale, unheard excuses makes;  
 While yet he spake, while to his knees he clung;  
 Caught by the heeles, about his head thrice swong,  
<sup>b</sup> Him into deepe *Eubæan* surges threw;  
 (As engines stones) who hardned as he flew.  
 As falling shoures congeal'd with freezing windes  
 Convert to snow; as snow together bindes,  
 And rouling round in solid haile descends:  
 So while the aire his forced body rends,  
 Bloodlesse with terror, all his moisture gone;  
 That age reports him chang'd to rugged stone:  
 And still within *Eubæas* gulphy deepes:  
 A small rock lies, which mans proportion keepes:  
 Whereon the mariners forbear to fall,  
 As if't had fence. And this they *Lycas* call.

But thou, <sup>c</sup> *Joves* God-like son (a Pyle with store  
 Of trees advanc't, which lofty *Oeta* bore)  
 Thy Bow and ample Quiver<sup>d</sup> wherein ly  
 Those arrowes, that againe must visit Troy)  
 Bequeath't to <sup>e</sup> *Peans* Heire: who catching fire  
 Puts to the Pyle. While greedy flames aspire;  
 Thou on the top thy Lions spoyle didst spread:  
 And lay't thereon (thy club beneath thy head)  
 VVith such a looke; as if a crowned Guest  
 Amidst full goblets, at a mirthfull feast.  
 Now all imbracing flames a crackling made:  
 And their Contemners patient limmes invade.  
 The Gods much thought for Earths Defender tooke:  
 When thus <sup>f</sup> *Saturnius*, with a cheerefull looke:  
 This grieve, you Gods, is our delight: with all  
 Our soule we joy, that such a people call

Vs King and Father; who so gratefull are,  
 And of our progeny expresse such care:  
 For though his noble acts deserve as much;  
 You us oblige. But lest vaine terrors touch  
 Your loyall hearts; let not these flames displease:  
 Who conquered all, shall also conquer these.  
<sup>g</sup> *Vulcan* shall but his mothers part subdue:  
 For that's immortall which from us he drew;  
 And can nor taste of death, nor stoope to fire.  
 Which, freed from earth, shall to our joyes aspire.  
 This all your Deities I think will please.  
 If any grudge such grace to *Hercules*,  
 Nor would his honour; let them envy still:  
 They shall confirme our act against their will.  
 The Gods assent. And *Inno's* selfe accords;  
 At least in show: yet *Iupiters* last words  
 Vnsmooth her forehead with observ'd distaste.  
 VVhat flame could vanquish, <sup>h</sup> *Mulciber* doth waste.  
 And *Hercules*, not knowne by face, remains;  
 VVho nothing of his mothers forme retaines:  
 Now onely *Iove*-like. As a snake his yeares  
 Casts with his skin, and sprightly young appeares  
 VVith glittering scales: so, the <sup>i</sup> *Tirynthian*,  
 Having put off the habit of fraile man,  
 Shines in his better part, and seems more great:  
 With awe-infusing majesty repleat.  
 Rapt in a charriot by almighty *Iove*,  
 Through hollow clouds, unto the starres above.  
<sup>k</sup> Preft *Atlas* feels his waight. *Eurystheus* ire  
 Ends not in death: his hatred to the Sire  
 Pursues his race. *Alcmena*, worne with care;  
 Had <sup>l</sup> *Iole* to whom she might declare  
 Her old-wives plaints, her sons hard labours (known  
 Through broad-spread Earth) his fortunes, and her own.  
 Her <sup>m</sup> *Hyllus*, by *Alcides* testament,  
 Took to his bed, with loves unforc't consent;  
 And fild her womb with generous feede: when thus  
*Alcmena*: Be the Gods propitious;  
 And quick in working, when thy time drawes neare  
 To call <sup>n</sup> *Ilithyia*, whom sad mothers feare:  
 To me made difficult by *Inno's* spight.  
 For ten accomplisht signes did now excite  
 My travell to *Alcides* birth; whose waight  
 My belly stretcht: which bare so great a freight,  
 That you might sweare it was begot by *Iove*:  
 VVhen with intolerable paines I strove.  
 Now also, speaking, horror chills my heart:  
 And griefes remembred addes to grieve a part.  
 Seaven nights, seaven dayes, thus rackt; with anguish  
 My hands upheld, with out-cries, I desir'd  
 (tir'd;  
<sup>o</sup> *Lucina's* aid, my burden to unty.  
 She came indeed, but pre-corrupted by  
*Joves* wife, to execute her deadly hate.  
 Hearing my groanes, she sate before the gate  
 On yonder Altar: her right knee upholds  
 Her crosse left ham; whose fingers knit in folds  
 Delay'd delivery: and with mutter'd spels  
 Offsecret powre, the pressing birth repels.  
 I strive; and raving, task ungratefull *Iove*:  
 Desire to die; and breath complaints might move.  
 Relentlesse flints. The <sup>p</sup> *Cadmean* Dames were there;  
 Who pray for me, and comfort my despaire.  
 Red-hair'd *Galanthis*, one of meane descent;  
 In all employments stoutly diligent;

A a

Beloved

<sup>g</sup> The God  
of fire here  
taken for fire  
it selfe.

<sup>h</sup> *Vulcan*, or  
fire.

<sup>i</sup> *Hercules*;  
of *Tirynthia*,  
a city of  
Peloponne-  
sus, where  
he was so-  
ltered.

<sup>k</sup> Supposed  
to support  
the Hea-  
vens.  
*ALCME-  
NA*.  
<sup>l</sup> The daugh-  
ter of *Euri-  
rus*, brought  
by *Hercules*  
from *Euboa*.  
<sup>m</sup> *Hercules*  
son by *Dei-  
nira*.

<sup>n</sup> A name of  
*Lucina*, in  
that assistant  
at the La-  
bour of wo-  
men.

<sup>o</sup> The God-  
desse of  
child-birth  
so called in  
that she  
brings them  
to light.

<sup>p</sup> *Theban*; of  
which city  
*Cadmus* was  
the founder.  
*GALAN-  
THIS*.

<sup>a</sup> Who had  
unjustly im-  
posed his so  
many labors.

*LYCAS*.

<sup>b</sup> Some say  
he threw him  
from the *Ce-  
naan* Pro-  
montory,  
before he  
came unto  
*Oeta*.

<sup>c</sup> *Hercules*.

<sup>d</sup> For with-  
out the ar-  
rowes of  
*Hercules* Troy  
could not be  
taken:  
brought thi-  
ther before  
when *Her-  
cules* sackt  
that city in  
the dayes of  
*Lamedon*.  
<sup>e</sup> *Philotes*.

<sup>f</sup> *Iupiter* the  
son of *Sa-  
turne*.



Beloved for her dutie ; doth misdoubt  
Malicious *Inno*. Passing in and out,  
She saw the Goddesse on the altar sit ;  
Her armes about her knees her fingers knit.  
What ere you be, rejoyce with us, she said ;  
Ioyfull *Alcmena* hath her belly layd.

a *Lucina*;

a The Goddesse, ruling child-birth, starting, rose :  
And parting her linckt fingers, eas'd my Throwes.

They say *Galanthis* laught at this deceit :  
Whom straight the flouted Goddesse, in a fret,  
Drags by the haire ; nor suffers her to rise :  
Forth-with her arms convert to legs and thighes :  
Agility and colour still abide :

Her shape transform'd. In that her mouth supply'd  
Help to that child-birth, at her mouth she beares.

Nor now our still-frequented houses feares.  
This said, she sighes for her old servants sake :  
To whom b her daughter likewise sighing, spake.

b *Iole*, wife  
to *Hyllus*  
*Alcmenas*  
Grand-child  
DRYOP E.

You, Mother, sorrow for no kinreds fate.

But what if I the wondrous change relate  
Of my poore Sister ? Teares, and sorrow seaze

c Virgins of  
*Oechalia*, a  
city of *Eu-  
boea*, where  
her father  
*Euritus*  
reigned.  
d *Apollo*.

My troubled speech. Of all c th' *Oechalides*  
For forme few might with *Dryope* compare ;

The onely childe her dying mother bare :

I borne by a second wife. Her virgin flowre

Being gathered by d that over-maltring powre,

Who in *Delos*, and in *Delphos* doth reside ;

*Andromon* weds her : happy in his Bride.

A Lake there is, which shelving borders bound,

Much like a shore ; with fragrant myrtles crown'd.

Hither came simple *Dryope*, (what more

Afflicts me) to those Nymphs she garlands bore.

Her armes her childe, a pleasing burden, hold ;

Who suckt her breasts : not yet a twelve-month old :

Hard by the lake a flowry Lotus grew,

(Expecting berries) of a crimson hew.

Thence pulling flowers, she gave them to her son

To play with all ; so was I like t' have done :

For I was there. I saw the blood descend

From dropping twigs : the boughs with horror bend.

And heard, too late ; how that a Nymph, who fled

From lustfull e *Priapus*; to quit her dread,

Assum'd this shape : the name of *Lotus* kept.

My Sister, this not knowing backward stept ;

And would depart, as soone as she had pray'd :

But rootes her feet, for all her struggling, stay'd.

Who onely moves above. The bark increast :

Ascending from the bottome to her breast.

This seen; she thought t' have torne her haire: but teares

Leaves from their twigs: her head green branches bears.

The childe *Amphisus* (for his grand-father

*Eurytus*, did that name on him confer)

Now findes his mothers breasts both stiffe and dry :

I, a spectator of thy tragedy,

Deare sister, had in me no powre of aid.

Yet, as I could, thy growing trunk I stayd,

Clung to thy spreading boughs; and wist that I

Intomb'd with thee, might in thy Lotus ly.

Behold, *Andromon* comes; with him, her Sire ;

(Both wretched !) and for *Dryope* inquire :

When I for *Dryope* the Lotus shew'd.

They kisses on the yet warme wood bestow'd :

And, groveling on the ground, her rootes imbrace.

Now all of thee, deare Sister, but thy face

e The de-  
formed God  
of Propaga-  
tion.

Th' incroaching habit of a tree receives.

VVith teares she bathes her new created leaves.

Who, while she might, while yet a way remain'd

For speaking passion ; in this sort complain'd.

If Credit to the wretched may be given ;

I sweare by all the Powers inbowr'd in Heaven,

I never this deserv'd. VVithout a sin

I suffer : innocent my life hath bin.

Or if I lye, may my greene branches fade :

And, feld with axes, on the fire be laid.

This Infant from his dying mother beare

To some kinde Nurse : and often let him here

Be fed with milke ; oft in my shadow play.

Let him salute my tree ; and sadly say.

(When he can speake) This Lotus doth containe

My dearest mother. Let him yet refraine

All lakes ; nor ever dare to touch a flowre :

But think that every tree inshrines a Powre.

Deare Husband, Silter, Father, all fare well.

If in your gentle hearts compassion dwell,

Suffer no axe to wound my tender boughes ;

Nor on my leaves let hungry cattaile brouse.

And since I cannot unto you decline,

Ascend to me ; and joyne your lips to mine.

My little son, while I can kisse, advance.

But fate cuts off my failing utterance.

For now the softer rine my neck ascends :

And round about my leavy top extends.

f Remove your hands : without the help of those,

The wrapping bark my dying eyes will close.

So left to speak, and be. Yet humane heat

In her chang'd body long retain'd a seat.

While *Iole* this story told ; her eyes,

Fill'd with her teares, the kinde *Alcmena* dries ;

And weeps her selfe. Behold, a better change

VVith joy defers their sorrow : nor lesse strange.

For s *Iolans*, twice a youth, came in :

The doubtfull downe now budding on his chin.

Faire h *Hebe*, at her Husbands sute, on thee

This gift bestow'd. About to sweare that she

VVould never give the like ; wife i *Themis* said,

Forbear ; k Warre raves in *Thebes* by discord sway'd :

And l *Capaneus* but by *Iove* alone

Can be subdu'd. m The brothers then shall grone

With mutuall wounds. The sacred n Prophet lost

In swallowing earth, alive shall see his Ghost.

His o Sons red hands p his mothers life extract

T'appease his Sire : a just yet wicked fact.

Rapt from his home and senses, with th' affright

Of staring furies, and his mothers Sprite,

Vntill q his wife the fatall gold demands :

Her husband murder'd by r *Phegides* hands.

Then *Acheloian Callirrhoe*

Shall *Iove* importune, that her infants may

Be turn'd to men : and due revenge require

(t As he, for his) of those who slew their sire ;

Her prayers shall win consent from *Iove* : who then

Will bid thee make *Callirrhoe's* children men.

This, *Themis* with prophetick rapture sung.

Among the Gods a grudging murmur sprung,

VVhy she this gift should not to others give.

*Aurora* for u her husbands age doth grieve ;

*Ceres* complains of v *Iasius* hoary haire ;

*Vulcan* would x *Erichthonius* youth repaire ;

f An ancient  
custome for  
the necest  
in blood or  
affection to  
close the eies  
of the dying.  
IOLAVS.

g The son of  
*Iphiclus*, who  
was *Alcme-  
nas* sonne by  
*Amphitryo*.

h The God-  
des of youth,  
espoused in  
Heaven unto  
*Hercules*.

i The pro-  
phetickall  
Goddesse of  
Equity.  
CALLIRR-  
HOES

CHIL-  
DREN.  
k See the  
Comment.

l Slaine by  
lightning.  
m *Eteocles*  
& *Polynices*.

n *Amphia-  
raus*.

o *Alcmaon*.

p *Eriphile*,  
who had be-  
trayed her  
husband to  
those wars,  
wherein he  
fore-knew he  
should pe-  
rish, for  
*Hermiones*

carquet : a  
jewel belong-  
ing to the  
house of  
*Cadmus*.

q *Alphesthea*  
the daughter  
of *Phegeus*,  
whom he  
won with the  
carquet.

r *Axiomus* &  
*Temenus* the  
sons of *Phe-  
geus* ; who  
slew *Alcma-  
on* for repu-  
diating their  
sister *Alphe-  
sthea*, & mar-  
rying with  
*Callirrhoe* the  
daughter of  
*Achelous*.

s *Alcmaon*  
having slain  
his mother  
for betray-  
ing his fa-  
ther.

t *Tithoneus*.

See the com-  
ment on the  
13. book.

u The sonne  
of *Iupiter*  
and *Elestra*,  
by whom  
*Ceres* had  
*Plutus*.

x Of whom  
in the second  
book.

And



a Who long  
after begat  
Æneas on  
Venus.

And cares of time to come in *Venus* raigne,  
That her <sup>a</sup> *Anchises* might wax young againe.  
All sue for some : seditious favour strove  
In height of tumult ; thus suppress'd by *Iove*.

What mutter you ? Or where is your respect ?  
Think you, you can the powre of Fate subject ?  
Old *Ioalus* was by fate renew'd :  
By fate *Callirrhoe's* babes shall be indew'd  
With youth : not by ambition, nor by warre.  
Even we, that you may better brook it, are  
Prescrib'd by Fate. Which could we change ; not thus  
Should time suppress our God-like <sup>b</sup> *Æacus* :  
Eternall youth should <sup>b</sup> *Rhadamanthus* crowne :  
Nor should our <sup>b</sup> *Minos* lose his old renowne ;  
Despised now through age : who heretofore,  
VVith such a brave command his scepter bore.

These words of *Ioves* the yeelding Gods asswage ;  
Sith *Rhadamanth's* and *Æacus*, with age  
Decline : and *Minos*, whose youths active flame  
Made mighty nations tremble at his name.  
But now in minde and body impotent,

c The son of  
Deione by  
Apollo.

<sup>c</sup> *Deionides Miletus* fear'd ascent  
T' his throne suspects ; adorn'd with youth, and style,  
Of *Phœbus* son : nor durst his feares exile.  
But thou, *Miletus*, of thy owne accord  
Forsook'st thy native home : and now aboard  
Through deepe *Ægean* seas to *Asia* came :  
Erecting there <sup>d</sup> a city of thy name.  
He, as the Nymph *Cyanée* (excellent  
For beauty) daughter to *Meander*, went  
Along his winding banks, comprest her there :  
Who *Byblis* at one birth with *Caunus* bare.

d Miletum.

*Byblis* example lawlesse love reproves :  
*Byblis* <sup>e</sup> *Apollineian Caunus* loves,  
Not as a sister should a brother doe :  
Nor at the first her owne affections knew.  
Nor thought it sin so eagerly to kisse :  
Nor by embracing to have done amisse.  
Whom shadow of false piety beguiles ;  
Love by degrees corrupts. Her dresse, and smiles,  
She frames t' attract ; to seeme too faire desires :  
And envies whom so ever he admires.  
Yet knowes not her disease : no wishes rise  
In sighes as yet ; and yet within she fries.  
Now calls him Lord ; the due of blood disclaim'd :  
VVho would be *Byblis*, and not sister nam'd.  
Nor waking durst she harbour in her brest  
A wanton hope : but in dissolving rest  
Her lover oft enjoyes ; her senses keepe  
A festivall ; yet blushes in her sleepe.  
Sleepe fled ; long mute ; her dreame againe renues  
By repetition : which she thus pursues.

BYBLIS.  
e The son of  
Miletus, who  
was the son  
of Apollo.

Woe's me ! what bode these fantasies of night !  
If true, how wretched ! why should such delight ?  
His heavenly forme by envy is approv'd :  
VVho might, if not a brother, be belov'd ;  
And merits my affections (ô too well)  
If I were not his sister ; there's my hell !  
VVhile waking, I endeavour no such ill,  
May these bewitching dreames enchant me still !  
No Spie could blab that imitated joy.  
O *Venus*, and with thee, <sup>f</sup> thou winged Boy !  
What pleasure, what content, had I that night !  
How lay I all dissolved in delight !

f Cupid.

With how much joy remembered ! short those joyes ;  
And hastie Night our happinesse envies.  
Wolud I could change this wretched name of mine !  
Or he the intrest in his blood resigne !  
How well, ô *Caunus*, might our father be  
A father in law, or to thy selfe, or me !  
O would to *Iove* we all in common held,  
Except our birth ! though mine his birth exceld !  
Who then (ô fairest !) wilt thou make a mother ?  
How ill hath Nature linkt us to each other !  
Still must thou be my brother ; what I hate,  
I onely have. What then prognosticate  
These flattering visions ? VVhat in these extreames,  
Can dreames avails ? or is their waight in dreames ?  
The Gods forbid ! Yet Gods their Sisters wed.  
*Saturne* and *Ops* had both one wombe and bed.  
So *Tethys* with *Oceanus* ; so *Iove*  
Combines with *Inno* in externall love.  
Gods have peculiar lawes : how dare I draw  
From them examples, bound t' another law ?  
Die, die, forbidden flames ; or let me die.  
Then may my brother kisse me when I lye  
On sable herse. Besides, the joynt consent  
This craves of two. Say it should me content :  
He may abhorre it. Yet <sup>g</sup> *Æolides*  
Imbraced his. Whence spring such proofes as these !  
O whether rapt ! you wicked flames, remove :  
A brother, as befits a sister, love.  
Yet should he first affect, perhaps I then  
His love might cherish, and affect again.  
Then shall I, who would not his sute reject,  
Sue first ? What, canst thou speake ? thy thoughts detect ?  
I can : Love prompts. If shame my speech suppress ;  
Yet letters may my hidden flames confesse.

g Macarius  
the sonne of  
Æolus, who  
lay with his  
Sister Ca-  
nace.

This pleas'd her ; and a little satisfide  
Her doubtfull minde. VVhen rais'd on her left side,  
And leaning on her elbow ; Hap what may,  
VVe will (said she) our frantick love display.  
O, whither slide I ! ô what flames excite  
These thoughts ? then fits her trembling hands to write :  
One holds the wax, the <sup>h</sup> style the other guides.  
Begins, doubts, writes, and at the tables chides ;  
Notes, razes, changes oft, dislikes, approves,  
Throwes all aside, resumes what she removes ;  
Her will she knowes not ; no composure brookes :  
Soft shame and impudence strive in her looks.  
She had writ Sister : that, as most unfit,  
Defacing ; took the tables, and thus writ.

h The yron  
pin, where-  
with (as  
now) they  
anciently  
writ on ta-  
bles covered  
with wax :  
from whence  
what is ele-  
gantly in-  
dited is cal-  
led a good  
style.

Health to her onely Love that Lover sends ;  
Whose health alone upon your love depends.  
To tell you who I am ; alas, I shame.  
If you would know my sute : without a name  
O let me plead, nor be for *Byblis* knowne,  
Vntill my hopes be to assurance growne.  
Pale colour, leanness, ruthfull looks, wet eyes,  
Long sighes which from concealed passion rise,  
Frequent imbracements, and (if you so much  
Observed) kisses of too hot a touch  
To sute a sisters coldnesse : these exprest  
The deepe distemper of my wounded brest.  
And yet, although my soule the wound sustain'd,  
Although in me a fiery fury raign'd ;  
Heavens witness, that I might at length be well,  
I try'd the utmost ; striving to repell



The violent darts of *Cupid*: and farre more  
 Then you would think a woman could, I bore.  
 Against my will, I now become your slave:  
 And with afflicted language pittie crave.  
 You may preserve; you onely can undoe:  
 Choose which you will. Nor sues a foe to you;  
 But who, too neere ally'd, would neerer joyne:  
 And in a stricter league of love combine.  
 Let old men know what's lawfull, good, or ill:  
 And to their frosty rules subject their will.  
 Rash *Venus* fits our yeares. Yet know not we  
 Intangling lawes: let us think all things free,  
 And imitate the Gods. Paternall awe,  
 Respect of fame, nor feare can us with-draw:  
 Alone all diffidencie lay aside.  
 Our easie stealths a brothers name will hide.  
 VVe may in privat talk; converse, and kisse,  
 VWho ever by. What wants to crowne our blisse?  
 O pittie me, who have my love confest;  
 Nor would, had not my utmost ardor prest:  
 Lest thy remorselesse crueltie be read  
 Vpon my monument, when I am dead.

The wax thus fill'd with her successelesse wit;  
 She verses in the utmost margent writ.  
 Then seals her shame: her parched tongue deny'd  
 To wet her gemme; which weeping eyes supply'd.  
 She, blushing, calls a servant of knowne trust  
 And flattering him awhile; My friend, thou must  
 See these with care, and secrecie, convaide  
 To my (there paus'd, and after) brother, said,  
 In their delivery the tables fell:  
 She, at that Omen, starts; yet bids farewell.  
 The wary messenger attends his time:  
 And gives to *Cannus* her infolded crime.  
 Amaz'd <sup>a</sup> *Meandrius* high in choler grew:  
 And on the ground the halfe-read tables threw.  
 About to strike; Thou wicked instrument  
 Of horrid lust, said he, by flight prevent  
 My swords revenge: but that our infamy  
 Thy death would publish; villan, thou shouldst dy.  
 He, frighted, flies; and to his mistresse beares  
 The wrath of *Cannus*. *Byblis* quaking heares  
 Her sad repulse: a death-resembling cold  
 Beseig'd her heart, and vitall heat controld.  
 Yet, with her soule, her frantick love returnes:  
 Who, with scarce moving lips, thus softly mournes.

And worthily. Why, o too rash! have I  
 Disclos'd this wound? affections secrecie.  
 VWho would so soone to heady lines commit?  
 First, with ambiguous words it had been fit  
 T' have felt his thoughts; and train'd him to pursue.  
 I should have noted how the weather grew;  
 And chosen a safe Sea: but now my sailes  
 Swell desperately with unexpected gales.  
 Now borne on crushing rocks, the floods or'e-beare  
 My sinking barke; nor can I back-ward steere.  
 Could not that Omen check the cherisht scope  
 Of my desires; when, with our blasted hope,  
 The tables fell? should I not have assign'd  
 Another day; or wholly chang'd my mind?  
 O no, the day. This Heaven fore-shew'd by sad  
 And sure presages; had not I beene mad.  
 My selfe, before my letters, should have su'd;  
 And lively love exprest: he should have view'd

My moving teares; a Lovers pleading eyes:  
 More could I have spoke then letters can comprise.  
 About his neck my armes I might have wound;  
 And, had he cast me off, appeare to sound;  
 Clung to his feet, and groveling, life implore.  
 This passion might have acted, and much more:  
 Whereof, though each particular had fail'd;  
 Yet altogether joyn'd might have prevaild.  
 Perhaps the blame-deserving messenger  
 In choice of time, or circumstance, did erre:  
 Nor took him, when his minde was pleas'd and free.  
 This wrackt my hopes. For of no Tygresse he,  
 Nor Lionesse, was borne: his gentle brest  
 Rough flint, hard Steele, nor adamant invest.  
 He must be won: no sowre repulse shall make  
 My sute surcease, till life my brest forsake.  
 The best, if what is done were to begin,  
 Is not t' attempt: next, what w' attempt, to win.  
 For never would he, though I should ore-sway  
 My strong desires, forget this lewd assay.  
 Desisting, would condemne my love for light;  
 Or that I tri'd to intrap him by this flight:  
 Or may conceive that brutish lust did move  
 These extasies; and not the God of love.  
 Nor can I but have had a wicked mind;  
 My will polluted; which my hand hath sign'd.  
 No giving back can make me innocent:  
 Nought can I adde to sinne, Much to content.

This said; one thought another doth controule:  
 So great a discord wracks her wavering soule!  
 Dislikes; yet acts: who never satisfi'd;  
 (Accurst) attempteth, to be oft deni'd.  
 This scene, he flies his countrey for her crime:  
<sup>b</sup> And builds a City in a forraigne clime.  
 When wofull *Byblis*, raving through despaire,  
 Her garments, from her bruised bosome tare;  
 Striking her armes through fury, and proclames  
 In high distraction, her incestuous flames.  
 Hopelesse, her hated mansion she eschues:  
 And frantickly, her brothers flight pursues.  
 And as <sup>c</sup> *Ismarian Bacchanals* (great <sup>d</sup> son  
 Of *Semele*) struck with thy <sup>e</sup> *Thyrus*, run  
 In thy <sup>f</sup> *Triennials*: so <sup>g</sup> *Bubasian Dames*  
 Saw howling *Byblis* hurrying o're their plaines.  
 From these she wanders through the *Carian* bounds,  
 The warlike *Lelages*, and *Lycian* grounds:  
*Cragus*, *Lymira's* streames; the silver waves  
 Of <sup>h</sup> *Xanthus* past; and where <sup>i</sup> *Chimera* raves  
 On craggy rocks; with Lions face and mane,  
 A Goates rough body, and a Serpents traine.  
 The woods were past: when thou, o *Byblis*, faint  
 With long pursuit, and passions strong constraint,  
 Sunk'st downe; thy rusted haire on earth displaid:  
 Thy face upon the withered leaves low-layd.  
 The kinde *Lelegian* Nymphs oft in their armes  
 Attempt to raise her: and with powerfull charmes  
 Of counsell, strive to cure her love-sick minde.  
 Which at her deafned heart no entrance finde.  
 She, grasping the green rushes, silent lyes:  
 And bathes them in the rivers of her eyes.  
 The <sup>k</sup> *Naiades* thrust under these a spring:  
 Their bounty could not give a greater thing.  
 As pitch distilleth from the barks black wound,  
 As stiffe <sup>l</sup> *Bitumen* issues from the ground;

<sup>a</sup> *Cannus*, the  
 sonne of  
*Cyane*,  
 daughter to  
*Meander*.

<sup>b</sup> In *Caria*;  
 called *Cannus*: un-  
 healthfull in  
 the Summer  
 and Au-  
 tumne.

<sup>c</sup> *Thracian*  
 women (so  
 called of *Is-*  
*marus*, a  
 mountaine  
 in that coun-  
 trey) which  
 celebrate his  
 festivals.  
<sup>d</sup> *Bacchus*.  
<sup>e</sup> A javelin  
 covered  
 with Ivy,  
 here taken  
 for his fury.  
<sup>f</sup> *Bacchus*  
 feasts; in  
 that solem-  
 nized every  
 third yeare.  
<sup>g</sup> Of *Bubasia*  
 a Province  
 in *Caria*.  
<sup>h</sup> A River  
 of *Lycia*;  
 and not that  
 by *Troy*.  
<sup>i</sup> See the  
 Comment.  
<sup>k</sup> The wa-  
 ter Nymphs.  
<sup>l</sup> A clammy  
 and combu-  
 stible mine-  
 rall.

As



a Of her  
Grandfather  
Phaëbus.

b Her father  
lately of  
Crete.  
Iphis.

c It was usu-  
all among  
the Grecians  
to expose, or  
make those  
children a-  
way, which  
they would  
not, or were  
not able to  
foster.

d To the  
daughter of  
Inachus; after  
deified by  
the Egypti-  
ans, and cal-  
led Isis.  
e Taken also  
for the  
Moone, as  
the Moone  
for Ceres.  
f Mercury;  
worshipped  
by the Eg-  
yptians in  
the forme of  
a dog.

g Diana; so  
named of  
Bubastis, a ci-  
tie in Egypt,  
where she  
had her  
Temple.

h An Oxe, a-  
dored by the  
Egyptians.  
i Harpocrates,  
the God of  
Silence.

k Sistrum: a  
lowd instru-  
ment peculi-  
ar to the  
Egyptians.  
l The hus-  
band of Isis:  
see the  
Comment.

m Aspes,  
which the  
Egyptians  
worshipped.  
n The God-  
desse of  
Child-birth.  
o Lygdus.

As floods, which frosts in icie fetters bind,  
Thaw with th' approaching Sun, and Southern wind;  
Even so <sup>a</sup> Phaëbian Byblis, spent in teares,  
Becomes a living fountain, which yet beares  
Her name: and under a black Holme that grows  
In those rank vallies, plentifully flows.

The fame of this so wonderfull a fate  
Had <sup>b</sup> fill'd Creets hundred Cities; if of late  
The change of Iphis, generally known,  
Had not produc't a wonder of their own.  
For Phaëstus, neer to Gnosius, fostered  
One, Lygdus, of un-noted parents bred:  
How'ever, free. Nor did his wealth exceed  
His parentage: yet both in word and deed  
Sincerely just, and of a blamelesse life.  
Who thus bespake his now down-lying wife.  
Two things I wish: that you your belly lay  
With little pain; and that it prove a boy.  
A daughter is too chargeable, and we  
Too poore to match her. <sup>c</sup> If a girle it be,  
I charge, what I abhorre (ô Pietie  
Forgive me!) that, as soon as born, it die.  
This having utter'd; the Commanded wept.  
And the Commander; teares no measure kept.  
Yet Telethusa still with fruitlesse praire,  
Desires he would not in the Gods despaire.  
But he too constant. Now her time was come,  
And the ripe burden stretcht her heavy womb:  
When <sup>d</sup> Inachus, with all her sacred band;  
In dead of night, or stood, or seem'd to stand  
Besides her bed. Her brows a crown adorne,

<sup>e</sup> With eares of shining corn, and Cynthian hornes:

Barking <sup>f</sup> Anubis, and <sup>g</sup> Bubastis bright,  
Black <sup>h</sup> Apis spotted variously with white,  
<sup>i</sup> He whose mouth-sealing finger silence taught,  
<sup>k</sup> Tymbrells, <sup>l</sup> Osiris never enough sought,  
And <sup>m</sup> forrein serpents, whose dire touch constrain  
A deadly slumber, consummate her train.

Then (as if seen awake) the Goddesse said:

My Telethusa, be not thus dismaid;

Reject these cares, thy husband disobay:

And when <sup>n</sup> Lucina shall thy belly lay,

Foster what ere it be. A Deitie

Auxiliary to Distresse am I;

Ready to help, and easily implor'd:

Nor shall it grieve thee that thou hast ador'd

Vngratefull Isis. This admonished,

She leaves the roome. When, rising in her bed,

Her hands to heaven glad Telethusa threw:

And humbly prays her vision may prove true.

Increasing throws at length a girle disclos'd.

Both by the father and the world suppos'd

To be a boy; so closely hid: and known

But to the mother, and the nurse alone.

<sup>o</sup> He paises his vows, and of his Fathers name

It Iphis calls; which much rejoyc't the dame,

To each sex common; nor deceives thereby:

VWho still with pious fraud conceales her lie.

A boy in show; whose looks should you assigne

To boy or girle, love would in either shine.

At thirteen yeers her Father her affide

To yellow-trest Ianthe: she the pride

Of Phaëstian virgins for unequal'd faire:

Telestes daughter, and his onely heire,

Like young, like beautifull, together bred,

Inform'd alike, alike accomplished:

Like darts at once their simple bosomes strike;

Alike their wounds; their hopes, ô far unlike!

The day they expect. Ianthe thought time ran

Too slow; and takes her Iphis for a man.

Poore Iphis loves, despaire; despaire ejects

Far fiercer flames: a maid, a maid affects.

What will become of me (the weeping said)

Whom new, unknown, prodigious loves invade!

If pittifull, the Gods should have destroy'd:

Or else have given what might have been enjoy'd.

No Cow a Cow, no Mare a Mare pursues:

But Harts their gentle Hindes, and Rams their Ewes.

So Birds together paire. Of all that move,

No Female suffers for a Female love.

O would I had no being! Yet, that all

Abhor'd by Nature should in Crete befall;

<sup>p</sup> Sol's lust-incens'd daughter lov'd a Bull:

They male and female. Mine, ô farre more full

Of uncouth fury! for she pleas'd her blood;

And stood his errour in a Cow of wood:

She, for her craft, had an adulterer.

Should all the world their daring wits confer:

Should Dædalus his waxen wings renew,

And hither fly; what could his cunning do?

Can art convert a virgin to a boy?

Or fit Ianthe for a maidens joy?

No, fixe thy minde; compose thy vast desires:

O quench these ill advis'd and foolish fires!

Think of thy sex, <sup>q</sup> or even thy self abuse:

What may be, seek; and love as femals use.

Hope wings desire; hope Cupids flight sustains:

In thee thy Sex this deads. No watch restrains

Our deare imbrace, nor husbands jealousies,

Nor rigorous Sires; nor she her self denies:

Yet not to be enjoy'd. Nor canst thou be

Happy in her; though men and Gods agree!

Now also all to my desires accord:

What they can give, the easie Gods afford;

What me, my father, hers, her self, would please;

Displeaseth Nature; stronger then all these.

She, she forbids. That day begins to shine;

Long wisht! wherein Ianthe must be mine:

And yet not mine. Of mortalls most accurst!

I starve at feasts, and in the river thirst.

<sup>r</sup> Iuno, ô Hymen, wherefore are you come?

We both are Brides: but where is the Bride-groome?

Here ended. Nor lesse burnes the other Maid;

Who, Hymen, for thy swift apparance pray'd.

Yet Telethusa fears what she affects:

Protracting time: not want of health objects;

Ill-boding dreames, and auguries oft faines;

But now no colour for excuse remains.

Their nuptiall rites, put off with such delay;

Were to be solemniz'd the following day.

When she unbinds, hers, and her daughters haire;

And holding by the Altar form'd this praire:

Isis; <sup>s</sup> who Paratonian, <sup>t</sup> Pharos Ile,

Smooth <sup>u</sup> Mareotis, and seven-channel'd Nile,

Chear's with thy presence: thy poore suppliants heare:

O help in these extreames, and cure our feare!

Thee Goddesse, thee of old; these ensignes, I

Have seen, and know: thy lamps, attendancie,

And

<sup>p</sup> Pasiphae.

<sup>q</sup> As well as  
others, by  
seeming  
what thou  
art not.

<sup>r</sup> Invoked at  
Nuptials.

<sup>s</sup> A citie in  
Egypt, con-  
secrated to  
Isis.  
<sup>t</sup> Adjoyning  
now to A-  
lexandria.  
<sup>u</sup> A Lake not  
far distant.  
<sup>x</sup> The only  
river of E-  
gypt.



a *Siffra.*

And founding <sup>a</sup> Timbrells : and have thee obay'd.  
 To me, impunitie : life, to this maid,  
 Thy saving counsell gave : to both renew  
 Thy timely pittie. Teares her words pursue.  
 The Goddesse shakes her Altar ; when the gate  
 Shooke on the hinges : hornes that imitate  
 The waxing Moons, through all the Temple flung  
 A sacred splendor : noyse-full Timbrells rung.  
 The Mother, glad of this successefull signe,  
 Though not secure, returns from *Isis* shrine.  
 Whom *Iphis* follows with a larger pace  
 Then usuall ; nor had so white a face.

Her strength augments ; her look more bold appeares ;  
 Her shortning curles scarce hang beneath her cares ;  
 By farre more full of courage, rapt with joy :  
 For thou, of late a Wench, art now a Boy.  
 Gifts to the Temple beare, and <sup>b</sup> *Io* sing !  
 Sing Ioy ! Their gifts they to the Temple bring ;  
 And adde a title ; in one verse display'd ;  
 What *Iphis* vow'd a Wench, a Boy he pay'd.  
 The Morning Night dismasks with welcome flame :  
<sup>c</sup> When *Iuno*, *Venus*, and free *Hymen* came  
 To grace their marriage ; who, with gifts divine,  
*Iphis* the Boy, to his *Ianthe* joyned.

b An acclamation in triumphs.

c Deities propitious to marriage.

VPON



# VPON THE NINTH BOOK OF OVIDS METAMORPHOSIS.

**A**Chelous, esteeming it no disgrace to be over-come by such an adversary, relates his contention with Hercules for the Love of Deianira. Such a complement Hanniball in Livy bestowes upon Scipio: My comfort is, that by thee I am inforced to sue for a peace. Achelous in strength inferior, flies to his slights, and converts himself into a Serpent: subdued by Hercules with a scoffe; as the exercise and conquest of his infancy. For Juno is said to have sent two serpents to destroy him in his cradle; who strangled them both before he was so old as to know them: the Grecians naming him Hercules of the glory he had atchieved by Juno; by which they would have us to know, that those who are markt for great actions, and are covetous of a vertuous praise; should betimes, and as it were from their cradles, accustome themselves to dangers; and exercise their fortitude in subduing of pleasures; which infeeble the minde, and destroy it with serpentine imbracements. Nor is pleasure and lust unaptly expressed by serpents; not onely for their naturall subtiltie and inveterate hatred to man; but also for their inbred lasciviousnesse: the female viper (our Adder) according to Pliny, out of a frantick delight, biting off the head of the Male in the time of their coiture. And we read in Plutarch that sometimes Serpents have been in love with women, manifesting all the signes of a wanton affection. As one with a maide of Ætolia, which nightly crept into her bed, gliding to and fro, and winding about every part of her body; retiring alwayes about the dawning of the Day. This observed, the maide was forthwith removed by her Guardians. The serpent missing her for divers dayes together, at length found her out: who now not loving and gentle as accustomed, but horrid and full of danger, leapt upon her, pinnioning her armes with his folds, and lashing her thighs with the remainder of his length: yet with such an anger as seemed to be mixt with indulgency, as rather intending to chastise, then to hurt her. A Serpent was said to have been found about Olympia's bed, that night wherein she conceived with Alexander; which gave a colour to the claime of his descent from Jupiter. The like the Romanes divulged of Scipio Africanus, both reports no doubt but proceeding in part from the Serpents amorous inclination. The Scythians painted Araxa, a woman infamous for her lust, with the tayle of a serpent. But Achelous, well-nigh suffocated by Hercules in that counterfeit shape, now puts on the forme of a furious Bull: but speeds no better then formerly; having one of his hornes broken off by the Conqueror, which the Naiades replenish with fruits and flowers, ever after called the Horne of Plentie. These Nymphs take their names from fluency; supposed of old to be the Deities of springs and originalls of Rivers: being indeed that moysture of the Earth which so much conferres to fertilitie and propagation: thus delivered by Orpheus.

ACHELO-  
VS CON-  
TENTION  
WITH  
HERCV-  
LES.

Naiades.

*Lyæus* Nurfes, whom the Earth imbowers,  
Fertill and frolick in your fruits and flowers;  
Who cattell feed, and men sustaine with feasts:  
*Ceres* and *Bacchus* nourisht by your breasts.

*Nutrices* *Bacchi*, quibus est occulta domus; qua  
*Fructifera* & *laxa* pratorum floribus estis:  
*Pascitis* & *pecudes*, & *opem* mortalibus ipse,  
*Cum* *Cerere* & *Baccho* vitam portatis alumna.  
In Hymn.

And therefore aptly here fained to bring in the Horne of Abundance to Achelous his table. Divers of the Romane Emperours stamped this on their Coynes: some expressing thereby (as appeared by their Inscriptions) Liberalitie; others Felicitie, Concord, Peace, and Plentie; or what so ever was delightfull or profitable to man. Now the strife between the Ætolians and Acarnanians (whose Countreyes are watred by that River) concerning their bounders (arbitrated for want of umpires by the sword, wherein the stronger prevailed) was the ground of this fiction of Hercules his subduing of Achelous: Deianira the daughter of Oeneus (for it should seeme the Ætolians had the better) there-ward of his victory. Achelous is said to convert himself into a Serpent; because of the wrigling and many flexures of his Current: as into a Bull, for the bellowing of waters, and their violent Course, when raised by raine. But Hercules is said to over-come his fury and to breake off one of his hornes: in that, to gratifie his father in law, he restrained the river with banks, extenuating his force by digging of sundry trenches, and draining those grounds which his overflowes had surrounded; whereby they became extraordinary fruitfull; which here is deciphered by the horne of Plentie. This fable hath also a relation to the condition of warre: Hercules, the stronger, and invading partie, proceeding with maine strength and expedition: Achelous, the weaker, and invaded, by delay and policie; who changeth the forme and order of his fights according to occasion; now like a subtil Serpent,

avoiding,



avoiding, or with stratagems circumventing his enemies; now like a furious Bull upon advantage assailing. When beaten in battle, he is inforced to retire unto his holds of strength; and leave the riches of his Countrey (the horne of Plenty) to the spoyle of the Conqueror.

NESSUS.

Hercules returning with Deianira to Thebes from Calydon, have their passage impeached by the swelling of Eunus: to whom the Halfe-horse Nessus, as acquainted with the ford, doth tender his service; and undertakes to transport his wife, while he himselfe swom over: who now being landed on the other side, the perfidious Centaure attempts to ravish her; but is prevented, and his speed overtaken, by a mortall wound received from his arrow. This Nessus was one of those who fled from the Battle betwene the Centaures and the Lapethites (which is in the twelfth book related by Nestor) wherein Hercules was a principall actor: who now contrary to humane policy, gives credit to a reconciled enemy; wherein an Italian would never have offended, who rather hate whom they have injured, as ever suspecting them. But credulity proceeds from a mans owne integritie: a vice more honest then safe; the overthrow and death of the Great Duke of Burgundy, who committed a maine part of his army to an Earle whom he had formerly stricken; the respects and services of such, being no other then a maske to disguise their treacheries. Nessus, though dying, meditates on revenge, and gives Deianira a garment dipt in his blood, infected by the impoysoned arrow, as a receipt to revive in the wearer decayed affection. A pretence to tempt a womans acceptance, who are either too effeminate, or too apt to be jealous. Not considering withall that it was the gift of an enemy, which ever tends, as this did, unto mischief. But more circumspect was that Trojane, if he could have beene beleaved:

Timeo Danaos & dona ferentes  
Virg. Æn. l. 2.

The Greeks, though bringing gifts, I feare.

HERCULES.

For Hercules, having now fil'd the world with the fame of his actions, was about to sacrifice unto Cœnean Jupiter: when newes was brought to Deianira of his love to Iole (of whom we shall speak hereafter) who easily beleeves what she feares, and greedily swallowes that mortall poyson, which infects her soule with all varieties of distemper: now full of indignation, and purpose of revenge; which she thus expresseth in his tragedy,

— O nulla dolor  
Contente pœna! quare supplicia horrida,  
Incognita, infanda: Iunonem doceo  
Quid odia valeant: nescis irasci satis.  
Sen. Herc. OE.

O sorrow, which no vengeance can suffice!  
Some unknowne horrid punishment device.  
What hate can doe, let Iuno learne of me:  
She is too patient.

But againe retractts that cruell intention, out of the alternate raigne of affection; which then is most great when most in danger of losing: confirmed sometimes in the truth of the wrong, and presently hoping the contrary. All diseases of the Minde but Doubt have their remedies. Nor are the actions of the Body lesse inconstant: content with no one place, or settled posture; sorrow wandring through the visage in like variety of aspects and complexions. Deianira at length resolves to regaine her husband with the garment which Nessus had given her. But according to Seneca he gave her his infected blood in one of his hooves; with this instruction:

— Ille jam quærens diem  
Tabem fluentis vulneris dextra excipit,  
Traditque nobis ungula insertam suam  
Quam forte secula sciderat avulsam manu.  
Tum verba moriens addit: Hoc, inquit, magis  
Dixere amorem posse desigi malo.  
Hoc dedit Mycale Theffalas docuit nurus  
Vnam inter omnes luna quam sequitur magis.  
Astris relicto. Illitas vestes dabit  
Hæc, inquit, ipsa tace, si pellex tuos  
Invisa thalamos tulerit, & conjux levis  
Aliam parenti dederit altisono nuntium.  
Hoc nulla lux aspiciat: hoc tenebra tegant  
Tantum remotæ. Sic potens vires sua  
Sanguis tenebit.  
Sen. Her. OE.

Dimne with approaching death, the gore that drild  
From his black wound he took, and gave me, fild  
In his tuffe hoofe; thence violently rent:  
And said; This will loves fickle flight prevent.  
Thus Mycale Theffalian Matrons told:  
Whose powerfull art the strugling Moone contrould.  
With this, if thy inconstant husband rove,  
And give another daughter unto Iove,  
Anoint his robe. That it the vertue may  
Retaine, conceale it from the sight of Day.

The poyson likewise which was given to Alexander was so strong as nothing but the hoofe of an Asse could containe it. Diodorus reports that he bad her take of the seede which he had shed to mixe it with oyle, and the blood which dropt from the arrow, infected with the blood of Hydra: and to use it as aforesaid, when she had occasion to practice the experiment: which new she doth, and sends it by Lycas.



Lycas. Put on by Hercules, he broyles with heate, which subdues his fortitude with intolerable torments: who in his anguish disputes with the Gods, for so rewarding his vertues (an impatience unto which the best of morall men have been subject, as Germanicus and Titus charged the Gods with their untimely and undeserved deaths) then briefly relates his particular merits.

Busiris, a king of Ægypt, who built Busiris and Nomos in a barren and unhospitable part of his Countrey; was said to have killed his guests, because the passengers by the Heardf-men there about were robd and assassinated. Or, according to Diodorus, that they sacrificed onely red oxen and red-hair'd men to the soule of Osyris; for that Typhon his brother, who slew him, had his haire of that colour. Insomuch that Ægypt having few red-heads, and other countreyes many, it was reported that he sacrificed strangers at the tomb of Osyris: the crueltie rather proceeding from that inhumane custome. Yet was he a wicked Tyrant; of whom that Countrey was delivered by Hercules. He is held to be that king of Egypt who so grievously oppressed the Israelites: and the author of that inhumane Edict of drowning their male-children; whence arose the tradition of his sacrificing strangers: his daughter supposed to be the same who fostered Moses. Reinecius proves that he was a king of a new Family, who usurped that crown: as intimated by this text in Exodus; There arose a new king; who knew not Ioseph.

Busiris.

Antæus was a Gyant of Lybia, the supposed son of the Earth; who compelled forreiners to wrestle, and strangled them with his unmatched strength. Him Hercules incountred: who as oft as thrown to the ground, rose up again with redoubled vigour. This perceived, he held him aloft so long, till he had crushed the breath out of his body. Hercules, here taken for the heat of the Sunne, overthrows Antæus, which signifies the contrary, with his too much fervor: when by the touch of the Earth, being naturally cold, his strength is restored: approving that Axiome in Physick, how Contraries are to be cured by Contraries; Yet neither too much to exceed, lest the one be made more violent by the opposition of the other: which holds as well in a Politick Body. But the morall is more fruitfull: Hercules being the symbol of the Soul, and Antæus of the Body; Prudence the essence of the one, and sensuall Pleasure of the other; between whom there is a perpetuall conflict. For the Appetite alwaies rebels against Reason: nor can Reason prevaile; unlesse it foraise the body, and hold it aloft from the contagion of earthly things, that it recover no more force from the same, till the desires and affections thereof, which are the sons of the Earth, be altogether suffocated. Antæus is also said to be the sonne of the Earth, in that the Tingitani whose king he was, did boast themselves to be originally Africans: By which Citie, saith Mela, there is a little hill in the forme of a man, lying with his face upward, which they report to be his sepulcher: and that when at any time diminished, how it never ceaseth raining untill it be again repaired.

Antæus.

Geryon was a Prince of Spain, as great in power as in riches; who is fained to have had three heads; if so to have, be not impossible. For some Historians have written of the like: and one abated, this Iland in the memory almost of the living hath exhibited an uncontrollable example; which I will insert for the rarenesse. This Monster was below the waist an ordinary man; but had above two bodies of exact proportion, and every limbe of vigour and use. King James the fourth tooke an especiall care of his education and instruction: but chiefly in musick, wherein he became most excellent, as in divers languages. In these two dodies were two different wills: sometimes they would bitterly contend in argument, sometimes fall together by the eares; and often consult about their common utilitie. But what more memorable; both under the navill were sensible of one hurt, but neither above felt the anguish of the other: which was in their death more apparent. For the one body dying many dayes before the other, the survivor pined away with the stench thereof. This Monster lived eight and twenty yeares; and dyed when Ione was Regent in Scotland. Which I have writ, saith Buchanan, with the greater confidence, in that yet many live of honest reputation, who have seen it. But the triple figure of Geryon was fained of three brethren; who governed the three Ilands, Maiorca, Minorca, and Yvica with such unanimitie, as if they had all but one will: whereupon Geryon the eldest was said to have three heads to one body: by their concord, mutuall counsell, and assistance, becoming both wealthy and formidable. With the like union the Scribonian brethren governed the Vpper and the Lower Germany: untill Nero growing jealous of their greatnesse, they were both accused: when by opening their own veines they dyed together. So the other were a bait to the avarice, and a spur to the valour of Hercules: who dispossess them by force of armes, and bore away their substance. Palephates will have this fiction to grow from his dwelling in Tricarenia (a citie on the Euxian Sea) which signifies three-headed. Others allude it to the three souls in man, the vegetative, the sensitive, and rational: as concord to the number of three, and strength to the triangular figure.

Geryon.

Of Cerberus we have spoken more then in one place: to which we will adde this historicall relation,

Cerberus.



together with the allegory. Aides (from whom came the name of Aides, for the receptacle of the dead) the king of Molossus, called himselfe Pluto, his wife Ceres; his daughter Proserpina (or rather his wife whom he had stolne) and his Ban-dogge Cerberus of his fierce and churlish conditions. Theseus and Perithous, attempting to steale away his daughter, were both taken prisoners: Theseus retained in chaines; but Perithous worried by his Mastive Cerberus. Hercules delivered Theseus soone after by force: and brought the Ban-dog away with him. Herc-upon grew the fable of Hercules descent into Hell, and of his dragging the Hell-hound thence: Molossus ordinarily called Hell, in that it lyeth West of Attica and Boeotia; whereof we have formerly rendred the reason. Now Cerberus was after stolne by the procurement of a noble man of Mycena, and shut up with divers bitches in the cave of mount Tenarus; whereof Hercules having intelligence fetcht him from thence: upon this it was fained that he drag'd him from Hell through that Cave, the supposed infernall passage. From hence we may collect; that the reason and vertue of the Minde, which is Hercules subdues all vice and base earthly affections (Cerberus being taken for the Earth) but especially Gluttony (his name importing a devourer of flesh) which is said to have three heads, of his triple desires, consisting in the superfluitie of quantitie, of the expence of time, and pleasing of the Palat. All which are suppressed by vertue, who moreover redeemes from Hell whatsoever is captivated by the mindes infirmities.

The Cretan Bull.

The Cretan Bull representeth the Cretan Generall Taurus; Pasiphaes sweet-heart. A cruell enemy to the Athenians: whom Hercules vanquished (not without the connivence of Minos who mortally hated him) and brought into Peloponnesus: which also allegorically declares the conquest over brutish affections.

Augeus his stable.

Augeus was king of Elis; who had a stable so full of dung, that it became proverbiall. This Hercules cleansed upon a compact between them by turning Alpheus thorow it: or rather by means of diverting that River, made a barren part of his Countrey fertill. But Augeus refused to give him his reward, as done with so little difficultie: for fooles more consider the labour of the body, then that of the brain. Whereat incensed, he demolished his citie, and drave him out of his kingdome. This filthy stable representeth the Court of Augeus; contaminated with luxury, and all sorts of uncleannesse: which by the expulsion of the vitious king and his Parasites, was said to have been purged by Hercules.

The Stymphalides.

The Stymphalides were birds so called of a lake in Arcadia, which they chiefly frequented: chased away by Hercules; partly with his arrows, and partly with the sound of a brazen Cymball which was given him by Pallas: A greedy and filthy fowle which fed upon man-flesh: killing men with their feathers which they shot from their bodies as they flew; or poysoning them with the stench of their ordure. Alluding to the avarice and filthy converse of Harlots; who devoure the substance, pollute the fame, and infect the bodies of their desperate lovers. Such therefore are to be chased away with the arrows, or indignation, of Vertue: But especially by Minerva's Cymball; divine instructions, and precepts of Philosophy; which penetrate the eare like the sound of a Trumpet. Nor are they unaptly said to be man-eaters; who suck their blood like leeches, and devoure them like the ravenous Lamiae. But historically the Stymphalides are taken for theeves who foraged that Countrey; as appeares by these verses of Claudian.

Audieram memorande tuas Stymphale  
volucres  
Spicula vulnifico quondam sparsisse volatu.  
Claud.

I, Stymphalus, heard of thy fowle, that threw  
Thick showres of darts; and slaughtered as they flew.

The Parthenian Hart.

Parthenius is a mountain of Arcadia, which took that name from the virgin Huntresse, where Hercules with indefatigable labour pursued and caught the Hart, which had feet of brasse and hornes of Gold: signifying not only his subjecting of Feare, expressed in the nature of that creature, an enemy to all noble indeavours; but that unwearied and constant course of vertue, by which immortall fame can be only obtained; more durable then brasse, then gold more refulgent.

The Amazons.

About the river of Thermodon, which runnes through Cappadocia into the Euxine Sea, the Amazons were said to inhabit. A race of warlike women; who suffered no men to live among them, but such as they imployed in their drudgeries: managing couragious horses; expert themselves, and instructing their daughters in military exercises. For during two moneths in the spring they accompanied with their neighbours; and when they were delivered, sent back the male issue to their fathers: searing the right brest of the femals (from whence they took their denomination) that it might not hinder their shooting, nor the throwing of their javelings. These became so famous and formidable, that in the end it drew on the courage of Hercules, together with the desire of Hippolyta's rich Belt, to assaile them: who slew Antiope their Queene, and took Hippolyta prisoner, whom he gave to Theseus,



Theseus, his companion in that warre. In this battell he so weakned their forces, that they became a prey to their neighbours; who after a while extinguished in those parts both their name and nation. Penthesilea with the remainder, flying her countrey, assisted Priamus in the warres of Troy.

With Amazonian troops, and moon-like shields  
Penthesilea scoures the trampled fields;  
Her feared brest bound with a golden Bend:  
Bold maid, that durst with men in armes contend.

*Ducit Amazonidum lunatis agmina peltis  
Penthesilea furens, mediisque in millibus ardet;  
Aurea subnectens exerta cingula mamma  
Bellatrix, audetque viris concurrere virgo.*  
Virg.

Who there was slain by Achilles. Pliny reports that she was the first that invented the Battailaxe. Plato affirms that there was a nation of Amazons in his time in Saamatia Asiatica at the foot of Caucasus: from whence it should seeme that their Queen Thalestria came into Hircania unto Alexander, that she might have a daughter by him; who participating of both their spirits, might conquer the whole universe. But Strabo doubts by the uncertaintie of authors, and unlikelinese thereof, that there ever were any such woman: and Palephates writes that the Amazons were a people couragious and hardy, who wore linnen shashes on their heads, and gownes to their heeles (as now the Turks do) suffering no haire to grow on their faces: and therefore in contumely called women by their enemies. Goropius, a late author, conceives them to be the wives and sons of the Sarmatians; who invaded Asia, together with their husbands, and after planted in Cimbria; which he endeavours to prove by certain Dutch etymologies. Francis Lopez and Vlrachus Schimdel finde them in the River Orellana in America; called thereof the River of Amazons: and Edward Lopez affirms that there are of these in Monomotapa in Africa, nineteene Degrees Southward of the line; the strongest guard of that Emperour, as the East Indian Portugalls acknowledge.

The Golden Apples of the Hesperides, with the Dragon that kept them, we have interpreted at large in the story of Perseus. An adventure reserved for Hercules: who killing the Shepheard Ladon, called a Dragon for his immanitie, brought away the Golden Apples; which was Atlas sheepe with the yellow fleeces; the name equivocall to either: sheepe being so honoured by the ancient for enriching their owners, that riches in money or cattell was of them so named. But allegorically, Hercules, or Vertue, cannot reap the fruit of his indeavours; those golden Apples, untill he have killed the Dragon, Malice and Envy, which continually watch to frustrate his reward.

Of Hercules fight with the Centaures you shall read in the Mythologie upon the twelfth book, where that battell is particularly described.

The Erymanthian Bore, which wasted all Arcadia, was slain by Hercules: meant by some notable and cruell theefe, either of that name, or bearing that beast for his device, which infested that countrey, and was subdued by him: but morally denoting the vertue of the minde, which subjects all terrors and difficulties.

Hydra, was said to be a venomous Serpent, which did much spoyle in the Argive territories; lurking in the lake of Lerna: and to have had many heads; whereof one being cut off, two rose in the roome more terrible then the former: which Hercules assailed and destroyed, by suddenly cauterizing her headlesse necks. This fable hath relation to that place; which by the eruptions of waters annoyed the neighbouring cities, when one being stopt many rose in the roome: this Hercules perceiving, burnt it with fire, and so choaked the passages. For Hydra signifies water: and that this might be done, these verses might inferre.

Corruption boyles away with heat;  
And forth superfluous vapours sweat.

*Excoquitur vitium, atque exudat  
inutilis humor.*

Or rather the Sun (presented by Hercules, according to Macrobius) with his extraordinary fervor dried up those noysome and infectious waters. Another writes that Lernus was a petty King; who built a strong fort on the confines of his kingdome, and called it Hydra; placing therein a garrison of fiftie souldiers. This Hercules besieged. As often as any one was slain on the battlements, two stept in his place, not inferiour in fortitude: nor would yeeld untill the fort it self was consumed with fire. And there be who write that this serpent with many heads were as many brothers united in inviolable concord: when one cut off in battell, others seemed as it were to rise in his place with fresh and more strong preparations. Like the Band among the Grecians, which, in that continually reinforced, was called Immortall. Plato delivers Hydra for a Sophister whose confutation begat more wrangling. Therefore to cut off a head from Hydra, is to take away one inconveniency that more may succeed:

Hesperian Apples.

The Centaures.

The Erymanthian Bore.

Hydra.



succeede : like sutes in law, which begin where they end, and continually multiply. But Hydra in truth is a kinde of water-snake; which will turne on the assailant, and repulse him with his stinking exhalations: whose mortall and terrible poyson is noted by the infected arrow dipt in her gall, and raving death of the Heroe.

Diomedes  
Horses.

Diomedes, that bloody king of Thrace, fed his horses with mans-flesh; whom Hercules fed with the flesh of the Tyrant. A punishment agreeable to the law both of God and man, that offenders should suffer what themselves inflicted. But Palephates, a confuter of such like stories, reports how Diomedes was one who had wasted his estate by keeping of Horses: a prodigality derived from the Greeks to the Romanes:

Cum fas esse pueri curam sperare cohortis,  
Qui bona donavit praesepibus, & caret omni  
Majorum censu, dum pervolat axe citato  
Flaminiam.

Juv. Sat. 1.

He dares presume t' expect a Regiment,  
Who all his substance hath in mangers spent:  
And, what his Ancestors had left, forsakes;  
While he *Flaminia* with swift charriot rakes.

For which cause Diomedes friends call'd his horses man-eaters. But other Authors affirme that Diomedes horses were his lascivious daughters, who wasted the substance and strength of their lovers: horses being the ancient Hieroglyphick of lust; as such desires in the sacred Scriptures are compared to their neighings. For there is no creature so prone unto Venus as a Mare; and therefore fained to conceive with the Winde:

Scilicet ante omnes furor est insignis equorum  
Et mentem Venus ipsa dedit, quo tempore  
Glaucus  
Tornia des malis membra absumpserat quadrige.  
Illas ducit Amor trans Gargara, transque sonantem  
Ascanium, superant montes, & flumina trahunt.  
Continuoque avidis ubi subita flamma medullis,  
Vere magis (quia vere calor redit ossibus) illa  
Ore omnes versa in Zephyrum stant rupibus altis,  
Exceptantque leveis auras, & saepe sine ullis  
Conjugiis vento gravida (mirabile dictu) saxa per & scopulos, & depressas convalles  
Diffugiunt, non Eure tuos, neque solis ad ortus,  
In Boream, Caurumque, aut unde nigerrimus Auster  
Nascitur, & pluvio contristat frigore caelum.  
Hinc demum Hippomanes vero de nomine ducunt  
Pastores, lentum diffillat ab inguine virus:  
Hippomanes, quod saepe mala legere noverce,  
Miseruntque herbas & non innoxia verba,  
Virg. Georg. 1. 3.

But Mares most furious: then by Venus stung  
When *Potnean* Charriot wretched *Glaucus* stung,  
And tare in peeces. Led by love, they skud  
O're *Gargarus Ascania's* roring flood;  
Swim rivers, mountaines clime, when that fire stews  
Their greedy marrowes, and the Spring renews  
Heat in their bones. They to high cliffes repaire;  
And yawning to the west, that gentle aire  
Suck in with pleasure: when (what's strange to tell :)  
Unbackt by horse, with Foles their bellies swell.  
O're craggies, high hills, and lowly dales they runne:  
Not to thee *Eurus* and the rising Sunne,  
*Boreas*, nor *Caurus*; or where *Auster* vailes  
Sad heaven with clouds, and earth with showres affailes.  
That poyson tickles from the groynes of these,  
Which rightly rurals call *Hippomanes*:  
*Hippomanes*, which oft dire step-dames use;  
With wicked charmes, and banefull weeds infuse.

Others apply this fable to his riotous followers, maintained by his excessive tributes and exacti-  
ons; feeding as it were, on the bowels of his misera-  
ble subjects. But Diomedes horses, together with  
their master, were slaine by Hercules: cruelty, avarice, and uncleannesse, chastized, or confounded  
by the zeale of vertue.

The Nemæan  
Lion.

A Lion of huge proportion, whose skin no Steele could penetrate, frequenting the *Nemæan* woods  
and fields of *Mycena*, was encountred and strangled by Hercules; who ever after wore his hide for  
defence and terror. This may be no fable, since the like was performed by *Sampson* (supposed by some  
the same man) and after by little *David*. Yet hereby is understood the fortitude of the minde, against  
which no bodily strength can prevaile; being ever adorned with the spoile of the vanquished. But *He-  
raclides* conceives that the same was devised in regard of the selfe-cure of his owne furious melan-  
choly, producing a temporary distraction; which gave an argument to the tragicall Poets. And surely  
these his conquests over beasts and monsters were chiefly invented to expresse the excellency of Vertue  
in subduing inordinate affections: as Intemperance by the Bore, rash Temeritie by the Lion, by the  
Bull Anger, Panick Feare by the Hart, Vncleannesse of life by *Augeas* his stable, by the *Stymphali-  
des* Avarice, by *Hydra* Ignorance, by the *Centaures* lust, &c. And therefore many of them placed  
by *Virgil*, as vices, before the gates of Hell.

There



There Centaures, there the hissing Hydra stands,  
Scylla, Briareus with his hundred hands,  
Fire-arm'd Chimera's, Harpyes full of rape,  
Snaky hair'd Gorgons, Geryons triple shape.

Centauri in foribus stabulant, Scyllaeque bisfor-  
mes.  
Et centum geminus Briareus ac bellua Lerna  
Horrendum fridens, flammisque armata Chi-  
mera,  
Gorgones, Harpyaeque, & forma tricoloris  
umbræ. Æn lib. 6

Hercules is mystically taken for the Sunne, to whom the Lion is sacred, it that his mayne resembles the raies of the other; the one called Juba, and the other Jubar.

Cacus, a mighty Gyant, the sonne of Vulcan, depopulated that part of Italy which lyes about Mount Aventine with his robberies: said to vomit fire, in that he burnt the corne on the ground, and envi-ously destroyed, what he could not reape. He, while Hercules slept, stole away the fairest of his Oxen; and drew them into his Cave by their tayles, that no impression might be seene of any feet going thi-ther. A subtilty derived from the she Beare, who ever backward retires to her den, that she might not be traced by the Hunter. But these discovered by their bellowings, Hercules forced his Cave, and brained Cacus, breathing clouds of smoke, with his Club. Now Cacus is by interpretation Evil, which lurkes in Caves, in that never secure: when Hercules, or Vertue, vindicates his owne, by the destruction of the other; although with hypocrisie and fraudulent mists he endeavour to conceale himselfe.

Cacus.

Hercules sustaineth heaven, his last labour, on his shoulders: of which thus Juno in his tragedy.

Heaven sup-  
ported by  
Hercules.

He shewes, by bearing Heaven, how he may gaine  
Heaven by his force. Whose shoulders did sustaine  
The world: nor shrunk beneath so great a fraught;  
Prest with the Poles, the starres; what more, my waight.

Et, posse cælum viribus vinci suis,  
Didicit ferendo, subdidit mundo caput,  
Nec flexit humeros molis immensæ labor.  
Mediusque collo sedit Herculeo polus.  
Immotæ Cervix sidera & cælum tulit;  
Et me prementem. Sen. Herc. Fur.

For the fable goes how Atlas, who sate on a mighty mountaine, and supported Heaven on his back, de-sired Hercules, having heard of his surpassing strength, to ease him for a while in bearing of his bur-then; who readily undertooke it. As Atlas was said to have supported Heaven in regard of the height of that mountaine which carries his name, and of his excellency in Astronomy: so Hercules, skilfull in that art, having travelled to the uttermost bounds of the Earth to increase his knowledge by confer-ring with Atlas, is said to have assisted him, by informing him in many secrets which before he knew not. Nor wants the fable a morall; declaring how those who patiently undergoe the burthens which are imposed by Heaven, shall at length with Hercules injoy even Heaven it selfe, the reward of their suf-ferance.

And here is an end of the Heroicall actions of Hercules: whereof those mentioned in these ensuing verses have onely the repate of his labours.

First he the grim Cleonian Lion slew:  
Next Hydra did with sword and fire subdew:  
The Erimanthian Bore, with Javelin strook:  
The Brasse-hov'd Stagge with golden antlers took:  
The chac'd Stymphalides his arrowes felt:  
From th' Amazonian won his precious belt:  
Then cleans'd Augeas stalls with ordure full:  
And vanquished the furious Cretan Bull:  
Sterne Diomed t' his ravenous horses threw:  
Three-headed Geryon in Iberia slew:  
The Hesperian Dragon-guarded Apples won:  
And skowling Cerberus shewed to the Sun.

Prima Cleonæi tolerata arumna leonis:  
Proxima Lernaam ferro & face contudit Hy-  
dram:  
Mox Erimanthæum vis tertia perculit A-  
pnum:  
Æripidus quarto tulit aurea cornua Cervi:  
Stymphalidas pepulit volucres discrimine  
quinto:  
Thraciam sexto spoliavit Amazona balteo:  
Septima in Augea stabulis impensa laboris;  
Octava expulso numeratur adorea Tauro:  
In Diomedes victoria nona quadrigis:  
Geryone extincto decimam dat Iberia pal-  
mam:  
Undecimum mala Hesperidum distracta tri-  
umphum:  
Cerberus extremi suprema est moenia laboris.  
Virg. in frag.

Although there were many Herculeses, as the Egyptian, the Lybian, and the Tirinthian; yet the acts of them all were attributed by the Poets to this our Theban, the son of Jupiter and Alcmena.

He continues his complaint against the malice of Juno: not without some doubt that the Gods regard-ed not the actions of men, when the wicked prospered, and the good were oppressed with miseries and torments: cruell and unjust Euristheus living in prosperity; the instrument and imposcr of all his ca-lamities. But his tragicall end approved the contrary. This Euristheus was the sonne of Sthenelius king of Mycene, who by Juno's instigation imposed these labours on Hercules with purpose to destroy him;



him; being commanded to obey him in all things by Jupiter: the Oracle at Delphos fore-telling, how he, having finished those enterprizes, should obtaine a Deity. So are the vertuous not seldome advanced by the malice of their enemies; and so craggy and thorny is that steepe ascent which leads unto Glory.

LYCAS.

Discovered Licas, who brought the impoysoned garment halfe dead with feare now clings to the knees of Hercules: the custome of such as implored pitty, as appears in all histories; and therefore the knee was called the seat of Mercy. But Isidorus renders a naturall reason, in regard of the affinity betweene the knees and the eyes, since they were contiguous in the wombe of the mother: insomuch as the knees relent, and the eyes (the silent petitioners) shed teares when they rejoyne, as renewing in the memory their former neighbourhood, and affecting the minde with a mutuall sufferance. But infuriated Hercules, not giving time to the plea of his innocency, swings him about his head by the heeles, and throwes him into the Euboean seas: there turn'd into a rock which carries his name, and signifies Impulsion. Expressing thereby the effects of feare, which congeales the bloud, and stupifies the senses, as if altogether stony. Nor was this throw of his incomparable: for it is reported by Mayolus, an Italian Bishop, how he saw a man at Ast in the presence of the Marquesse of Pescara take up a pillar of marble, three feet in length, and one in diameter; oft tossing it aloft in the ayre, and catching it againe before it fell to the ground, with as much facility as if it had been a tennis-ball. But this fable withall presents the usuall infortunity of such, who minister to the exorbitancies of Princes, though unacquainted with their secret intentions. This Rock lies against the Cenæan Promontory; and gave, in that it resembles a man, an argument to the fiction.

Now Hercules ascending the funerall Pyle, gives Philoctetes his bow and fatall arrowes to set it on fire: who lying on his Lions skin, and making his Club his pillow, entertaineth death with as much alacritie, as if so composed at a festivall. For paine and sorrow, together with all the injuries of malice or fortune, are swallowed up by the immensitie of Vertue; and lost, like shewres that fall into the Ocean. Some say that his disease was a settled melancholy, breaking forth all over his body in burning ulcers: which hapned in the thirtieth yeare of his age; but according to others in the two and fifty. There are who write that he being an excellent Astronomer, burnt himselfe hard before a great eclipse of the Sunne, to confirme the opinion of his divinity. As the Sicilian Empedocles with the like ambition threw himselfe into Ætna. But the earthly parts of our Hercules being consumed with fire; his cælestiall in a more glorious figure, having put off the robe of Mortality, is carried unto Heaven in a triumphat charriot, and deified by Jupiter. The soules of all men, saith Cicero, are immortall; but those of the good and valiant, divine: and for that cause divine honours were given unto such by the Ancient. But never before their funeralls, when censure is neither infected with Flattery nor Envy. Yet could not Alexander stay so long; who would in his life time be styled the sonne of Jupiter, a presage of his untimely death: as was that vote of Cerealis Anicius to him whom he flattered; which was, that a temple should be erected to divine Nero. But more modest was Agesilaus, who thus scofft at the Thassians that would have decreed him divine honors: If your city have the art of making of Gods, let us see what Gods you can make of your selves: and then perhaps I will be a God of your making. Yet Hercules better deserved a Deity then all the rest of the Heroes: who conquered nothing for himselfe: who raged all over the world, not to oppresse it, but to free it from oppressors, and by killing of Tyrants and Monsters preserved it in tranquillity.

Nunquam Stygias fertur ad umbras  
Inclyta Virtus. Vivete fortes;  
Nec Lethæas sœva per amnes  
Vos fata trahent; sed cum summas  
Exiget horas consumpta dies,  
Iter ad superos gloria pandet.  
Sen. Herc. Oct.

High vertue never sinks to Hell.  
Be valiant mortalls, and live well.  
Nor shall severe Fates hale you through  
The floods of Lethe: but when you  
Shall have accomplisht your last day;  
Glory to heaven shall make your way.

As they held that the soules of such Worthies ascended into Heaven, and that their bodies resolved to Earth: so they supposed that their naked and incorporeall resemblances descended to the infernall habitations: whereof Homers Vlysses when in Hell.

Post hunc vidi vim Herculanam  
Idolura: ipse vero apud immortales deos  
Oblectatur in convivio; & habet pulchris  
talis Heben,  
Filiam Iovis magnanimi, & Iunonis aureis  
sandali. Odyss. l. 11.

Then saw the idoll of great Hercules:  
He feasting with the deathlesse Deities;  
White ancl'd Hebes spouse; the Thunderers  
And Iuno's seede, who golden sandals weares.

Deianira



Deianira hearing of the death of Hercules, procured by her error, slew her selfe at Trachin: and had her sepulcher at the foot of the mountaine Oetus; which was to be seene in the dayes of Pausanias. Hercules was said to be the sonne of Jupiter, for his noble actions and eminent vertues; and besides it was the custome to derive those worthies, whose ancestors they knew not through the obscuritie of History (wherein all things among the Ethnicks, before the subversion of Thebes and wars of Troy, were involved, if not lost) from one God or other: as we imagine the earth and the sky to touch, when our sight is bounded by the Horizon. As Jupiter his father, so was Alcmena his mother, which signifies strenuity. Hercules therefore, or the fortitude of the minde, the sonne of the Divine goodnesse and valour, purchaseth among mortalls an immortall fame, together with that name: a word compounded of Juno, or the aire, and glory, in that atchieved by her instigation; being called before Alcides, which signifies strong. Hercules is also taken for the Sun; as his twelve labours by Porphyry for the twelve signes in the Zodiack. Hercules, saith Macrobius, is the power of the Sunne, which actuates vertue in the minde of man to the similitude of the Gods, nor was Bæotia the countrey of Alcmena, nor he at the first called Hercules; but long after was honoured with that name; meriting by his admirable fortitude to be styled the God of vertue. For what signifies Hercules but the Glory of the Aire? and what is the Glory of the Aire, but the Suns illumination, which expelleth the Spirit of Darknesse? The Constellation of Hercules is by Ariadnes Crowne; where he seemes to leane, and kneele on his knee; as weary with his labours.

Euristheus prosecutes his hatred to him, upon his posteritie: (or rather out of feare that in time they should seek to revenge his injuries, and deprive him of his kingdome) who fled to Trachis, and from thence to Athens, as to the altars of the Gods for refuge. Euristheus importunes the Athenians to deliver them by his Embassadors: who contrarily furnish them with an army under the conduct of Iolaus the kinsman of Hercules, and Hyllus his son: who kill Euristheus in battell, and crush him under the wheeles of their charriots. Meane while Alcmena had onely Iole for a companion in her sorrow; the daughter of Euritus, and bequeathed by Hercules for a wife to his son Hyllus. To whom (now great with childe) Alcmena wisheth better successe, then she had in her travell with Hercules; restrained with miserable torments by the envy of Juno. For it was answered by the Oracle; that he who first was borne of Hercules, or Euristheus, should have the command of the other. Which known unto Juno, she hastned the birth of Euristheus, who was borne in the seventh moneth, and proroged the others untill the Tenth. This some have referred to the influence of the starres, portending Empire to the one by their fortunate Aspects and Conjunctions in his nativity: and glory by their different dispositions to the other, to be attained with much labour and danger: and because these secretly worke according to the quality and inclination of the Aire, the food of our Spirits, which we first draw in; they are therefore said to be borne either sooner or later by the favour or malevolency of Juno. But Lucina, the President of Childbirth (so called because she brings them to light; as Ilithyia by the Græcians, in that assistant at the labours of women; being no other then the Moone, and expressing her operations in that king) precorruted by Juno, is here said by sitting crosse-leg'd, knitting her fingers within one another, and muttering of charmes to have hindred Alcmena's delivery. Which in likelihood hath a reference to the practice of Witches in former ages; and perhaps not unpractised in ours: as well as the Græcians and Frenchmen at this day, by knitting a knot on a poynt, can disable the bride-groome from touching the Bride. In Gasconie called Novèrl'eguilette; and practised alwaies at the marriage: which is of no light regard, since by the Civill law it is punishable. If this be naturall, it must be referred to the imagination of him that tyed the poynt: which is conceived to have the lesse affinity with witchcraft, in that not onely witches, but any other may performe it. Nor was this unknowne unto Virgill.

Three knots knit on three threads of different dy  
Hast Amarillis: say loves bands I ty.

Necte tribus nodis ternos Amarylli colores:  
Necte Amarylli modo, & Veneris dic vincula  
necto. Virg. Elog. 8.

But as these are delivered by the unknitting of those knots; so here the womb of Alcmena by Lucina's unlocking her legs and fingers: suspected and deceived by Galanthis, a stout and wily Goship; whom the angry Goddesse turnes into a Wesell, to produce her young at her mouth, as her mouth had procured the Ladies delivery. But Aristotle confutes that vulgar opinion, proceeding onely from a mistake, in that they carry their young ones in their mouthes from one place to another. I have seene a Beast, which the Indians call a Possoun, that hath two flaps beneath her belly, which she can shut and open at pleasure: within which, when affrighted, she receives her broode; and runnes away with them: whereupon, by a like mistake, it was supposed at first by some of the English that they reentr'd her

Euristheus.

ALCME-  
NA.

Lucina.

GALAN-  
THIS.



her belly. Now the *Wesel* is the hieroglyphick of a *Virago*; red-hair'd, frequenting houses; and therefore every way suiting with *Galanthis*. A beast, for this service to *Alcmena*, as *Ælianus* reports, much honoured by the *Thebans*.

D R Y O P E.

*Jole* relates a sadder story of her sister *Dryope*: devirginated by *Apollo*, and after married to *Andremon* the son of *Oenius*: who playing with her child under a *Lotus* tree, into which a *Nymph* was converted to avoyde the lust of pursuing *Priapus*, by pulling a sprig from the same was her selfe converted into a *Lotus*. So fained perhaps in that *Dryope* signifies an *Oake*, of the affinity of those trees: both alike solid, sound, and long-lasting: as to be deflowred by *Apollo*, in regard of the nature of the *Lotus*; which unfolds her leaves by degrees as the *Sunne* exalteth his beames; and as he declineth shuts them up againe, as only applyable to that Deity. So by this transformed *Dryope* with her child in the midst of her boughes, the *Ægyptians* expressed the world replenished throughout with the God-head. For the *Lotus* fructifies best in watry places, generation chiefly proceeding from moisture, whereupon the *Ocean* is called the parent of all things; his shape, his fruit, and leaves orbicular; the forme of the *Universe*, and figure of the *Mindes* perfection: the *Infant* deciphering the *Divine Power*, as the only and perpetuall originall of all, never growing old, nor subject to alteration; at quiet in himselfe, and not be moved; the latter expressed by his sitting. The *Lotophagi* a people of *Africa*, took their names from feeding on *Lotus*, and gave it to their country: a fruit so wholesome and delicate, that it was the occasion of that fiction in *Homer*;

Neque sane Lotophagi parabant sociis mali  
quippiam  
Nostri, sed ipsi præbuerunt Lotum gustare.  
Horum quicumque Loti comedissem dulcissimum  
fructum,  
Non jam renuciare rursum voluit neque redire:  
Sed illic volebat cum viris Lotophagi  
Lotum edendo manere, reditusque oblivisci.  
Odyss. l. 9.

Nor did the *Lotophagi* ill intreat  
Our men, but made them of their *Lotus* eat.  
Who ever tasted of that pleasant fare,  
Forgot their message, with their countries care:  
And with the *Lotophagi* would remaine  
To feed on *Lotus*, nor returne againe.

In so much as they are proverbially said to have eaten *Lotus*, who linger in forraigne countryes, as forgetfull of their owne. Which *Erasmus* applies unto those who once have tasted of honest delights, nor can be drawne back to their former vices. So should we abandon whatsoever is deare in our esteeme, that may be a hindrance to our piety, having tasted once of the heavenly *Lotus*. Among the fortunate trees this was reckoned for one: under which the *Vestall Virgins* buried their haire; cut off when they entred into that order.

P R I A P U S.

By the *Nymph* converted formerly into this tree, to escape the pursuite of *Priapus*, that ancient opinion is unfolded, how every tree had his *Genius*, which they called *Nymphs* or *Hamadryades*, and therefore fained to bleed when their branches were violated: thereby to increase the superstitious reverence which they bare to their Groves; of which we have formerly spoken. She is said to be pursued by *Priapus* of the fecundity of *Orchards*; wherein he had his image erected, as their protector, and the God of *Propagation*. Fained therefore to be the sonne of *Dionysius* and *Nais*: *Dionysius* taken for the *Sunne*, and *Nais* for moisture, whereby all things are conceived; his name no other then the generall seede of things. It is said that *Venus* hid him for his deformity: to shew how many things are necessary in *Nature*, which are yet to be concealed for their unseemeliness. But his obscene statue and filthy Ceremonies can neither be spoken of, nor heard with modesty. *S<sup>t</sup> Jerome* and *Isidorus* were of opinion that this *Priapus* was the same with *Bel-peor*, the God of the *Midianites*: worshiped also by *Maach*, whose *Idoll* her sonne *Afa* burnt, and removed her from all her dignity, in that the principall in those beastly customes.

J O L A U S.  
H e b e.

The sorrowes of *Alcmena* and *Jole* are something abated by the approach and wonderfull change of *Jolaus* their kinsman: his youth now restored by *Hebe*, at the suite of her husband *Hercules*. This *Hebe* was held for the Goddess of youth, her name importing as much; and to have been married unto *Hercules* in *Heaven*, to reconcile all displeasure between him and *Juno*, she being her daughter by *Jupiter*: signifying how strength and youth are to concur in those, who are qualified for noble achievements. This Goddess was chiefly honoured by the *Phlyasii* (a people of *Peloponnesus*) in so much as whosoever fled to her Altar was delivered from punishment: at the entrance of whose temple they hung up the chaines and fetters of captives. She had her statue in the forme of a beautifull young woman, crowned with flowers; and her mantle varied with orient colours. She was fained not only to restore youth unto men, but to the Gods themselves; as if even they grew old like a garment: and said to be the daughter of *Jupiter* and *Juno*, in that all vegetables shoot up and bud through the gentle temperature of the ayre; derived from *Jupiter*, or the etheriall fervor. Now *Jolaus* was reported to have growne young again, for that in his old age he performed great things; suffering little or no alteration either in the vigour of his mind or strength of his body. So *Moses* when he was sixescore years old had



had his sight, and the habit of his naturall powers unimpaired. Although in him miraculous; yet in ancient times, before luxury had made a breach for diseases to enter, they acquired a lusty age through abstinence from wine and a temperate diet; the noblest part, and most assured of Physick.

Hebe, about to swear that she would never againe give unseasonable youth unto any, is withheld by Propheticall Themis: who obscurely toucheth the warres of Thebes betweene the two sonnes of Oedipus by his mother Jocasta. For they agreeing to governe by turnes, Eteocles, the elder, refused at the expiration of his yeare to resigne his throne to Polynices: who fled to Adrastus for succour; and marrying his daughter Argia, was by him assisted: drawing Tydeus, Hypponeccon, Parthenopeus, Capaneus, and the Prophet Amphiarus into their confederacy. Capaneus, scaling the walls of the Thebes, was struck dead with lightning, Eteocles, and Polynices slew one another in single combat; and Amphiarus, was swallowed alive by the Earth: who foreknowing how he should perish in that warre, had concealed himselfe; till in the end betrayed by his wife Eriphile, for the avarice of Hermiones carquois, given her by Polynices. This discovered, he commanded his son Alcmaon that after his death he should kill his treacherous mother; which he performed accordingly. When agitated by the Furies, the terrors of his conscience, he fled to Phegeus, to be purged of that guilt, and married his daughter Alpheisbaea; having won her consent with the fatall carquois. But finding there no cure, he repaired to Achelous by the advice of the Oracle: whose daughter Callirrhoe he likewise espoused; upon promise of that Jewell. Returning to fetch it from Alpheisbaea, he was slaine by her brothers Themisus and Axionus as they by their sister, for the death of her inconstant husband. But our Poet will have them slaine by Alcmaons sonnes by Callirrhoe: she here petitioning Jupiter, that of Infants he would make them suddenly men, to revenge the murder of their Father, which Hebe was now to performe, at his commandement. Expressing thereby the forward courage of those noble youths, whose illustrious actions transcended their ages. So writes he in his *Arts of Caius, the Nephew to Augustus*:

He leads an Army in his tender yeares:

A boy, not like a boy in act appeares.

Forbeare the birth-dayes of the Gods to tell:

The *Cæsar's* vertues far their age excell.

Their heavenly wits, more swift then time, display

Their birth, nor brook the losse of dull delay.

— primisque ducem proficetur in annis:

Bellaque non puero tractat agenda puer.

Parcite natales timidi numerare, Deorum:

Cæsaribus virtus contigit ante diem:

Ingenium caeleste suis velocius annis

Surgit, & ignava fert male damna mora.

Alt. Aman. l. 1.

They must beginne betimes, that aime at great actions. Alexander had conquered the world ten yeares before he could have beene Consul, had he beene a Romane: which made *Cæsar* sigh when he saw his image at Gades in the temple of Hercules; accusing his owne sloth; who then as old as Alexander when he had subdued the Orient, could boast of no memorable achievement; although inflamed with as great an ambition.

The Gods demand of Hebe the like restoration, which she had bestowed on Iolaus for their affected mortalls: whose tumult Jupiter composes, as not able himselfe to revoke the youth of decrepit Minos: who formerly was feared by all, but now both feeble in body and minde, doth feare the aspiring of youthful Miletus, the sonne of Apollo. But he to cleare his suspicion (so advised by Jupiter) forsaketh Crete, and erects Miletum in Asia: there marrying Cyana the daughter of the Meander. Yet this is not spoken by the Poet, as if Rivers could ingender men, but that those men were begotten by such, as left their names to these rives. Cyane by Miletus at one burden had Caunus and Byblis; whose incestuous love to her brother is our present argument. Affording neither allegory nor historicall allusion: but lively displaying the impotency of Passion, and of a wicked affection: justifying her owne vices by the example of great ones, who corrupt the world with a fatall contagion. These were their Gods; but in truth of history Caine and his sonnes (as formerly declared) who out of necessity married their sisters, but after forbidden by the Law of Nature, as acknowledged by all Nations: although Cambises, perswaded by his sycophants that a King was liable to no law; durst infringe it. Nay among the Romanes, Claudius was the first who married his Neece: followed onely by one, saith Tacitus, to flatter the Emperour. She extenuates her offence by loves irresistible compulsion: so apt are we to palliate our beloved vices; imputing that to an over-ruling Power, which proceeds from our owne depraved affections. But Phædra's Nurse could have told her

CALLIR-  
HOES  
CHIL-  
DREN.

BYBLIS.

C

Lust,



Deum esse amorem, turpiter vitio favens  
 Finxit libido: quoque liberior foret,  
 Titulum furori numini falsi addidit.  
 Natum per omnes scilicet terras vagum  
 Erycina mittit: Ille per caelum volans  
 Proterva tenera tela molitur manu;  
 Regnumque tantum minimus in superis ha-  
 bet.  
 Vana ista demens animus ascevit sibi,  
 Venerisque numen finxit, atque arcus dei.  
 Quisquis secundis rebus exultat nimis,  
 Fluitque luxu, semper insolita appetens;  
 Hunc illa magna dira fortuna comes  
 Subit Libido.

Sen. in Hip.

Lust, basely favouring vice, a Deity  
 First made of love; and to become more free,  
 A forged Power to that wild Fury adds:  
 How Cupid, sent by Erycina, gadds  
 Through all the Earth; flies up to Heaven, there strays,  
 And shootes his shafts; whom every God obayes.  
 Thus frantick Mindes, to excuse their guilt, bestow  
 A Power on Venus, on her Son a Bow.  
 Who too-much in prosperitie delight,  
 And riot with unbridled appetite;  
 Those, wicked lust, the dire associate  
 Of high-swolne fortune, drivest a desperat fate.

Praxiteles made two images of Venus; one naked, and the other covered with a vaile: this latter is adored by our Biblis; which corrupts her by degrees, beguiling her at the first with the disguise of fraternall piety, seconded with too much familiaritie and liking of his Person: next inflaming her with desires which she durst not think of; contracted in her sleeps, and revealed in her blushes; then imboldens her to attempt; and lastly to contemne her fame, the height of all Impudency. But Caunus to avoyd her importunity abandons his countrey, and builds a city in Caria which carries his name; whom frantick Biblis pursues: who now tyred with travell, and pining with despaire, dissolves into a fountain; the monument of her punishment & eternall sorrow; which had not befallen her had she practised this precept.

Opprime, dum nova sunt, subiti mala semina morbi:  
 Et tunc, incipiens ire, resistat equus.  
 Principis obsta: sero medicina paratur,  
 Dum mala per longas invaluere moras.  
 Ovid rem. amor. l. i.

Of swift diseases choak the dangerous feede:  
 And when he preffeth forward, check thy steede.  
 Resist beginnings: Physick no reliefe  
 Affords, when time inveterates the griefe.

But Canace and Canulia, the one a Grecian Lady, and the other a Romane, found their brothers (Mucareus and Papyrius) more plyable: when conceiving; and discovered, their fathers sent a naked sword unto either; who rightly interpreting their meanings, fell upon the points thereof; and were seconded by their incestuous lovers.

Our Poet in the wandring of Biblis speaks of that Carian mountaine, the receptacle of Chimæra: a monster which vomited fire; having the head of a Lion, the body of a Goate, and the taile of a Serpent: which by Fulgentius his morall may something sort with the former fable. For Chimæra demonstrates the changeable condition of Love; in the beginning thereof, the fruition, and ending: assailing with the fiercenesse of a Lion, possessing with the luxury of a Goate, and concluding like a Serpent with shame and detestation. But Servius gives it a topographicall construction: the Chimæra described to be such, because that mountaine flamed at the top; the upper part frequented by Lions, the middle by Goates, and the bottome by Serpents. Bellerephon for making it habitable was said to have slaine the Chimæra. Acofta makes almost the like description of the Andes in Peru. Others interpret Chimæra for a cruell Pyrat of Lycia; whose ship had in her prow the figure of a Lion, in the midst of a Goat, and on her poope of a Serpent: whom Bellerephon took with a Gally of such swiftnesse (by reason of the newly invented sailes) that it was called Pegasus, or the flying horse; the ground of that fable.

The fame of this wonderfull change of Biblis would have fild Creets hundred Cities, had not Pheftos at that time produced a wonder of their owne. For Lyctus had charged his wife Telethusa, now great with childe, to kill, or expose it to the mercy of the Desarts (a custome among the Græcians to those, whom they would not, or could not for their poverty foster) if so be it should prove a daughter. But the Goddesse Isis appeares unto her in her sleepe, and commands the contrary: here described with hornes, in that taken for the Moone, as the Moone for Ceres (of which we have formerly spoken) and therefore crowned with the eares of Corne: accompanied with a rable of Egyptian Gods. Barking Anubis, fained to have the head of a dogge, and so figured in his statues: whereof I brought one out of Egypt, taken out of the belly of an inbalmed body. This Anubis was said to be the sonne of Osyris, who following his father in his warres, gave a dog for his crest; and therefore worshipped in that forme. But more probably Mercury, who came into Egypt with Isis, (then Id) and informed her in sundry knowledges: Who by reason of his sagacity and quick apprehension, was both so called and carved. Bubastis is a name of Diana, adored by the Egyptians; a city and a priuince in Egypt so called; taken also for Isis. Apis was a black ox with a white square in his forehead, or on his right side; his hornes reversed like a Crescent, as sacred to the Moone or Isis. When he dyed or was drowned by the Priests (for he was suffered to live but to such a time) with much sorrow seeking, they

IPHIS.

ISIS.

ANUBIS.

BUBASTIS.

APIS.



they never ceased untill they had found an other in all respects like the former. This beast they adored for a God, kept secretly in a Parke at Memphis. When they led him abroad, he was ushered by his priest in great solemnity, and followed with strange devotion by the multitude; not seldome, as reported, bellowing forth propheties. Some derive the worshipping of this Oxe from the institution of Isis and Osyris, in that so usefull in tillage. It is recorded that Osyris himselfe was an Oxe, and Isis a Cow: because of Io's transformation in the one, and the transmigration of Osyris Soule into the other. Others affirme that Isis inclosed the dissevered lims of Osyris in a cow of wood, covered over with an Ox-hide; whereupon the vulgar held that he was changed into an Oxe, and worshipped him in that forme. But Plutarch writes how Osyris of old set up certaine markes for the people to meet at in their devotion: carving on one the figure of a Dog, on another of a Serpent, on a third of an Oxe, &c. That these remaining, and the reason why they were erected forgotten, they fell to worship the Signes themselves. Now Apis signifies a face, and Serapis (the same with Apis) the head of an Oxe: the very name which the Fathers use to expresse this Idolatry; derived from the Egyptians to the Israelites; first set up in the wilderness, and after at Dan and Bethel by Jeroboam. Some interpret the first institution of the same to have beene in memory of Joseph; who by his providence relieved Egypt in the seven yeares of famine: confirmed by the testimonies of Suidas, Ruffinus, and others. For what fitter Embleme (saith a moderne Author) to continue the remembrance of Joseph (if it had not after proved an Idol) then an Oxe, the true and lively Hieroglyphick of an industrious husband-man; by whose care and industry their lives were preserved? He who here is mentioned with his finger on his mouth was called Harpocrates, the God of Silence: intimating how sacred mysteries were not to be divulged. Especially this great one, that Osyris and Isis were mortals whose sepulcher was among their Priests; but by no meanes to be disclosed to the People, lest it should slacken their devotion: with all that the language of men concerning the Deity should be reserved and reverent. Isis, assisted by Orus, Apollo having killed Typhon (who had slaine his brother Osyris, and scattered his lims about the countrey) sought the reliques of her husband throughout all Egypt, with much sorrow and lamentation: who found and inclosed them in a sepulcher, surceasing from thence forth to mourne: from whence this ceremony in the search of Apis proceeded; as that custome of the Egyptian Priests, to goe forth lamenting, and returne againe singing. Now Isis and Osyris for teaching the Egyptians agriculture were after their deaths by them Deified: Osyris adored in the Sunne, and Isis in the Moone; because heat and moisture doe procure fertility. Isis is also taken for the land of Egypt, in that so extraordinarily fruitfull: and is said to mourne for the losse of Osyris; that is when the Sunne is in the winter Tropick, the Earth being then disrobed and barren. We will conclude with that ancient Inscription on the Columne of Isis. I am Isis, the Queen of Egypt, instructed by Mercury. The lawes which I have made let no man dissolve. I am the wife of Osyris, the Inventresse of Tillage, and mother to Orus. In Heaven I am the refulgent Dog-starre. The citie Bubasta was built to my honour. Rejoyce, rejoyce, ô Egypt, in that thou hast nourished me. Said to be the Dog-starre, in that the Egyptian Astronomers, having the benefit of a plaine countrey and perpetuall serenity, from their high Pyramides observed when that starre first appeared before the sun-rising, not eclipsed by his greater light, then being, when twelve Degrees distant from the Sunne in starres (as this is) of the first magnitude; from thence accounting, untill discovered as before the yeare following. And because the vines and fruits then ripen, the bountifull Nilus begins to flow, and contagious sicknesses to cease, (which in that season in other regions is most outrageous) they attributed all those notable benefits to the influence of that starre; and therefore worshipped it under the name of Isis. But how comes the Aspe into the traine of the Egyptian Gods? This deadly Serpent they also worshipped, as resembling the Planet of the Sunne; never growing old, and swiftly moving without the instruments of motion. And not onely the Annuall course of the Sunne in the Zodiack, obliquely winding to and from the Aequator, resembles a Serpent (in which respect the course of the Moone, which is oblique to the Ecliptick, is compared to a Dragon; the two points where she cuts the Ecliptick being called the Dragons head, and his taile) but even his diurnall course is not perfectly circular, but passeth as it were with Serpentine windings.

Harpocrates.

The Aspe.

But to returne to the fable. Telethusa being brought a bed of a girle, made her husband beleeeve that it was a boy: who called it Iphis (a name which suited with either sex) by their parents at the age of fifteene espoused to Ianthe: both fervently affecting each other; but the one as much beguiled in her hopes, as the other was desperate of injoying. The evening before the appointed nuptials, Telethusa and her daughter repaire to the shrine of Isis: from whence Iphis by the favour of the Goddesse returnes a boy, and marries his beloved Ianthe; the marriage graced with the presence of Juno, Venus, and auspicious Hymen. By this the Ancient declared, that men should despaire of nothing; since all things were



in the power of the Gods to give ; and give they would what was justly implored. And by the example of Liſtus we may obſerve, how Poverty not ſeldome provokes even the good, diſtrusting the divine Providence, to uſe unlawfull and unnaturall meanes to preſerve themſelves from the oppreſſion of neceſſity ; not remembring how dangerous a preſumption it is, to preſcribe him rules, who knowes our wants farre better then our ſelves, for the diſpenſation of his benefits. Nor ſhall we be hardly induced to beleieve that women have beene changed into men, if we give any credit to Authors either ancient or moderne. Pliny writes that it is recorded in the Romane Annalls, how a maid of Caſſinum, in the Conſulſhips of Licinius Craſſus and Caſſius Longinus, being under the tuition of her parents, became a boy ; who by the command of the Aruſpici was transported to a deſert Iland : How Licinius Mutianus reports that he ſaw one Arefcon at Argos, formerly a married woman, and named Arefcuſa ; who had then a beard, and was married himſelfe to another : and that himſelfe had ſeene in Africa a virgin turned into a man on her wedding day, called Lucius Coſſicus, a citizen of Tiſdrita. Pontanus, who lived in the laſt Century, makes mention of a Fiſhermans wife of Cajeta who ſuddenly became a man, after ſhe had beene fourteene yeares married : of another, called Æmilia, the wife of Antonio Spenſa, a citizen of Ebulano who married and begot children : and of a third when ſhe had had a childe. That in the time of Ferdinand King of Naples, Caroletta and Francisca, the daughters of Lodovico Quarna of Salern, at fifteene yeares old exchanged their ſexes. Montaigne reports that he ſaw by Vitry in France a man, whom the Biſhop of Soyſons had then in Confirmation, called German (known from her childhood to have been a woman, untill the age of two and twenty, by all the inhabitants there about, and then named Mary) well ſtrucken in yeares, and having a long beard who ſaid that on a time by ſtraining to over-leap another, he ſuddenly felt thoſe parts to deſcend. And how at this day the Maidens of that Towne and Countrey have a merry ſong, wherein they admoniſh one another not to leap too much for feare of the fortune of Mary German. But it is without example that a man at any time became a woman. From whence we may derive this morall, that as it is prepoſterous in Nature, which ever aimes at perfection, when men degenerate into effeminacy ; ſo contrarily commendable, when women aſpire to manly wiſdome and fortitude.

OVIDS











## OVIDS

## METAMORPHOSIS

## The Tenth Book.

## THE ARGUMENT.

**F**Eare turns a man to Flint. Lethæa's blame  
 Olenus beares : now stones; their shapes the same.  
 Vext Cybele to Pine her Atys turns.  
 Sweet Cyparissus in a Cypresse mourns.  
 Enamoured Jove an Eagles wings displays;  
 And lovely Ganymed to Heaven conveys.  
 Slain Hyacinthus sighes in his new Flowre.  
 The cruell Sacrificers by the powre  
 Of Venus turn'd to Bulls. The Prostitute  
 To Stones. Pygmalion weds the living fruit  
 Of his rare Art. Erigone doth shine  
 In heaven; converted to the Virgin Sign.  
 Myrrha, a weeping Tree. Hippomenes  
 And Atalanta, Lions. Cyprides  
 ( Inform'd by Mentha's change ) her Paramoure  
 Turns to a faire, but quickly fading flowre.

**H**ence, to the <sup>a</sup> Cicones, through boundlesse skies,  
 In saffron mantle, <sup>b</sup> Hymenæus flies :  
 By Orpheus call'd. But neither usuall words  
 Nor cheerfull looks, nor happy signes affords.  
 The torch his hand sustain'd, still sputtering, rais'd  
 A fullen smoke : nor yet, though shaken, blaz'd.  
 Th' event worse then the Omen. As <sup>c</sup> his Bride  
 Troopes with the <sup>d</sup> Naiades by Hebrus side ;  
 A Serpent bit her by the heele : which forc't  
 Life from her hold, and nuptiall tyes divorc't  
 Whom when the Thracian Poet had above  
 Enough bewail'd; that his complaints might move  
 The under Shades, by <sup>e</sup> Tenarus descends  
 To Stygian floods; and his bold steps extends  
 By ayrie shapes, and fleeting Souls, <sup>f</sup> that boast  
 Of sepulture, through that unpleasant coast  
 To Pluto's Court: When, having tun'd his strings,  
 Thus to his harp the God-like Poet sings.  
 You Powres that sway the world beneath the Earth,  
 The last abode of all our humane birth :  
 If we the truth without offence may tell;  
 I come not hither to discover Hell,  
 Nor bind that scouling <sup>g</sup> Curre, who barking shrikes  
 About his triple brows Medusa's snakes.  
 My wife this journey urg'd : who, by the tooth  
 Of trod-on Viper, perisht in her youth.

I would, and strove t' have born her losse : but Love  
 Won in that strife. A God well known above :  
 Nor here, perhaps, unknown. <sup>h</sup> If truly Fame  
 Report old rapes, you also felt his flame.  
 By these obscure abodes, so full of dread;  
 By this huge <sup>i</sup> Chaos, and deep Silence, spread  
 Through your vast Empire; by these prayers of mine;  
 Euridices too-hastie fate untwine.  
 We all are yours : and after a short stay;  
 Early, or late; we all must runne one way.  
 Hither we throng; for our last home assign'd :  
 Th' eternall habitation of man-kinde.  
 She, when her time by nature shall expire,  
 Again is yours : I but the use desire.  
 If fate deny me this, my second choice  
 Is here t' abide : in both our deaths rejoyce.  
 While thus he sing, and struck the quavering strings,  
 The bloodlesse Shadows wept : <sup>k</sup> nor flattering Springs  
 Tempt Tantalus; Ixions Wheele stood still;  
 Their Vrne the Belides no longer fill :  
 The Vultures feed not; Tityus left to grone :  
 And Sisyphus fate listning on his Stone.  
 The Furies; vanquish't by his verse, were seen  
 To weep, that never wept before. <sup>l</sup> Hels Queen,  
<sup>m</sup> The King of Darknesse, yeeld t' his powrefull plea.  
 Among the late-come Souls, Euridice

They

<sup>h</sup> For Pluto  
 had ravish't  
 Proserpina:  
 Whereof in  
 the fifth  
 book.  
<sup>i</sup> Which sig-  
 nifies confu-  
 sion.

<sup>k</sup> Of these  
 see the Com-  
 ment on the  
 fourth book.

<sup>l</sup> Proserpina.  
<sup>m</sup> Pluto.

OAPHEVS  
 AND HY-  
 RIDICE.  
<sup>a</sup> A People  
 of Thrace, by  
 the River  
 Hebrus.  
<sup>b</sup> The God  
 of Marriage.

<sup>c</sup> Euridice.  
<sup>d</sup> Nymphs  
 of that Ri-  
 ver.

<sup>e</sup> A Promon-  
 tory of Laco-  
 nia; wherein  
 a Cave, as  
 they held,  
 descended to  
 Hell.

<sup>f</sup> For none  
 could passe,  
 before their  
 funerall  
 Rites were  
 performed.

<sup>g</sup> Cerberus.



a A lake of Campania consecrated to Pluto, and believed to be an entrance unto Hell, because the birds fell in that attempted to flye over it (and thereupon called *Avernus*) proceeding either from the impossibly damp, or aire extenuated by sulphurous exhalations.  
b This and the following fable, are altogether obscure, nor elsewhere mentioned by any.  
c For contending with the Goddesses.

d Charon.  
e Here taken for hell.  
f Mountains of Thracia.  
g The Sun.  
h The last sign of the Zodiac, wherein the Sun gives a period to the year with the Winter.  
i Not rendering the Latin fully; of purpose omitted.  
ATTRAC-  
TED  
TREES.  
k *Orpheus*, the sonne of *Apollo* and *Calliope*.

l Plane trees were planted for delight, in whose shadow they accustomed to banquet and solace.

ATYS.  
m *Cybele*.  
n See the Comment.  
CYPARIS-  
SUS.  
o For it grows in the forme of a Pyramid.  
p *Apollo*.

They call: she came; yet halting of her wound.  
Given *Orpheus*, with this law: Till thou the bound  
Of pale <sup>a</sup> *Avernus* passe, if back thou cast  
Thy carefull eyes, thou losest what thou hast.  
A steep ascent, dark, thick with fogges, they clime  
Through everlasting Silence. By this time  
Approach the confines of illustrious Light.  
Fearing to lose, and longing for a sight,  
His eyes th' impatient lover backward threw:  
When she, back-sliding presently with-drew.  
He catches at her, in his wits distraught;  
And yeelding ayre for her (unhappy!) caught.  
Nor did she, dying twice, her spouse reprove:  
For what could she complain of, but his love?  
Who takes her last fare well: her parting breath  
Scarce reacht his eares; and so revolves to death.  
Her double losse sad *Orpheus* stupif'd;  
With equall terror unto his, <sup>b</sup> who spi'd  
Three-headed *Cerberus*: whom feare alone,  
Oppressing nature, turn'd into a stone:  
Or like *Olenus*, who t' excuse his wife  
Accus'd himself, and taxt his guiltlesse life:  
With thee *Lethæa* <sup>c</sup> whose proud beautie late  
Drew on thy self and him a curst fate:  
Vnited bodies once; but for thy pride  
Now Marble statues on fount-fruittull *Idæ*.  
He kindly (pressing to return) intreats  
The <sup>d</sup> Ferry-man: who answers him with threats.  
Vpon the banks seven daies he fate; forlorn  
And comfortlesse; all sorts of food forborn:  
Care, grief of minde, and teares, his only cheare,  
Calling the Gods of <sup>e</sup> *Erebus* severe,  
At length to snowie <sup>f</sup> *Rhodope* he halts;  
And <sup>g</sup> *Hæmus*; beaten with the Northern blasts.  
Now <sup>h</sup> *Titan* thrice had finished his yeers  
In watery <sup>i</sup> *Pisces*. *Orpheus* still forbeares  
The love of women. Or through bad successe:  
Or former vows. Yet many ne' rethelisse  
Th' affected Poet seek; but none injoyes:  
<sup>j</sup> Who beautie first admir'd in hopefull boyes.  
A Hill there was; a plain upon that hill;  
Which in a flowrie mantle flourish still:  
Yet wanted shad e. Which, when the <sup>k</sup> Gods Descent  
Sate down, and toucht his well tun'd instrument,  
A shade receiv'd. Nor trees of *Chaony*,  
The Poplar, various Okes that pierce the sky,  
Soft Linden, smooth-rinde Beech, unmarried Bayes;  
The brittle Hæfel, Ash, whose speares we prayse,  
Vnknottie Firre, the <sup>l</sup> solace shading Planes,  
Rough Chestnuts, Maple fleet with different granes,  
Streame-bordering Willow, Lotus loving Lakes,  
Tuffe Boxe whom never sappy spring forsakes,  
The slender Tamarisk, with trees that beare  
A purple figge, nor Myrtles absent were.  
The wanton Ivie wreath'd in amorous twines,  
Vines bearing grapes, and Elmes supporting Vines;  
Straight Service trees, trees dropping Pitch, fruit-red  
*Arbutus*, these the rest accompanied.  
With limber Palmes, of Victory the prize:  
And up-right Pine, whose leaves like bristles rise;  
Priz'd by <sup>m</sup> the Mother of the Gods: for she  
<sup>n</sup> Her lust-stain'd *Atys* turn'd into that tree.  
The <sup>o</sup> spyre-like *Cypris* in this throng appears.  
Of late a Boy: lov'd by <sup>p</sup> that God who beares

The silver bow, and strikes the quavering strings.  
Sacred to Nymphs that haunt <sup>q</sup> *Carthæan* Springs.  
A Stag there was; whose hornes, on high displayde  
With spreading palmes, afford the head a shade.  
His antlers shone with gold; a carquet  
His neck imbrac't, with sparkling Diamonds set.  
A silver bell upon his forehead hung  
By silken strings, which every motion rung.  
Round pearl, of equall size, from either eare  
Hung on his cheeks: who, void of native feare,  
Frequented houses: and well pleas'd, would stand  
The gentle strokings of a strangers hand.  
This *Cyparissus*, was thy only joy,  
(Of all that <sup>r</sup> *Cæa* bred, the fairest boy)  
By thee full oft, to change of pasture led:  
To purling streames that part the ranker mead.  
With various flowres, now wouldst thou trick his hornes:  
Now on his back (who no such burden scornes)  
About the spacious fields in pleasure ride;  
And with a purple raigne the willing guide.  
Twas Summer, and high Noone: Dayes burning eye  
Made <sup>s</sup> *Cancers* crooked claws with fervor fry.  
Vpon the ground the panting Hart was laid,  
Coole ayre receiving from the spreading shade.  
Whom silly *Cyparissus* wounds by chance:  
And seeing life pursue his tug'd-out lance,  
Resolves to dye. What did not *Phæbus* say,  
That might a grief, so slightly caus'd, allay?  
He answers him in sighes: this last good-turn  
Implores; That he might never cease to mourn.  
His blood now shed in teares, a greenish hie w  
His body dimmes: the locks that dangling grew  
Vpon his ivory fore-head, bristling rise;  
And pointing upward, seeme to threat the skies.  
When *Phæbus*, sighing: I for thee will mourn:  
Mourn thou for others: Herfes still adorn.  
Such trees attracting; and inviron'd round  
With birds and beasts, upon the rising ground  
The Poet sits: who, having tun'd his strings,  
Though dissonant, yet musically, thus sings.  
From *Iove*, <sup>t</sup> *Muse*, my Mother, draw my verse;  
All bow to *Iove*: *Ioves* powre we oft rehearse.  
And late <sup>u</sup> of Giants sung, in lostie straines,  
Foild by his thunder on <sup>x</sup> *Phlegrean* plaines.  
Now, in a lower tune, to lovely boyes  
Belov'd of Gods, turn we our softer layes:  
And women well deserving punishment,  
On interdicted lust, with fury bent  
Heavens King, young *Ganymed* inflames with love:  
There was what *Iove* would rather be then *Iove*:  
Yet daines no other shape then hers, <sup>y</sup> that beares  
His awefull lightning in her golden seares.  
Who forthwith stooping, with deceitfull wings,  
Trust up <sup>z</sup> *Iliades* by *Idæ's* springs.  
Who now, for *Iove* (though jealous *Iuno* scoules)  
Delicious Nectar fills in flowing bowles.  
And <sup>a</sup> *Amyclides*, thee in azure skies  
Had *Phæbus* fixt; if cruell Destinies  
Had not prevented: yet in some sort made  
Eternall. For, as oft as Springs invade  
Sharp winters, and to <sup>b</sup> *Aries Pisces* yeelds:  
So oft renu'd, thy Flowre adorns the fields.  
<sup>c</sup> My Fathers love to thee did mans excell.  
Their president the Delphians misse, who dwell

q *Carthæa* is one of the three Cities of *Cæa*, an Island in the *Ægean* Sea, the countrey of *Cyparissus*.

r An Island, one of the *Cyclades*.

s One of the summer signes in the Zodiac.

ORPHEUS HIS SONG.  
t *Calliope*.  
u See the Comment.  
x A place in Campania so called of the flames which ascend from the Earth.  
GANYMEDES.  
y The Eagle.  
z *Ganymed*, of *Ilus* his grand-father; or elder brother, according to *Homer*.  
HYACINTHUS.  
a *Hyacinthus*, the sonne of *Amyclas*.  
b The first vernall signe in the Zodiac: as the other the last of the three winter Signes.  
c *Apollo*.



d The *Spartans* would not wall their citie, esteeming their valour a sufficient defence.  
e The Sun.

f They used to annoynt themselves in this and the like exercises, which were called *Gymnastike*, in that they were performed naked.

g *Aiax*. See the 13 book.

h Where he was born.  
i A province and citie of *Cyprus*, celebrated for mines of Copper.  
k Prostitutes of that Citie.  
CERASTÆ.  
l Signifying horned. See the Comment.  
m In that a lover of *Hospitalitie*.

On round Earths Navill: while the God of Beames  
Haunts<sup>d</sup> wall-lesse *Sparta*, and *Eurotas* streames.  
Now, neither for his Harp, nor quiver, cares:  
Himself debasing, beares the corded snares;  
Or leades the dogs; or clambers mountains; led  
By Lordly *Love*, and flames by custome fed.  
Now<sup>e</sup> *Titan* bore his equall-distant Light,  
Between fore-running and ensuing Night:  
When lightned of their garments,<sup>f</sup> either shone  
With suppling oyle, in strife to throw the stone.  
This swinging through the ayre first *Phæbus* threw:  
The obvious clouds dispersing as it flew;  
On solid earth, though flying long, at length  
Descends; and shews his art-inabled strength.  
Th' imprudent Boy attempts with fatall hast  
To take it up; when Earth, by boundings, cast  
The stone, *Hyacinthus*, at thy head.  
The Boy lookt pale; so lookt the God, who bled  
Even in his bleeding. Raised from the ground;  
He sought t' assuage, and dry the bitter wound.  
And would with hearbs his flying soul have stayd:  
That wound was curelesse; art affords no ayde.  
As violets, or lillies loving streames,  
Or Poppie, bruised in their yellow stemmes,  
Wither forth-with, and hang their heavy heads;  
Nor raise themselves, but bow to their first beds:  
So hung his dying looks; so over-swaide.  
His limber neck upon his shoulder laid.  
Sweet flow'r said *Phæbus*, blasted in the prime  
Of thy faire youth: thy wound presents my crime.  
Thou art my grief and shame. This hand thy breath  
Hath crusht to ayre: I, author of thy death.  
Yet what my fault? unlesse t' have playd with thee,  
Or lov'd thee (ô too well!) offences be.  
I would, sweet Boy, that I for thee might die!  
Or die with thee! but since the fates deny  
So deare a wish; thou shalt with me abide:  
And ever in my memory reside.  
Our Harp, and verse thy praises shall resound:  
And in thy Flowre my sorrow shall be found.  
g A valiant Heroe shall in time, to it  
Another adde; and in the same be writ.  
While thus *Apollo* truly prophecied:  
Behold! the blood which late the grasse had dide;  
Was now no blood: from whence a flowre full-blown,  
Farre brighter then the *Tyrian* scarlet shone:  
Which seem'd the same or did resemble right  
A Lillie; changing but the red to white.  
Nor so contented; (for the youth receiv'd  
That grace from *Phæbus*) in the flowre he weav'd  
The sad impression of his sighes: which beares  
*Ai! Ai!* displaid in funerall Characters.  
Nor shame to<sup>h</sup> *Sparta* *Hyacinth* procures;  
Whose adoration to this day indures:  
For now, as then, they yeerly celebrate  
The *Hyacinthian* Feast in solemne State.  
Perhaps if<sup>i</sup> *Amathus* you aske (whose earth  
Abounds with metals) if she like the birth  
Of her<sup>k</sup> *Propætidæ*; she would reply:  
As well as theirs, for their impietie,  
In former time, with monstrous hornes defam'd:  
Whereof they fitly were<sup>l</sup> *Cerasta* nam'd.  
Before their doores the tragick Altar stood  
Of *Iove*<sup>m</sup> the Hospitable, stain'd with blood

Of stranger guests. Who had this shambles seen,  
Would think that blood the blood of calves had been.  
A Guest new sacrific'd; faire<sup>n</sup> *Cyprides*  
Offended with such cruell Rites as these,  
Her towns and<sup>o</sup> *Ophiusa's* fields prepares  
T' abandon. Yet said she, what guilt of theirs  
In me so great a detestation breeds.  
Rather with death reward such bloody deeds;  
Or exile: if from these extreames they scape,  
What middle course, but to transforine their shape?  
When musing to what forme, she cast her look  
Vpon the horned Heard; who from them took  
A resolution so to arme their skulls:  
And turns their mightie limmes to monstrous Bulls.

Yet durst th' obscene *Propætidæ* deny,  
O *Venus*, thy all-ruling Deitie.  
The first that ever gave themselves for hire  
To prostitution; urged by thy ire.  
Their looks imboldned, modestie now gone,  
Convert at length to little-differing Stone.

p *Pygmalion* seeing these to spend their times  
So beat-like; frighted with the many crimes  
That rule in women; chose a single life:  
And long forbore the pleasure of a wife.  
Mean-while, in ivory with happy art  
A Statue carves; so gracefull in each part,  
As women never equall'd it: and stands  
Affected to the fabrick of his hands.  
It seem'd a virgin, full of living flame;  
That would have mov'd, if not withheld by shame.  
Such Art his art conceal'd: which he admires;  
And from it draws imaginary fires:  
Then often fees it with his hands, to try  
If 'twere a body, or cold ivory:  
Nor could resolve. Who kissing, thought it kist:  
Oft courts, imbraces, wrings it by the wrist;  
The flesh impressing (his conceit was such)  
And feares to hurt it with too rude a touch.  
Now flatters her; now sparkling stones presents,  
And orient pearle (loves witching instruments)  
Soft-singing birds, each severall colour'd flowre,  
First Lillies, painted balls, and<sup>q</sup> teares that powre  
From weeping trees. Rich Robes her person deck;  
Her fingers, rings; reflecting gems her neck;  
Pendants her eares; a glittering zone her brest.  
In all, shew'd well; but shew'd, when naked, best.  
Now layes he her upon a gorgeous bed:  
With carpets of *Sidonian* purple spread.  
Now calls her wife. Her head a pillow prest,  
Of plumy downe, as if with sense posselt.  
Now came the Day of *Venus* Festivall:  
Through wealthy *Cyprus* solemniz'd by all.  
White heifers, deckt with<sup>r</sup> golden hornes, by strokes  
Of axes fall: ascending incense sinokes.  
He, with his gift, before the Altar stands:  
You Gods, if all we crave be in your hands,  
Give me the wife I wish: one like, he said,  
But durst not say, give me my ivory Maid.  
The golden *Venus*, present at her feast,  
Conceives his wish; and friendly signes exprest:  
The fire thrice blazing, thrice in flames aspires.  
To his admired Image he retires:  
Lyes down besides her, rais'd her with his arme;  
Then kist her tempting lips, and found them warme.

That

n *Venus*, of *Cyprus*, where she was principally adored.  
o *Cyprus*; Of that Ilands abounding with Serpents.

PROPE-  
TIDES.

PYGMA-  
LION.  
p The sonne of *Cilex*; far more ancient then he who was the son of *Belus*, and brother to *Dido*.

q *Amber*.

r They not seldom guilt the hornes of the cattell which they sacrificed.



<sup>a</sup> *Hymettus* is a mountain of *Attica*, abounding with Bees.

<sup>b</sup> *Pygmalion*.

<sup>c</sup> Increasing Moones.

MYRRHA.

<sup>d</sup> *Thracians*; of *Ismarus*, a Mountain of *Thrace*.

<sup>e</sup> A part of *Arabia* the Happy, producing spices and odoriferous gums.

<sup>f</sup> One of the Furies.  
<sup>g</sup> Fire of Hell.

<sup>h</sup> The *Troglodytes*: a dwarfish People on the East of *Aethiopia*; who have their women (as all things else) in common, without distinction of blood or alliance.

That lesson oft repeates; her bosome oft  
With amorous touches feeles, and felt it soft.  
The ivory dimpled with his fingers, lacks  
Accustom'd hardnesse: as <sup>a</sup> *Hymettian* waxe  
Relents with heat, which chafing thumbs reduce  
To pliant formes, by handling fram'd for use.  
Amaz'd with doubtfull joy, and hope that reeles;  
Again the Lover, what he wishes, feeles.  
The veines beneath his thumbs impression beat:  
A perfect Virgin full of juyce and heat.  
The <sup>b</sup> *Cyprian* Prince with joy expressing words,  
To pleasure-giving *Venus* thanks affords.  
His lips to hers he joynes, which seeme to melt:  
The blushing Virgin now his kisses felt;  
And fearefully erecting her faire eyes,  
Together with the light, her Lover spies.  
*Venus* the marriage blest which she had made:  
And when nine <sup>c</sup> *Crescents* had at full displayde  
Their joyning hornes, repleat with borrowed flame,  
She *Paphus* bore: who gave that Ile a name.  
He, *Cinyras* begot: who might be stil'd  
Of men most happy, if without a child.  
I sing of Horror! Daughters, farre, ô farre  
From hence remove! and You, who fathers are!  
Or if my winning verse your mindes allure:  
Let them no credit in this part procure.  
Or if you will beleeve the same for true:  
Beleeve withall the judgements that insue.  
If nature could permit so foule a Crime:  
I joy for you <sup>d</sup> *Ismarians*; for this Clime;  
This world of ours; so distant from that earth,  
That gave to such a cursed Monster birth.  
In Costus, Cinnamon, and Amomum,  
Rich let <sup>e</sup> *Panchaia* be: let precious Gum  
Sweat from her trees; affected flowres bring forth;  
So't *Myrrha* beare. No new tree of that worth.  
*Cupid* denies t' have us'd his darts therein:  
And vindicates his flames from such a Sin.  
<sup>f</sup> *Alecto*, with swolne snakes, and <sup>g</sup> *Stygian* fire  
That fury rais'd. 'Tis sinne to hate thy Sire:  
This Love, a greater. Princes their abodes  
Leave in all parts; and for thee fall at oddes:  
Of all, ô *Myrrha*, make thy choice of one;  
So one of all be in that number none.  
She knew't: and striving; to her self thus spake:  
Ah whether rapt! what is't I undertake!  
O Gods! O pietie! divine Respect  
Of Parents guard me! and this sinne eject!  
If so a sinne it be. No pietie  
Condemnes such *Venus*; Natures common tie.  
Horses their fillies back, fires Heifers beare;  
Goats kids beget on those whose kids they were:  
Birds of that feed conceive, whereof but late  
Conceiv'd themselves: nor they degenerate.  
Happy in this are those! But humane care  
Hath fram'd malignant laws: and we who are  
By nature free, malicious customes bind.  
There is <sup>h</sup> a Nation to their blood more kinde;  
Where sons their mothers, fathers daughters wed;  
Affection doubled by their birth and bed.  
Woe's me, that there I was not born! the place  
Makes this a crime. What thoughts are these! Hence  
Hence wicked hopes. Though he all-worthy be: (base,  
Yet, as a father, must be lov'd by thee.

Were I not daughter to great *Cinyras*;  
All I conceive in my desires might passe.  
Now, in that mine, not mine: proximitie  
Dis-joynes us; neerer, were we not so nigh.  
Hence would I flye by un-returning waies,  
To shun this sinne: dire Love my journey stayes;  
To feast my hungry eyes with his deare sight,  
Talke, touch, and kisse; or more, if more I might.  
O wicked Virgin, canst thou more propound!  
Knowst thou what laws and names thy lusts confound!  
Thy fathers whore! a rivall to thy mother!  
Thy own sons sister! mother to thy brother!  
Nor fear'st the *Furies* with their hissing haire,  
Who on the faces of the guiltie stare,  
With dreadfull torches! From thy soule exile  
This mischief, ere it actually defile.  
Nor with thy horrid lust infringe the law  
Of powerfull Nature: but in time with-draw.  
Would I, he would not: too too well inclin'd.  
O that like fury would inflame his minde!

Thus she. But *Cinyras*, prest with the store  
Of worthy suiters who his voice implore;  
In his own choice irresolute, demands  
(Their names rehearsing) how her fancie stands.  
She, thoughtfull silent; gazing on his face,  
Flusht with imbosom'd flames, and wept apace.  
He, taking this for maiden feare; Desist  
From weeping, said: then dri'd her cheekes, and kist.  
This too much pleas'd her. Once more asked, who  
She best could like: repli'd, One, like to you.  
Be still, said he, so pious. At that name  
She hung the head, as conscious of her blame.  
'Twas now the mid of night: when Sleep bestows  
On men, and on their cares, a sweet repose.  
But *Myrrha* watches, rapt with raging fires;  
Retracting her implacable desires.  
Despaires, hopes; will not, will; now shames, again  
Desires; nor knows what course to take. As when  
A mightie Oake (now almost feld) his fall  
On each side threatens; and is fear'd on all:  
Even so her minde, impair'd with various wounds,  
Waves to and fro; and changes still propounds.  
No mean, no cure, was left for love but death:  
Death pleas'd. Resolv'd to choake her hated breath;  
Vp-starting, to a beame her girdle ties.  
Deare *Cinyras* farewell, (she softly cries)  
And of my ruine understand the cause.  
That said, the noose about her neck she draws.  
Her wakefull Nurfes faithfull eares, they say,  
A whispering heard: who in the Lobby lay.  
Straight rose; unlockt the doores; the instrument  
Of death beholding, schreecht: together rent  
Her haire and bosome: and, with trembling haste,  
The girdle from her pallid neck displac't.  
Now had she time to weep; t' imbrace her Care:  
And aske the cause of such accurst despaire.  
She, silent, fixes on the earth her eyes:  
And grieves at deaths prevented enterprise.  
Baring her hoary haire and emptie brest,  
The Nurf, by her <sup>i</sup> first food, and cradle, prest  
Her griefes disclosure. *Myrrha* turns aside,  
And sighes. The Nurf would not be so denied:  
Nor onely promist secrecie; but said:  
Tell me, my childe, and entertain my aid.

<sup>i</sup> The milke which she suckt from her brest.

My



My old age is not fruitlesse: charmes have we,  
 And powerfull med'cines, if it fury be.  
 If witchcraft; magick shall thy torments ease:  
 If wrath of Gods; the Gods we will appease  
 With sacrifice. What can be else surmiz'd?  
 Thy fortunes by incursions unsurpriz'd;  
 Thy mother, and thy father, well? That name  
 Drew from her soul a sigh, that scorcht like flame.  
 Nor in the Nurse did this suspicion move  
 Of such a Crime: and yet she saw 'twas Love.  
 Importunate to know what least she feares,  
 Laid in her lap now watred with her teares,  
 Sh' infolds her in her feeble armes, and said;  
 I know thou lov'st: wherein (nor be afraid)  
 Thou maist on my sedulitie relye:  
 Nor shall thy father ever this descry.  
 At that, in fury from her lap she sprung;  
 Then on the bed her prostrate body flung:  
 Muffling her guiltie looks: Be gone, she said,  
 And spare the blushes of a wretched maid.  
 Still urg'd: Begone, replyde; or else forbear  
 T' inquire of that which is a sinne to heare.  
 The Nurse lost in amaze: her hands with yeares  
 And terror trembling (kneeling to her) reares:  
 Now speaks her faire, now threatens to disclose  
 (Vnlesse she made her privie to her woes)  
 Her purpos'd violence: and vows to prove  
 Both secret, and assistant to her love.  
 At that, her head she rais'd; her Nurses brest  
 With weeping bathes: oft strove to have confest;  
 As oft with-held: at length she hid her head:  
 And said, O Mother, happy in thy bed!  
 There ends: then grones. The Nurse cold horror shooke;  
 Now too much knowing: with a gasty looke,  
 Her hoarie haire star'd on her head: Who said,  
 What not? that might so foule a lust disswade,  
 The Virgin could not such a truth deny:  
 But stands resolv'd, or to possesse, or die.  
 Live, said she, and possesse (there stopt, as loath  
 To say; thy Sire) and bound it with an oath.  
 Now Matrons celebrate the yeerly Feast  
 Of *Ceres*; whom long linnen stoles invest:  
 And offer garlands of their first ripe corn;  
 Forbidden *Venus* for nine nights forborn,  
 And touch of man. In spotlesse ornaments,  
 With these, the Queen her secret Rites frequents.  
 Lying alone; <sup>a</sup> the lewdly diligent  
 Doth *Cinyras*, o're-charg'd with wine, present  
 With proffer of true love, though falsely maskt:  
 And prais'd her beautie. Of what age being askt?  
 Of equall age with *Myrrha*, she replies.  
 When bid to bring her: home in haste she highes;  
 Rejoyce, said she, I bring thee victory.  
 Th' unhappy Virgin felt but little joy;  
 Such ill successe her troubled Soul divin'd:  
 And yet she joy'd: such discord rackt her minde.  
 Now Silence over all the world did raigne:  
 And slow <sup>b</sup> *Bootes* had declin'd his Waine.  
 (To sinne addrest) from heaven bright <sup>c</sup> *Cynthia* flies;  
 Stars shroud their heads in clouds: Night lost her eyes.  
<sup>d</sup> *Erigone*, *Icarus*, first remove:  
<sup>e</sup> She plac'd in Heaven for her paternall love.  
 Thrice stumbled she; the funerall Owle thrice rent  
 The ayre with ominous shriekes: yet on she went:

By pitchy Night, of modesty bereft.  
 Her Nurses right hand holding with her left,  
 And groping with the other hand, explores  
 Her blinde access: Now came she to the doores  
 Of that dire chamber; now the way to sinne  
 She boldly opens; and now enters in.  
 Yet bloud and courage her at once forfooke;  
 Her knees, unknitting, one another strooke:  
 The neerensse to her crime removes desire:  
 Who now repents, and would unknown retire.  
 Protracting, by the hand the Nurse her led;  
 And, having rendred her unto his bed;  
 Here *Cinyras*, said she, receive thy own.  
 And joyne their curst bosoms. He, unknown,  
 His bowels to his bed assumes: and cheares  
 With comfortable words, her maiden feares:  
 By chance he call'd her daughter (being old)  
 And she him father: that their names might hold.  
 Now his incestuous bed his daughter leaves.  
 With wicked seed her curst wombe conceaves:  
 Who beares about the burden of her shame:  
 Next night, and next, and next, re-acts the same.  
 When *Cinyras*, who longs to see his Lover,  
 So oft imbrac't; did with a light discover  
 His sinne, and daughter. Sorrow not a word  
 Could utter: he unheaths his shining sword.  
 Shee swiftly flies: whom nights black shelter shields  
 From threatned death; and strays through spacious  
 Palme-clad <sup>e</sup> *Arabia*, and *Panchaea* past; (fields.  
 Now having wandred by nine Moones, at last  
 Rest to her wearie limbs *Sabea* gave.  
 Charg'd with her womb; not knowing what to crave;  
 Betweene the hate of life, and feare of death,  
 Those thoughts she utters with her fainting breath.  
 You Powers! If Penitency pierce your eare;  
 I have deserved, nor refuse to beare,  
 Your just inflictions: yet lest I prophane  
 Or those who live, or who in death remaine,  
 O banish me from either Monarchie;  
 That, chang'd by you, I may nor live, nor die!  
 Confession some coelestiall pittie found.  
 Those wishes had their Gods. Even then the ground  
 Cover'd her legs: a down-ward-spreading roof  
 Burst from her toes; whose ever-fixed foot  
 Sustain'd the lengthfull bole. Bones turne to wood,  
 To pith her marrow, into sap her blood:  
 Her armes great branches grow, her fingers spine  
 To little twigs, her skin converts to rine.  
 Now her big wombe the rising tree posselt,  
 Her bosome folds, and now her neck opprest:  
 When shee, delay il-brooking, downward shrunk  
 And vales her visage in the closing trunk.  
 Though sense, with shape, she lost; still weeping, she  
 Sheds bitter teares, which trickle from her tree:  
 Teares of high honour; these their Mistresse name  
 As yet preserve, and still shall beare the same.  
 This ill-got infant, now at perfect growth  
 Within the tree; indeavours to get forth.  
 The strict imbracing barke, her belly wrung;  
 With torment stretcht: nor had their grieve a tongue;  
 Nor could she call <sup>f</sup> *Lucina* to her throwes:  
 And yet the tree like one in labour showes;  
 Bowes down with paine, and grones and weeps a flood.  
*Lucina* by her trembling branches stood;

<sup>e</sup> *Arabia Petraea*; beyond which lies *Arabia Felix*, containing the countries of *Panchaea* and *Sabea*.

<sup>f</sup> The Goddess of Child-birth.

D d

Her

<sup>a</sup> Her Nurse

<sup>b</sup> A constellation following the Waine, or those seven starres, which wheele about the Northern Pole.

<sup>c</sup> The Moon, of *Cynthia* a mountain of *Delos*.  
<sup>d</sup> Converted into the sign of *Virgo*, and her father into *Arcturus*. See the Comment.



VENUS  
AND A-  
DONIS.

a An Island  
in the Ae-  
gean Sea,  
whereof Ve-  
nus was cal-  
led Cythera.  
b Cyprus; or  
rather a city  
in that Island  
renowned  
for her  
Temple.  
c An Island  
neere Rhodes,  
where she  
had her  
Temple and  
celebrated  
statue.  
d A city of  
Cyprus.

HIPPOME-  
NES AND  
ATALAN-  
TA.

Her hand impos'd, and utterd powerfull words.  
The yawning tree the crying Babe affords  
A passage; whom those Nymphs receive with joy:  
And in his mothers teares anoint the Boy.  
Nor Envy could but praise his beauty: so  
The naked *Cupids*, lively painted, show.  
But, lest their habits some distinction make;  
A quiver give, or his from *Cupid* take.  
Time glides away with undiscovered hast;  
And mocks our hopes; no wings can fly so fast.  
He, whom his sister bore, his grandsires son;  
Late tree-inclos'd, who lately life begun,  
But now a most sweet infant, now as rare,  
A boy, now man, now then himselfe more faire.  
And now on *Venus* for his mothers fires  
Revenge inflicts; who dotingly admires.  
For kist by quiver-bearing *Love*, his dart  
By fortune raz'd her tender brest; with smart  
Incenst, she thrust him from her; nor then found  
The wounds deceitfull depth, yet deepe the wound.  
Not now <sup>a</sup> *Cythera* could the Lover please;  
Nor <sup>b</sup> *Paphos*, grasping with resulking Seas.  
High <sup>c</sup> *Gnidos*, <sup>d</sup> *Amathus*, renown'd for brasie,  
Nor heaven frequents: her heaven *Adonis* was.  
Him woo's, accompanies, besides him lies  
In gratefull shades; and strives to please his eyes.  
Now like *Diana* she her selfe attires;  
And trips o're hills and rocks, through brakes and briers:  
Hollowes the hound; pursuing beasts of chace,  
Bucks, high-horn'd Harts, and Hares, who fly apace:  
But rapefull Wolves, rough Beares, fell Bores eschues;  
And Lions, whom the bloud of Beeves imbrues.  
And thee *Adonis*, her misdoubts disswade  
From such encounters; had they beene obeyd.  
VWho fly, said she, be bold in following those:  
Valour unafely copes with valiant foes.  
Sweet Boy! subject not me to fortunes stroke;  
Nor cruell beasts by nature arm'd provoke,  
For feare such glory but too costly prove.  
Thy youth and beauty, though they *Venus* move;  
Nor bristled Swine, nor shaggy Lion touch:  
Pitty ne'r pierc't the eyes nor hearts of such.  
Bores, in their crooked tusches lightning have:  
And Lions with impetuous fury rave.  
I hate them. Asked why? We will relate  
Old crimes, said she, and wonder-striking fate.  
But now un-usuall toyle my strength invades:  
And loe, yond Poplar courts us with her shades;  
The grasie affords a bed: there let us rest.  
When, lying downe, the grasie and him she prest.  
Her head now in her Lovers bosome laid:  
Thus (words with kisses intermixing) said.  
Perhaps you of a maid have heard, who wan  
The prize in running from the swiftest man.  
'Tis true; She, won indeed: nor could you tell  
VWhether her speed or beauty did excell.  
Enquiring of a husband; this reply  
*Apollo* gave. The use of husband fly  
O *Atalant*! yet thou shalt vainely strive  
Against thy fate; and lose thy selfe alive.  
Frighted herewith in shadie woods she lives:  
And troopes oppressing Suters from her drives  
With this reply: Except out-run I be,  
I am a wife for no man; Runne with me.

My bed, and I, are both the winners meed:  
The Tardie dies. Vpon this law proceed.  
She, cruell: yet so powerfull was her look,  
That many a youth the perill undertook.  
*Hippomenes* beheld this tragick strife.  
VVill any through such danger seek a wife?  
(Said He) and taxt their follies that pursu'd.  
But when her face and naked forme he viewd;  
Such as is mine; or thine, wer't thou a Maid:  
Amaz'd! with hands upheav'd, forgive (he said)  
O you whom I late blam'd! not then I knew  
The Prizes worth. Love still by praising grew:  
Who wishes now that none might run so fast:  
Envies and feares. Why linger I, nor hast  
(Said he) to try my fortune? Gods still aid  
The adventurous. While this in thought he said;  
The Virgin with a winged pace past by:  
Though seeming to <sup>e</sup> th' *Aonian* Youth to fly  
As swift as *Scythian* shafts; her forme the more  
Admires; by motion lovelier then before.  
The winde reverberates her ankles <sup>f</sup> wings,  
And whisks her ham-bound buskins purple strings,  
Tossing her haire, on ivory shoulders spread.  
Her pure white body so receive the red:  
As when carnation curtaines are display'd  
On pure white walls, and dye them with their shade.  
While this the stranger viewd, the race was run  
And *Atalanta*'s browes the garland won.  
The vanquish't fighe, and pay their forfeiture.  
Nor could so sad successe his feare procure:  
Who rose; and fixing on the Maid his eyes;  
VVhy seek you praise by easie victories?  
Contend with us: if we obtaine the Bayes,  
Our victory will not eclipse your praise.  
*Megarius* me begot, & *Onchestius* blood;  
He *Neptunes*, Ruler of the sacred Flood:  
Nor we degenerate. My foyle, your name  
Will honour; and immortalize your fame.  
This while, a well-pleas'd eye She on him threw:  
Nor knows her wish; to lose, or to subdue.  
VVhat God, a Foe to beauty, would destroy  
This Youth, said she, who seeks my bed t' injoy  
VVith his lifes forfeiture? If I may be  
The judge, there is not so much worth in me.  
Nor is't his beauty moves, though it might move;  
But that a Boy. We pitty, and not love.  
Besides; his courage, and contempt of death,  
Who from great *Neptunes* <sup>h</sup> sonne derives his birth!  
And then, his Love; content to part with life,  
If harder fate deny me for his wife!  
Be gone, O Stranger; shun my bloudy bed,  
While yet thou maist: this Match will lose thy head.  
No Virgin is there who would not be thine:  
And such would seek, whose lustures darken mine.  
Yet why regard I him, so many slaine?  
Look to thy selfe, or perish: since in vaine  
Admonisht by such numbers, whom this strife  
Hath sent to death. Th' art weary of thy life.  
And must he dye, because hee'd live with me?  
Must death, adventurous Love, thy wages be?  
This murder will our victory defame;  
And purchase hate: yet am not I in blame.  
O would thou wouldst desist, and dangers shun!  
Or since so mad, would thou couldst faster run!

<sup>e</sup> *Hippomenes*  
of *Aonia*, af-  
ter called  
*Boetia*.  
<sup>f</sup> Those who  
anciently  
ran races,  
wore little  
wings tied to  
their heeles  
(in imitati-  
on of *Mer-*  
*cury* the mes-  
senger of the  
Gods, and  
swiftest of  
the Planets)  
to expresse  
their celeri-  
ty: wore  
also by the  
*Romane*  
Poets on  
their shoul-  
ders.

<sup>g</sup> The son of  
*Neptune*,  
and father  
of *Megarius*.

<sup>h</sup> *Orchestius*  
the sonne of  
*Neptune* be-  
ing his  
Grand-father

How



How Boy and Virgin glory in his face !  
 Ah poore *Hippomenes* ! O would this place,  
 Th' hadst never seene ! thou well deserv'st to live.  
 Were I more happy, and hard fate would give  
 Me leave to marry ; thou art he alone,  
 To whom my bed and beauties should be knowne.

Thus she: Who raw, and pierc't with loves first touch  
 Erres in her thoughts ; and loves ; nor knew so much.  
 Now King and People call upon the Race :  
 When <sup>a</sup> *Neptune* Issue thus implor'd my grace.  
 O *Venus*, favour my attempts, he said :  
 And those affections, which you gave me, aid !  
 This friendly windes convey'd unto my eare :  
 I pittie, and no longer helpe forbearè.

A field there is, so fertill none, through all  
 Rich *Cyprus* ; which they *Damascenus* call.  
 Antiquitie this to my honour vow'd :  
 And there with all my Temples had indow'd.  
 A Tree there flourish't on the pregnant mold,  
 Whose glittering leaves, and branches, shone with gold.  
 Three golden apples, gathered from that tree,  
 By chance I brought : and, so as none could see,  
 Himselfe excepted, to *Hippomenes*,

Together with their use, deliver'd these.  
 The trumpets sound. Both from the <sup>b</sup> Barrier start.  
 Whose nimble steps scarce touch earths upper part.  
 Their feet, unwet, the sea might well have borne :  
 Or unsuppressed stalkes of standing corne.  
 Favour and Clamor, joyning in remorse,  
 The youth thus hearten : Now thy speed inforce,  
 Make haste *Hippomenes* ; delay decline ;  
 Collect thy powers : the victory is thine.

'Tis doubtfull whether, what the people said,  
 More joy'd the Heros or <sup>c</sup> *Scheneian* Maid.  
 How often lagg'd she, when she might o're-goe !  
 And gazing on him, sigh't t' out-strip him so !  
 Short breath from panting bosomes scorching flew ;  
 The Gole farre off : when *Neptunes* Nephew threw  
 One apple of the three. The Maide admires :  
 And greedy of the shining fruit, retires  
 To catch the rowling gold : the Youth past by ;  
 And all the field resounded shouts of joy.  
 This hindrance she repaires with winged hast :  
 Again *Hippomenes* behinde her cast.  
 The second fruit, throwne farther then before,  
 Declin'd her steps ; yet him out-strips once more.  
 The Race now neere an end, he said, o save !  
 Great Goddesse, give successe to what you gave !  
 And threw the shining gold another way  
 With all his vigor ; to prolong her stay.  
 When I compeld her, doubtfull what to doe,  
 To take it up, and added waight thereto :  
 With-held ; both by diverting her pursuit ;  
 And with the burden of the ponderous fruit.  
 But lest my words the Race in length exceed ;  
 She was out-run, and he receiv'd his Meede.

Deserv'd not I both thanks and frankincense,  
 Thin'k you *Adonis*, for his lifes defence ?  
 He neither gave. Provokt with sudden rage  
 At this contempt ; and lest the future age,  
 By such examples should my God-head slight ;  
 Against them both I due revenge excite.

The Fane, erected by <sup>d</sup> *Echions* vow  
 Vnto the <sup>e</sup> Mother of the Gods, they now  
 Had past ; obscur'd by darke and secret shades :  
 When their long journey them to rest perswades:  
*Hippomenes*, incensed by my fires ;  
 Here lusteth with unseas'nable desires.  
 A gloomy grot, much like unto a Cave,  
 Stood neere this Fane ; to which light pumice gave  
 A naturall cover ; by devotion grac't :  
 VVithin this Cell the reverent Priest had plac't  
 The wooden Images of ancient Gods :  
 This entring ; he pollutes their chaste abodes.  
 The Statues wry their lookes. The Mother, <sup>f</sup> crown'd  
 VVith towres, had struck them & to the *Stygian* Sound :  
 But that she thought that punishment too small.  
 When yellow maines on their smooth shoulders fall ;  
 Their armes, to legs ; their fingers turne to nailes ;  
 Their breasts of wondrous strength : their tufted tails  
 VVhisk up the dust ; their looks are full of dread :  
 For speech, they rore : the woods become their bed.  
 These Lions, fear'd by others, *Cybel* checks  
 VVith curbing bits ; and yokes their stubborne necks.  
 These, o my Deare, and all such kindes of beasts  
 As will not turne their backs, but bend their breasts  
 T' encounter with the rash Assailant, shun :  
 Left by thy courage We be both undone.

This said : thence flew She, rais'd by yoked Swans.  
 But Valour such admonishments with-stands.  
 By chance the dogs, pursuing long before  
 His senting footings, had dislodg'd a Bore.  
 Whom, rushing from his covert, the bold Youth  
 Obliquely wounds. The Bore with crooked tooth  
 VVrithes out the javelin, with his blood imbrude,  
 Who now his safetie-seeking Foe persude ;  
 Sheathing his tushes in his groyne : and threw  
 To earth they dying Boy. The Swans that drew  
<sup>h</sup> *Idalia's* waightlesse charriot through the ayre,  
 Yet reacht not *Cyprus* : when the heavenly Faire  
 Thence heard his dying groines ; and wheeling round,  
 Her silver birds directs to that sad sound.  
 But when she saw him weltring in his Gore ;  
 Downe jumping from the skies, at once she tore  
 Her haire and bosome : then her brest invades,  
 VVith bitter blowes ; and Destinie upbraides.  
 Not all, said she, is subject to your wast :  
 Our sorrowes monument shall ever last.  
 Sweete Boy ! thy deaths sad image, every yeare  
 Shall in our <sup>i</sup> solemniz'd Complaints appeare.  
 But be thy bloud a Flowre. Had *Proserpine*  
 The power to change a <sup>k</sup> *Nymph* to Mint ? is mine  
 Inferior ? or will any envy me  
 For such a change ? This having utter'd, she  
 Powr'd Nectar on it, of a fragrant smell.  
 Sprinkled there-with ; the bloud began to swell :  
 Like shining bubbles, which from drops ascend.  
 And ere an houre was fully at an end,  
 From thence a <sup>l</sup> Flowre, alike in colour, rose.  
 Such as <sup>m</sup> those trees produce, whose fruits inclose  
 VVithin the limber rine their purple graines.  
 And yet their beauty but a while remaines :  
 For those light-hanging leaves, infirmely plac't,  
 The windes, that blow on all things, quickly blast.

d The com-  
 panion of  
 Cadmus :  
 who was of  
 Boetia, the  
 countrey of  
 Hippomenes.  
 e Cybele.

f For *Cybele*  
 is the same  
 with the  
 Earth ;  
 and therefore  
 fained to be  
 crowned  
 with towres.  
 g To the  
 Mansion of  
 the dead.

h *Venus* ; of  
 Idalium, a  
 wood in *Cy-  
 prus*, which  
 was conse-  
 crated to her

i See the  
 Comment.

k *Mynthe*,  
*Plutons* Con-  
 cubine.

l Called  
*Anemomy*,  
 m *Pomegra-  
 ner* Trees.



VPON THE TENTH BOOK OF  
OVIDS METAMORPHOSIS.

ORPHEUS  
AND EURIDICE.

**I**Nvoked Hymen repaires to the Nuptialls of Orpheus and Euridice: but with unusuall silence, and an ominous sadnesse. He is said to be clothed in a mantle of a saffron dy, in that Brides accustomed to cover their faces with vailles of that colour: not onely for modesty, and to conceale their resembled blushes, but as a happy presage, since continually worne by the wives of the Flamins, between whom and their husbands there could be no divorcement. The nuptiall Torches among the Romanes were borne by five comely Youths of her kindred; pretending concord by that uneven number, which cannot be divided into an equall fraction; but one will remaine to compose the difference: and declaring by their light how the wife is the splendor and glory of her husband. But among the Grecians they used onely a single Torch, and that carried by one who represented Hymen: which, if it burnt not clearely (as here) but crackled, and cast up a black and cloudy vapour, was held to prognosticate infelicity; and therefore they not seldome made the staffe of White Thorne, which afforded but a little light; yet free from smoke or ill savour. But truer presages they are of the weather: if the lights burne bright, of faire; if blew, of frosty; if obscurely and with spongeous weikes, of foule and rainy.

Nec nocturna quidem carpentes fila puella  
Nescivere hyemen, testa cum ardente viderent  
Scintillare oleum; & putres conrescere fungos.  
Geor.

Night-working Spinsters know, when they behold  
Oyle sputter in the blazing lamp, or view  
The spungy weike, foule will insue.

So the trembling and flexuous burning of the flame prognosticates windes and a troubled sky: because no winde, till it hath driven the Aire, is apparent to the Sence, the flame then the Aire more easily shaken. These omens fore-run the death of Euridice; bit on the heele by a Serpent, as she sported with the Naiades; and followed by her husband to the infernall Kingdome.

— facilis descensus Averni;  
Noctes atque dies patet atri janua Ditis:  
Sed revocare gradum, superasque evadere ad  
auras,  
Hoc opus, hic labor est: pauci quos aequus amavit  
Iupiter, aut ardens evexit ad aethera virtus;  
Ditis geniti potuere.  
Virg. Aen. 6.

— To Hell descends an easy way:  
Black Pluto's gates stand open night and day.  
But to retire to that pure light above,  
Most hard! A few belov'd of equall love,  
By ardent vertue rais'd to blest aboads,  
Could this atchieve: the sonnes of powerfull Gods.

Such was our Orpheus, the sonne of Apollo, and Calliope one of the Muses: who with the sweetnesse of his musick and sad lamentations drawes teares from the eyes of the remorselesse Furies, and a consent from Pluto and Proserpina of his wives restitution: provided that he looked not back to behold her, before they had past the confines of the Stygian Empire. But,

Odis verus amor, nec patitur moras:  
Munus dum properat cernere perdidit.  
Sen. Herc. Fur.

True love detests; and no delay can brook:  
Hasting to see, he lost her with a look.

I have heard a fable (saith Sabinus) not unlike to this, if it be to be reputed a fable, which the testimonies of many affirme for a history. A Gentleman in Bavaria of a noble family, so extremely grieved for the death of his wife, that he abandoned all the comforts of life and fed his constant sorrow with solitarines; until at length he regained her: who told him how she had finished the time prescribed by Nature; but by his importunate prayers was restored to life, & commanded by God to accompany him longer: upon these conditions, that their matrimony dissolved by death should be again solemnized; and withall, that he should abstaine from his former blasphemous execrations; for which he lost, and should lose her againe, upon the like commission. This said, she followed her household affaires as before, and bare him some children; but was ever pensive and of a pale complexion. Divers yeares after, the Gentleman, heated with wine and choler, rapt out horrible oathes, and bitterly cursed his servants; when his wife, withdrawing into another roome, was never more heard off: her apparell, without her body, standing upright, as if an apparition. This (saith he) have I heard from many credible



credible persons ; who affirme that the Duke of Bavaria told it for a certaine truth to the Duke of Saxony. Pausanias reports, how Orpheus after the death of Euridice, repaired to Aorrihus in the countrey of the Thesports, where Oracles were given by raising of the dead (not in the power of Negromancy to effect, the diuell rather assuming their formes to delude his votaries) when imagining that his wife followed him, but looking back, and finding the contrary, forth-with for sorrow slue himselfe. In emulation of Orpheus the dames of his Countrey accustomed to throw themselves into the funerall fires that burnt their dead husbands (used not onely of old, but frequently at this day in divers places of the East Indies) to testifie their affections, and out of hope to enjoy in another world their beloved societies. So Dido who laid the foundation, and Afrubals wife who beheld the ruine of Carthage, followed their husbands to the infernall Mansions. But the fable seemes to allude to the former story, differing not much but in the Catastrophe : and invites us to a moderation in our desires, lest we lose what we affect by too much affecting : Hell, the Furies, and infernall torments, being no other then the perturbations of his minde for the death of his beloved ; pacified, and at length composed by the hamony of reason : when looking back, that is, recalling her to his remembrance, he falls into a desperate relaps, and as it were a second time loseth her.

Orpheus retires to Hæmus and Rhodope, who with the musick of his harpe and voice, attracts even beasts and sencelesse trees to heare and admire him. The morall of which fable may parallel with that former of Amphion : whereof Horace in his art of Poetry.

ATTRACTED TREES.

Orpheus, the Gods interpreter, from blood  
Rude men at first deter'd, and savage food :  
Hence said to have Tigers and fell Lions tam'd.  
Amphion so, who Theban bulwarks fram'd,  
T' have led the stones with musick of his lute,  
And milde requests. Of old in high repute  
Publique from privat, sacred from profane,  
To separate ; and wandring lust restraine  
With matrimoniall tyes : faire Cities raise,  
Lawes stamp in brasse. This gave the honour'd bayes  
To sacred Poets, and to verse their prayse.

Sylvestres homines sacer interpresque deorum  
Cadibus & visu fædo deterruit Orpheus.  
Diffus ab hac lenire tigres, rabidosque leones.  
Diffus & Amphion Thebanæ conditor arcis  
Saxa movere sono testudinis, & prece blanda  
Ducere quo vellet, fuit hac sapientia quondam  
Publica privati sacernere, sacra profani :  
Concubitu prohibere vago, dare jura mariti :  
Oppida moliri : leges incidere ligno :  
Sic honor et nomen divinis vatibus atque  
Carminibus venit.

Hor. Art. Poet.

Yet musick in it selfe most strangely works upon our humane affections. Not in that the Soule (according to the opinion of the Platonists) consisting of harmony, & rapt with the sphearicall musick before it descended from Heaven, to inhabite the body, affects it with the like desire (there being no nation so barbarous, or man so austere and stupid, which is not by the melody of instruments & numerous compositions, either incited to pleasure or animated to Vertue) but because the Spirits which agitate in the heart, receive a warbling and dancing aire into the bosome, and are made one with the same wherewith they have an affinitie ; whose motions lead the rest of the Spirits dispersed through the body, raising or suppressing the instrumentall parts according to the measures of the Musick ; sometimes inflaming : and againe composing the affections : the sence of hearing striking the Spirits more immediately, then the rest of the senses. So those who become frantick by the mortall biting of a Tarantula, are onely appeased with Musick, when the Musitian lights upon such a straine as sympathizeth with their Spirits ; and by continuing the same are perfectly cured. Homer makes the Gods to pacifie their dissention with musick : and Achilles with his owne to digest his anger.

His minde with his sweet harp he solac't, brought  
From sackt Eetian Thebes, divinely wrought,  
Which at a baldrick, purl'd with silver, hung ;  
To this the deeds of great Heroës sung.

Illum autem invenerunt animum oblectan-  
tem citharæ dulcifona,  
Pulchra, ingeniose facta, superne autem ar-  
genteum jugum erat,  
Quam ceperat è spoliis, urbe Eetionis destructæ:  
Hac u animam oblectabat, canebat autem glo-  
riosa gesta virorum.

Iliad. l. 10.

David (who with his harpe subdued the evill spirit which vexed Saul) introduced harmony into the Temple, as futing well with that divine service : yea even the glorified Spirits are described with harpes in their hands, and singing the praises of the Almighty. But the fable of Orpheus, and the walking trees that followed his harp and ditties (more sensible then the Emperour Tacitus, who could not indure the melody of numbers) had an originall, as they say, from this story. The Bacchides, having much damnified the countrey by their furious solemnities, and the citizens fearing an increase of



of mischeife, intreated Orpheus to reduce them by one stratageme or other. He having ordained a feast to Bacchus, so calmed their rage, and allured their affections with his musick, that he drew them downe from the mountaine where they were assembled: who laying aside their javelins, took branches of trees in their hands; and appeared a farre off like a moving wood to such as beheld them: whereupon it was said that he attracted the sencelesse trees with his Harmony. William the Conqueror was so deluded by the Kentishmen; and the usurper Macbeth by the expelled Milcolmb.

ATYS.

Among these assembled trees, which made a theater for the Sacred Singer, the Pine was one, into which the Phrygian Atys was converted. A beautifull boy, beloved of Cybil the mother of the Gods, and created the president of their solemnities: who for affecting the Nymph Sangritis was castrated by her jealousie; as all her Priests ever after; whom they called Galli, of Gallus a River of Phrygia, whose waters made the drinker frantick. Atys is said to have his members cut off, and to be transformed into a Pine, in regard of that trees infertility; as to be beloved by Cybil, in that consecrated unto her. But this fable is also referred to a history: How Cybil, daughter to Menos king of Phrygia, so called of a mountaine where she was exposed; fell in love with Atys, a young man of that countrey, by whom she was gotten with childe. This knowne to her father, he caused Atys to be slaine, together with her Nurse, and interdicted their burials. When Cybil, distracted with love and sorrow, ranne about the Countrey; her haire disheveled, dancing, and playing on a timbrell: imitated after by her gelded Priests; in the celebration of her solemnities; gashing withall their faces and bodies; like the Priests of Baal in their contention with Eliah. Not long after afflicted with a grievous pestilence, the Phrygians consulting with the Oracle, were commanded to give Atys interment, and worship Cybil for a Goddesse.

CYPARIS-  
SVS.

The Cypresse tree crowded hither with the rest: the spirelike monument of Cyparissus. A lovely boy beloved of Apollo: who killing by chance a stagge which he childishly affected, pined away with sorrow; and desiring the Gods that he might ever mourne, was changed into that funerall tree. Weake and effeminate Spirits are afflicted with trifles. He is fained to have bene beloved of Apollo, in that he was studious in Poetry, for such are said to be affected by Apollo and the Muses. And because the Cypresse tree, being cut downe or lopt, (as man by the sicke of Death) resourissheth no more; it therefore was used at funeralls. Yet onely at the exequies of the more noble: and urnes were also wrought of the same to inclose their bones who suffered death for the publique utility; upon an opinion that it preserves from putrefaction. The branches they stuck at the doores of the Deceased, lest any ignorantly entring should be polluted by the dead body; according with the Leviticall law. Our Orpheus had his statue in Lebethrius (a city of Macedon) made of this wood, which sweet exceedingly in the dayes of Alexander. The people not a little frightened with the prodigy, Aristander said, How it was to be hoped that Alexander was now in accomplishing, what would make all the Poets sweat to celebrate in their verses.

ORPHEVS  
HIS SONG

Orpheus begins his song (containing the rest of this book) with the praises and omnipotency of Jupiter: it being the true and originall use of Poetry, to sing the praises of the Highest, and to inflame the minde with zeale and devotion. Such Moses among the Hebrews, among the Grecians, Orpheus; who seemes to make mention of the former in one of his hymnes by the name of the River-borne. And although he is said by the personating of qualities to have introduced Idolary, the allegory forgot, and the fable received for history: or mingling bad seede with the good, in imitation of Trismegistus; who concludes his divine speculations of the Trinitie borrowed no doubt from Moses, with his owne idolatrous fancies: yet is it apparent by his Testament to his scholler Musæus, whereof certaine verses are recited by Justin Martyr, that his opinion in divinity was in the maine part agreeable with the sacred Scriptures, which he had learnt in Egypt (there left by the Israelites) and brought from thence into Greece. As of one God, the Creator of Heaven and Earth, the authour of all good, and punisher of all evill; exhorting him to the hearing and understanding of that knowledge, which was revealed from Heaven.

*Respicens vero ad divinum hunc sermonem ei diligenter animum adverte, intendens cordis rationis capax conceptaculum: rectam autem ascende viam, et solum aspice mundi Regem. Unus ex se genitus, ex eo omnia nata sunt: ipse vero in illis versatur, nec quicquam eum intueri potest mortalium; sed ipse nihilominus omnes intuetur.*

This sacred law with all thy heart attend  
(Thy reasons throne) the right high way ascend,  
And see the onely king of Heaven and Earth;  
Borne of himselfe, from whom all take their birth:  
Who moves in all; unseene by mortall eyes;  
Yet nothing from his sight concealed lies.

As for the many names which he gives to the Gods; no other thereby is meant, but divine and naturall  
Vertues:



Vertues : shadowing God himselfe under the name of Jupiter, to avoid the envy and danger of the times, as is evident by these attributes.

Omnipotent Iove, the first and last of things;  
The head, the midst : all from his bounty springs.  
Foundation of the Earth, and starred sky :  
A male, a female ; who can never dy.  
Spirit of all ; the force of awfull fire ;  
Source of the Sea ; Sun, Moone, th' originall,  
The end of all things ; and the King of all.  
At first conceal'd, then by his wondrous might,  
And sacred Goodnesse, all produc't to light.

*Iupiter omnipotens, & primus et ultimus idem :  
Iupiter est caput & medium : Iovis omnia manus.  
Iupiter est fundamen humi, & stellantis Olympi.  
Iupiter et mas est, & femina nescia mortis.  
Spiritus est cunctis, validi vis Iupiter ignis.  
Et pelagi radix, Sol, luna, est Iupiter ipse  
Rex, & origo simul rerum est, & terminus idem.  
Nam prius occuluit, magno post numine sacrum  
Cor reserans bonus in dulcem dedit omnia lucem.*

Formerly he sung (as here he intimates) of the Gyants (so called of their inhumanity and arrogancy) foyled by Jupiter in the fields of Phlegra: who being invaded by Hercules, by the abundance of lightning, which then flasht in their faces, were put to flight; and therefore said to be overthrowne by Jupiter: whereupon grew the fable of their fighting with the Gods. Now Phlegra signifies to burne: a name appropriated to the place; which lies betwene Naples and Puteoli. A plaine invironed with high chalky cliffes, out of which on every side black and smoky exhalations ascend, of a sulphurous savour. The Earth roareth under foot, and at divers vents casts up boyling water mingled with flames: To this, which I have seene, adde we that description of Petronius.

THE BATTLE OF  
PHLEGRA.

A place deepe sunk in yawning cliffes, twixt great  
Dicarchea and Parthenope, repleat  
With black Cocytus waves: for windes that straine  
To rush forth there, a deadly heat containe.  
Th' earth fruits in Autumne beares not, nor sad field  
Once puts on greene; nor sprouting branches yeild  
Their vernall songs: but Chaos and ragg'd stone,  
Smircht with black pumice, there insult; or'e-growne  
With mournefull Cypresse. Dis his head here raises,  
Cover'd with ashes pale, and funerall blazes.

*Est locus exciso penitus demersus hiatu  
Parthenopen inter magnaue Dicarchidos arva,  
Cocytus perfusus aqua; nam spiritus extra  
Qui furit effusus funesto spargitur aestu.  
Non hac autumno tellus viret, aut alit herbas  
Cespitem latus ager; non verno persona cantu  
Mollia discordi strepitu virgulta loquuntur:  
Sed Chaos & nigro squallentia pumice saxa  
Gaudent ferali circumtumulata cupressu.  
Has inter sedes Ditis pater extulit ora,  
Bustorum flammis, & cana sparsa favilla.  
in Satyric.*

Orpheus now sings in a lower straine of boyes beloved of Gods, and inordinate affections of women. And first of all of Ganymedes, rapt by Jupiter, in the forme of an Eagle. Wherein he differs from his former character, if not vindicated by the allegory. This Ganymede was the sonne of Tros, the brother of Ilus and Assaracus. A youth of surpassing beauty: stolne away from Ida by Jupiter. And because he wore an Eagle on his crest (for that, as he sacrificed before the battle with the Titans, an Eagle flying over his head, gave a happy augury) he was said to have ravish't him in that forme. But others report that he was secretly murdered by the envy of his brothers and as secretly interred: when to comfort his pensive parents, the people gave him divine honours, and devised this fable of his assumption, and conversion into the signe of Aquarius. And because that Caelestiall constellation is resembled to a boy, powring water out of a goblet, he is fained to fill Nectar for Jupiter in the roome of Hebe the daughter of Juno: supposed not the least occasion of her hatred to the Trojans.

GANYMEDES.

Old seeds of wrath, and bitter hate, infest  
As yet her minde. Deepe rooted in the brest  
Was Paris Judgement, and the injury  
Of her despised forme; his kindred high  
In her distast; and Iove-rapt Ganymed  
To honours rais'd: her flames this fuell fed.

*Nec dum etiam causa irarum, saevique dolores  
Exciderant animo, manet alta mente repositum  
Iudicium Parisi, spretaque injuria forma,  
Et genus invisum, & rapti Ganymedis honores.  
Hu accensa super — Virg. Aen. 1. 1.*

But Ganymed, according to Xenophon; was rather assumed into heaven for the beauty of his mind, then that of his body: not so called of banquetting and indulgency, but to expresse the excellency of Wisdome and Counsell. Ganymed therefore, or a wise and understanding Soule, uncontaminated with the vices of the flesh, and drawing neere unto the nature of God, is by him beloved, and rapt into heaven, (as Enoch, or Eliah in a fiery charriot) and on the wings of an Eagle, in regard of her high-touring



touring and perspicuity. He is fained to fill Nectar for Jupiter, in that prudence and innocency is so acceptable to God; whereby we feast him, as it were, with celestiall viands. But Physically Hebe is said to be removed from that office, for stumbling and undecently shewing her nakednesse; because Hebe, which is the youth and flourishing estate in plants and vegetables, by the fall of the leafe doe shew their deformity, and so lose their honour: when Ganymed is entertained in her roome, which is winter; and therefore fained to have been converted into the winter signe of Aquarius; and because abundance of raine is powred upon the Earth from the clouds when the Sunne is in that Signe, he is said to be Jupiters Cup-bearer.

HYACINTHVS.

As Jupiter Ganymed, so had Apollo advanced his beloved Hyacinthus, had he not beene prevented by the death, which he unfortunately gave him: yet changeth him into a beautifull flower; which not onely carries his name but expresth his owne sorrow; Ai, Ai, an afflicted ingemination, charactred in the leaves: into which he prophesies that the great in valour (meant by Ajax Telamon) should hereafter be converted; which also presents the two first letters of his name: whereof Virgill enigmatically.

*Dic quibus in terris inscripti nomina regum  
Nascantur flores, & Phillida solus habeto.  
Eclog. 3.*

Tell me, where grows those flowers, whose leaves inshrine  
The names of Kings; and Phillis shall be thine.

But no such impressiō there is in that which we call a Hyacinth. Yet Lazarus Bonamicus affirmeth that at Venice he once saw a flower, brought thither from Alexandria, which agreed with our Poets description. This flourisheth in the end of March and beginning of Aprill: which not onely presenteth the season and beauty of youth; but keepes the haire from sprouting on the chin if anointed with the oyle thereof. Now Apollo, the God of wit, of learning, and the Muses, is fained to affect the young Hyacinthus for his beauty, and after his death to have turned him into a flower: because the natural understanding, when innocent and uncorrupted, resembles a boy; that is, wanting wisdom, yet repleat with beauty, in that it exciteth the minde to a selfe contemplation: whereby at length putting off the affections and fervor of youth, by his owne vigour it produceth the flower of knowledge and wisdom, sweetly smelling with the fragrant odours of Vertue; whose memory by monumentall letters is derived to posteritie. The Poets, shadowing under their fables Philosophicall and Theologicall instructions, by the love of the Gods unto boyes expresse the graciousnesse of simplicity and innocency: and like little children, or not at all, must we ascend the celestiall habitations. Now flowers are Physically said to be beloved of Apollo, because they receive by the heat and vertue of the Sun their growth and production.

CERASTÆ.

Hyacinthus was an honour to Sparta; whose festivalls they celebrated yearly. But no lesse a shame were the Propæides, then the Ceraftæ to Cyprus; transformed by Venus into Bulls for their inhospitality and humane sacrifices. Few Nations there are; that were not contaminated with this barbarous superstition: yet found it alwaies some opposers. Diphilus King of Cyprus made this Idoll of Jupiter, contented with an ox in stead of a man; and Hercules taught the Italians to drowne a man made of straw, in stead of the living. But when civility and knowledge had informed them better, they were generally abrogated. Tiberius crucifying the African Priests, even in those groves where they had butchered so many: and Adrian suppressed this abhorred custome of our Cypriots in Salamina. But although abolished among civill nations; yet the Divell whose malice is still the same, hath introduced these bloody Ceremonies among the salvage Americans, not differing from those in the cruell sacrifices to Saturne, described by Diodorus; to shew that both had one teacher. Cerafte signifies horned; and these Cypriots were fained to have beene changed into Bulls, in regard of their brutish immanity: or rather taking their name from that Island, called formerly Ceraftis, of her many Promontories so called of their similitude; as in Phillis to Demophoon:

*Est sinus adductos modice falcatus in arcus:  
Ultima prærupta cornua mole rigent.  
Ovid Epist. 2.*

A bay there is, like to a bow when bent;  
Rough hornes advancing on the shores extent.

PROPÆIDES.

Yet would the obscene Propæides deny the Deity of Venus: by whose revenge inflamed with lust and avarice, they prostituted themselves unto every stranger. The fable derived from the ancient custome of the Cypriots: who at certaine times of the yeare brought their daughters to the Sea coast to purchase their dowries with the losse of their virginities: and willingly offered their forfeited Chastities to Venus. A law which was left them by their lascivious Goddesse: the first that taught them to play the mercenary Curtizans: being her selfe the concubine to Cyneras king of Cyprus who built her



her a temple, and instituted sundry new Ceremonies to this his Cyprian Venus; amongst the rest, that those who would be initiated, should secretly convey a halfe penny into the hand of her statue, in name of a reward. Well therefore (saith Firmicus) did the lover Cyneras observe the rules of a strumpet, in commanding her Priests to give her a hire, as unto a prostitute. The Armenians had the like custome in selling the honour of their daughters: and the Babylonians, being poore, so purchased their sustenance. There is nothing so impudent as a woman, when once she begins to contemne her fame, and is hardned by customary evill. And therefore the Propoetides abandoning their shamefastnesse, are aptly fained to have their bloud congealed in their faces; and little to differ from the stones whereinto they were converted: whereof Menander.

Who have no feare, nor blush at their offence,  
Are hardned with a stony impudence.

*Qui vero nec erubescere scit neque metueret,  
Ille primas tenet universa impudentia.*

Impudence, according to Xenophon, being the conductresse to all dishonesty. Plato compares our life to a journey; Reason the director of the charriot; the two horses, one white and the other black, our sublime, and our base affections. The divine Providence determining to restraine us from vice and provoke us to vertue hath given us an inbred modesty and magnanimity; that our charrioter might curbe us, as it were with the bridle of shame, from what is dishonest, though never so pleasing; and incite us to that which is honest, though never so difficult, with the spur of magnanimity.

Pygmalion (not that King of Tyrus who was Didos brother, but the sonne of Cilax the Cypriot) deterred by the beastly life of the Propoetides, and the many vices which reigned in women, resolved to live a single life: who carving the Image of a Virgin in Ivory, surpassing the perfection of Nature, fell in love with his owne workmanship. Nor is it extraordinary for excellent artizans to admire their owne skill, which addes to industry, as industry to perfection. And perhaps the life which was given it by the Goddesse, was no other then the grace and beauty of the figure; which Apelles, in his pictures, called the Venus; which made it live in the estimation of those times, and admiration of Posteritie: as his sonne by her might be taken for the honour acquired by his admirable art; the Grecian and the Romane statues, after so many hundred of yeares, affording as long a life to the fame of the Artificer. But taken historically, this statue may be some Virgin on whom Pygmalion was enamored, who long as obdurat as the matter whereof she was made, was mollified at length by his obsequiousnesse: the Ivory expressing the beauty of her body, and her blushes the modesty of her minde.

PYGMA-  
LION.

His lips to hers he joynes, which seeme to melt.  
The blushing Virgin now his kisses felt:  
And fearefully erecting her faire eyes,  
Together with the light her loverspies.

Blushing is a resort of the bloud to the face; which, in the passion of shame, labours most in that part, and is scene in the brest as it ascendeth: but most apparent in those that are young; in regard of their greater heat, and tender complexions. Which proceeds not from an infirmity of the minde, but the novelty of the thing; nor can be either put on or restrained. The ensigne of native Modesty, and the colour of vertue. A beautifull and modest wife is therefore here said to be given him by the Goddesse, in reward of his devotion, as the greatest temporall happinesse. Neither may Pygmalions being in love with an image be altogether fictitious: since both Pliny and Lucian make mention of a Youth of no ignoble family (his name suppressed for the foulnesse of the fact) who grew so desperately enamored on that celebrated Statue of naked Venus, carved in Parian marble by Praxitiles, and inshrined in her Temple at Gnidos; that all the day long he would gaze thereon, moving his lips as if he sued for acceptance, sigh, change colour, and expressing all the distemperatures of a lover; offering at her Altar whatsoever his meanes would afford. And so farre his fury increased, that hiding himselfe one evening in the Temple, and being lockt in by the Sexton, he ran to the Statue, imbraced it strictly in his armes, warming the cold marble with his burning kisses, and so contaminated it with his lust, that the staines ever after remained, as a monument of his impiety. Who either struck with the horror of the deed, or that it was not in Nature to satifie his desires; threw himselfe from a rock and so perished. Beautifull women, though metamorphized into stone, would not want their lovers.

Pygmalion on his wife Euburnia begot Paphus; who gave a name to the Island, and that celebrated City where Venus was principally adored.



*Ipsa Paphum sublimis abit, sedesque revivisc  
Lata sua: ubi templum illi centumque Sabao  
Thure calent arae, fertisque recentibus halant.  
Virg. Aen. l. 1.*

The pleasant Queene to Paphos then retires,  
Where stood her temple: there a hundred fires,  
Whose fragrant flame Sabean gums devoures,  
Blaze on as many altars crown'd with flowers.

MYRRHA.

Paphos begot Cyneras, and Cyneras Myrrha. Cupid (which is a desire of generation according to the order of Nature) denies to have kindled her unnaturall flames: imputed to infernall Aleto, or the Divell, who begets in the impious soule, deserted by Vertue, such hellish affections. She excuses, accuses, her fury; and despairing attempteth to hang her selfe: the last and surest of these three remedies prescribed by Crates.

*Fames amorem sedat, hac si non potest;  
Hoc grande saltem tempus efficit: nisi  
Praestare tempus hoc queat; reliqua salus  
Est laqueus, quem aptes tibi —*

Hard fare will famish love: if not, then will  
Time and long absence cure that fatall ill.  
If neither of these remedies succeed,  
Then take a halter; that will doe the deed.

But Myrrha is prevented by her Nurse; who comforts, inquires and promiseth the assistance of her Arts, as cunning belike as the Massilian Priest:

*Hac se carminibus promittit solvere mentes  
Quas velit, astutius duras immittere curas.  
Virg. Aen. l. 4.*

She can with charmes release the love-sick minde:  
And whom she will in amorous fetters binde.

Which is neither in the power of the Divell, nor those black arts to effect: as appeared by the vaine assaies of Saint Cyprian, at first a Negromancer, and after a souldier of Christs, as recorded by Laurentius Surius. Bodin observeth that Witches for the most part are old women (not one among an hundred a man) as more easily seduced by the Divell in regard of their melancholy and envy. Though Myrrha at the first was ashamed to confesse so detested a guilt; yet could the experienced old woman discover it to be love; which as other diseases hath his unfallible symptomes: being too strong an affection of the soule, allied, and like unto Melancholy; which continually agitates the minde, and inflames it with the conceived beauty and graces of the beloved; let in by the eye, and enthroned in the heart of the lover. This arder increaseth daily, incensed by desire, and fomented by hope, untill it attaine to fruition. Their eyes grow immoderate dry, wanting teares to relieve the oppressed heart, unlesse they fall into a violent weeping. Their eye-lids twinkle in a frequent motion: insomuch as their looks sometimes expresse a smiling alacrity, as if with delight they either saw or heard the object of their contemplations. Their affections are transported with joy, sorrow, hope, feare, audacity, and diffidence: especially when the power of Love is in discourse; the toyle, the injuries, and miseries thereupon depending. Their looks are macilent and pale, their eyes hollow, their eye-lids galled with teares, and bled with inordinate watchings. Often they sigh, to refresh the hot and labouring heart with a greater quantitie of breath; the voyce expelled in groanes by the struggling of the over-charged spirits. Their pulses keep no time, but either beat too faintly or too fast, according to the disposition of their tempestuous mindes; by which their affections, and to whom, may be knowne, however they endeavour to conceale it: for if the beloved come in by chance, or many names be repeated, when you light upon his, or hers, the pulse will suddenly change, and pant with extraordinary violence. So Erasistratus discovered the concealed affections of love-sick Antiochus. Yet this discovery may be the better confirmed by the reiterated praises of the beloved: and withall, the joy thereof inlightens the looks, and gives a vigour to the eye, through the dilating of the spirits, and drawing of them forth to the outward parts. But Myrrha with much ado confessing her impious affections, is dissuaded in vaine, and at length assisted by her Nurse, who basely preferres her life before her vertue or honour.

*Contemne famam: fama dixit vero favet,  
Pejus merenti melior, & pejor bono.  
Sen. in Hippol.*

Contemne we fame: fame seldome truth befriends;  
Of blasts the good, as oft the bad commends.

And drives whom she could not restraine, unto ruine. The Witch and Baud now puts in practice her horrid designs:



Not Stygian Pluto ever durst pursue,  
What a bold Monk, or fraudulent Hag durst doc.

*Non audeo Stygiam Pluto tentare, quod audeo  
Effraus Monachus, pleneque fraudis anus.  
Æneas Sylvius.*

Who takes her opportunity at the Festivall of Ceres: to which none were admitted that were either un-  
cleane, or whose consciences accused them of any secret crime: the Crier proclaiming; Fly, fly farre  
hence, O you that are prophane. Wherefore Nero durst not come to the like, in regard of his guilt.  
and Antonius would needs be invited, to prove himselfe innocent. The Queene, a votaresse, and se-  
parated for that time from her husband; Cyneras, full of wine, is tempted and deceived by the Nurse.  
Wine is a sparre unto Venus, and prodigall cups besot the understanding: exemplified by Lot who then  
lay with his two daughters (wherewith this fable agrees in sundry particulars) at that time removed  
from his knowledge. For drunkenness confounds the memory, and so bewists the eye, that things ap-  
peare not the same that they are: and therefore said to see all things double:

Mad Pentheus such, whom troopes of furies fright:  
Who saw two Sunnes, Thebes doubling in his sight.

*Eumenidum demens veluti videt agmina Pen-  
theus,  
Et Solem geminum, & duplices se ostendere  
Thebas.  
Virg. Æn. l. 4.*

But Myrrha at the knowledge of her Nurses successe, is distracted at once with all the foure effects of  
the minde; whercof two are delightfull, and two sorrowfull. Of the first, the one belongs to things  
present, which is joy; and is an opinion of a present good: the other, desire unto the future; and is an  
opinion of a good to come. Of the two sad ones, sorrow is an opinion of a present evill; and Feare, of a  
future. Hence all imbosomed perturbations are derived. Now led by the Nurse to the bed of her father.  
The starres hid their heads in clouds as detesting so horrible a spectacle; but first of all Icarus and  
Erigone.

This Icarus was a Guest to Bacchus, who gave him a Borachio of wine, and bad him communicate  
it to others. Certaine shepheards, in his returne into Attica, drinking thereof immoderately, intoxica-  
ted fell on the Earth: and imagining that he had poysoned them, slew him with their staves. His dog  
Nerea, by running before and howling, shew'd Erigone her father where he lay unburied: who after  
she had interred him, ascended the mountaine Hymettus, and there hung her selfe. It is fained that  
Jupiter, at the intreaty of Bacchus, changed them both into Constellations: calling Erigone, Virgo;  
one of the six Northerne signes, who carries in her left hand an eare of corne, with a starre of the first  
magnitude; and her father Bootes; between whose legs shines the eminent Arcturus, which in re-  
venge of his murder ariseth in tempests. The Athenians afflicted with pestilence, had an answer  
from the Oracle, that it then should cease, when they offered their first fruits to Icarus and Erigone;  
who moreover erected Altars unto them, and appointed festivall dayes; devising certaine games of  
swinging in the ayre, to represent the manner of her death. The like were introduced by Ascanius for  
the losse of his father Æneas: in use among the Turks at this day; as I have seene at the feast of their  
greater Biram. But Icarus his dog, which died at the feet of his hanging Mistris, was called Astricyon,  
by us the Dog-star: his malignancy, as they faigne, proceeding from the former occasion; causing burn-  
ing fevers, frenzies, and infections: whose reigne determines with the rising of Arcturus; the sea-  
son then suffering an alteration. The rising and setting of these, and the like notable starres (or rather  
their disparition, from the beames of the Sun, and there being obscured by his greater light) was to the  
mariner and husbandmen instead of a Kalender.

Icarus and  
Erigone.

Myrrha attaines to an horrid fruition. And lest this should seeme fabulous, it is paralleld in history,  
if not transcended, by Lucretia the daughter of Pope Alexander the sixth: who not onely lay with  
her father (not unknowne to him, as Myrrha to Cyneras) but with her brother the Duke of Candy,  
who was slaine by Cæsar Borgio, for being his rivall in his sisters bed. Of whom this Epitaph  
is extant.

Here Lucrece lyes; a Thais in her life:  
Pope Sixtus daughter, daughter in law, and wife.

*Hic jacet in tumultu Lucretia nomine, sed et  
Thais, Alexandri filia, sponsa, nupta.*

And Sanazarus

Must Sextus, Lucrece, still burne in thy fire?  
O fatall! this adulterer thy Sire.

*Ergo te semper capiat Lucretia Sextus?  
O fatum diri nominis! hic pater est.  
Epig. l. 2.*

E c 2

Myrrha



Myrrha at length discovered by her father, flies from his fury; and wandring as farre as Sabæa, fearing to die, and not desiring to live, is changed into a tree (so fained, in that she concealed her selfe ever after) by the compassionate Gods, who accept of her repentance: and although insensitive, sheds bitter teares (meant by the odorous Gum which distilleth from thence) for her former transgressions. This tree growes onely in Arabia the Happy, of which Sabæa is a part; being high and thorny; prospering the better by boring the root, and lancing the rine: and then when the windes most bluster, sheds her precious juyce in the greater plenty; which preserves the bodies of the dead from corruption. So a Minde upright and constant to it selfe, remains unviolated by the turbulent tempests of Envy: but rather so exercised, produceth the fruit of vertue with the greater alacritie; and becomes thereby more perspicuous.

*Iustum & tenacem propositi virum,  
Non civium ardor prava jubentium,  
Non vultus instantis tyranni  
Mente quatit solida: neque Auster  
Dux inquieti turbidus Adriæ;  
Nec fulminantis magna Iovis manus.  
Si fractus illabatur orbis,  
Impavidum serient ruina.*

Hor. carm. l. 3. Od. 3.

Nor wicked sway of popular heat,  
No nor the haughty Tyrants threat,  
Can shake the just and solid Minde  
To vertue true: nor high South-winde  
Which *Adrias* toying waves commands;  
Nor thundring *Ioves* almighty hands.  
Who, should the heavens dissolve, would beare  
Their fearefull ruine without feare.

The tree, according to the time of women, is delivered of Adonis; which signifies sweetnesse, and may be taken for that fragrant gumme; as the story of Myrrha's affecting her father, for the sunne, the father of all vegetables, this plant delighting, and fructifying only with immoderate fervor, which chaps the rine, and opens a passage for that delicate liquor.

VENUS  
AND A-  
DONIS.

HIPPOME-  
NES AND  
ATALAN-  
TA.

Adonis now growne a boy, and of mortalls the most beautifull, is beloved by Venus (so fained perhaps in that Myrrhe is so great a provocative to lust) who preferreth earth, and the fruition of a mortall, before heaven (a vice not rare in a lover) and now turnes Huntresse to comply with her beloved: for love begets a similitude in disposition, and facilitates all labour, even in the naturally lazie. Out of a lovers feare she perswades him to avoide such beasts as are naturally cruell: and by her expressed hatred to the Lion, relates the story of Hippomenes and Atalanta. She, deterred from marriage by the Oracle, indents with her suiters, that he onely should have her (the lover rewarded with death) who had the power to out-runne her: which Hippomenes performs by the deceit of three golden apples, which were given him by Venus. This fable is said to signifie the contention betweene Art and Nature. Art expressed by Atalanta; which in her owne vertue, if not interrupted, is swifter by far then Nature, or Hippomines; and sooner arrives at the proposed end, as almost is evident in all things. Fruits are long in growing from kernells, but quickly produced by grafting: clay long ere it generate a stone, yet suddenly changed into brick by the fire. So in morality, continuance of time procures an oblivion of sorrow, and comforts as it were by the benefit of Nature: but Philosophy, which may be called the Art of living, expects not time but prevents it. Yet these Golden Apples give impediment to this prerogative and vigor of Art, to the infinite detriment of humane affaires. Neither is there any of the Arts and sciences which constantly proceed in a true & legitimate course to the end prefixed, but interrupt their undertakings, and desert the Palme, like Atalanta diverted by inticing lucre. And therefore no marvell though Art overcome not Nature, and destroy not the vanquished, according to the compact of their contention: when contrarily it falls out, that Art is under her command, and obeyes her as a wife doth her husband. This Fable deciphers also the unconstant minde of a woman; diverted by gold, or pleasure, from her intended course, and obedience to the heavenly Oracle, to her fore-knowne and assured destruction. Now apples were consecrated to Venus, by which the fruits of love were expressed: and therefore she was stamped on divers coynes with her left hand holding by a tree, and proffering an apple with the right, with one of these inscriptions, VENVS S. C. or VENVS FÆLIX.

Hippomenes ingratefull to the Goddesse for her timely assistance, by her instigation pollutes a sacred Grotte with his unseasonable lust: when both he and his wife are converted by Cybel into Lions, and forced to draw in her chariot. Ingratitude to man is a hatefull vice, but to God a flagitious. It is seconded, saith Xenophon, by Impudence, and Impudency is the conducter to all uncleannesse. Wherefore ingratefull Hippomenes becoming impudent and unchast, defiles even holy places with his unbridled concupiscence: and in regard of the salvage fury of lust, is fained with Atalanta to have beene changed into furious Lions. The Images of the Gods are here said to turne their faces a-

side



side from so beastly a spectacle : nor greatly to be wondred at, if possessed by hypocritical Divels, according to the opinion of Trismegistus. Our fathers, saith he, exceedingly erring in incredulitie concerning the Deity, and never penetrating into the depth of Divine religion, invented the art of making of Gods : whereunto they joyned a vertue out of some part of the nature of the world, alike to the other, and conjoyning these two, because they could create no Soules, framed certaine Images, into which they invoked either Angels or Divells ; and so by these mysteries, gave those Idols power both to hurt and helpe them. To this adde we that of Lactantius. These subtile and vagrant Spirits perturb the quiet of all things, mingle falshoods with truths, and sow the seeds of errors in the mindes of mortals. And surely both the sweating, motion, weeping, and speaking of Images, was formerly frequent : wherewith at this day the common people in sundry countries are not rarely illuded. But Hippomenes and Atalanta were not punished by Venus, to whom they proved ungratefull ; because it becomes not them, who bestow a benefit, to punish ingratitude, lest thereby they lose the glory of their munificence ; wherefore Venus, as if thereof unsensible, leaves them to be confounded by the wrath of Cybel : who is fained to be crowned with towers, in that taken for the Earth which supporteth so many : said to be the mother of the Gods ; or rather the generall mother of all things : from whom we have both our substance and sustenance ; who when we are cast from the abodes of the living, receives us againe into her peacefull bosome. She is said to be drawne by Lions, in regard of their heat and rapacitie, representing the Heavens, wherein the Ayre, which carrieth the Earth, or Cybel, is contained. Marcus Antonius, after the battle of Pharsalia, had his chariot drawn by two Lions : as after Heliogabalus, which by him were named Cybelenses.

Venus, having admonished Adonis, is drawne through the ayre by her silver Swans : a fowle dedicated unto her in regard of his beauty and cleanness. But the courage and youth of Adonis, incapable of advice, thrust him on to encounter with a Bore ; by whom he was slain : whose dying groanes revoke the affrighted Venus ; who bewailes his death, and converts him into a flower now called Anemomy. Men of excellent beauties have likely beene subject to miserable destinies.

ADONIS.

Beauty in men (search former times)  
Hath still beene punished, as crimes.

Raris forma viri (secula prospice)  
Impunita fuit.  
Sen. in Hip.

Of which Muretus and Cantarus produce a number of examples. Now beauty consists not onely (as some imagine) in the favour of the face and delicacy of the complexion ; but in the dignity of the stature, the apt composition of the limbs, and harmonious symmetry of the lineaments : whose smallest discord is forthwith apprehended by the eye, and as soone distasted. The face is to be thrice the length of the nose : the halfe circles of the eares being joyned together, are to equall the wideness of the mouth when extended ; so are the united eye-browes. The length of each lip, of the nose, and of either eare holding one proportion, being measured as before. The circles of both the eyes and the mouth alike. Eight times the length of the face should be the length of the body, of equall breadth when the armes are displayed. Unto these are to be added a bright sparkling of the eye, well mixed colours and a concinnitie of the lineaments. This being annexed to the beauty of the body, which Athenæus, Euripides and Isocrates held to be most exquisite. Hippocrates observes that those who are tall of stature are most comely in their youth, but in their age most deformed : yet surely that is the best which neither procureth contempt nor wonder.

The feasts of Adonis were yearly celebrated by the Phœnicians (of which countrey they report him to be) beating their breasts and tearing their garments, with universall sorrow : offering sacrifices to his Manes ; yet affirming the day following that he liv'd, and was ascended into heaven. The women that would not cut their haire, were enjoyned to prostitute themselves unto strangers, and to offer the hire of their bodies unto Venus. This lamentation for the death of Adonis is mentioned by the Prophet Ezechiel : for so Thamuz is interpreted in the vulgar translation ; although Tremelius take it for Osyris : howsoever, both are the same in the allegory. Solomon is said in the first of the Chronicles to have followed Astarten, which some interpret to be this Venus, the Goddess of the Sidonians. She had her statue in mount Libanus in a mournfull posture : her head covered with a vaile ; leaning her cheek on her left hand, and sustaining her mantle with the other, into which her teares appeared to descend. Now Adonis was no other then the Sun, adored under that name by the Phœnicians ; as Venus by the name of Astarten : for the Naturalists call the upper Hemisphere of the Earth, in which we inhabit, Venus ; as the lower Proserpina : Therefore they made the Goddess to weepe, when the Sunne retired from her to the six winter signes of the Zodiack ; shortning the daies and depriving the Earth of her delight and beauty : which againe he restores by his approach into Aries.

Adonis



Adonis is said to be slaine by a Bore, because that beast is the Image of Winter; salvage, horrid, delighting in mire, and feeding on akornes, a fruit which is proper to that season. So the Winter wounds, as it were, the Sunne to death, by diminishing his heate and lustre: whose losse is lamented by Venus, or the widowed Earth, then covered with a vaile of clouds; Springs gushing from thence, the teares of her eies, in greater abundance; the fields presenting a sad aspect, as being deprived of their ornament. But when the Sunne returnes to the Æquator, Venus recovers her alacrity; the trees invested with leaves, and the earth with her flowrie mantle: wherefore the ancient did dedicate the moneth of Aprill unto Venus. And not onely the Phœnicians, but the house of Judah did worship the Sunne under the name of Tamuz, the same with Adonis: for Adon in Hebrew signifies Lord, and he the Lord and Prince of the Planets: they calling his entrance into the signe of Cancer, the revolution of Tamuz.

The lovely Adonis is fained to have beene changed into Anemony; a beautifull, but no permanent flower: to expresse the fraile condition and short continuance of Beauty.

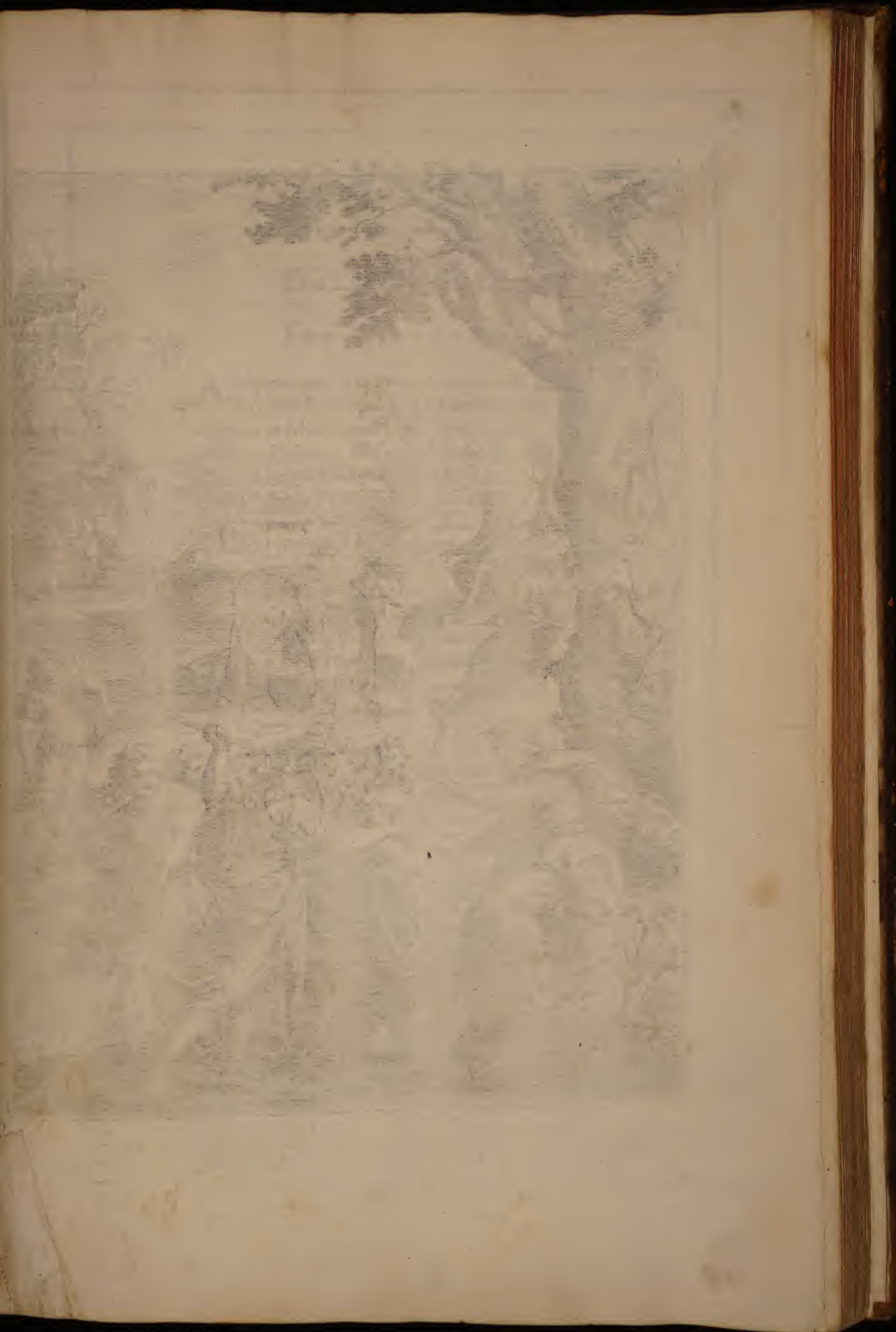
Anceps forma bonum mortalibus,  
Exigui donum breve temporis,  
Vt velox celerè pede laberis,  
Non sic prata novo vere decentia  
Æstatis calida dissipiat vapor,  
Sævit solstitio cum mediis dies,  
Et noctem brevibus præcipitat rotis,  
Languescunt folia ut lilia pallida;  
Et gratæ capiti deficiunt rosa:  
Vt fulgor teneri qui radiat genis,  
Memento rapitur, nullaque non dies  
Formosi spoliū corporis abstulit.  
Res est forma fugax: quis sapiens bono  
Confidat fragili?

Sen. Hipp.

Beauty, a doubtfull good, the grace  
And bounty of a little space,  
How more then swiftly dost thou run!  
Not so the fervor of the Sun  
Deflowers the meadows of their pride  
When in his Solstice, at noone tide;  
And Night on hasty charriot flies.  
The Lilly languishes and dies;  
Nor Roses long thy garland grace:  
So the sweet splendor of the face  
Fades in a moment: and no day  
But beares from thence some spoyle away.  
O fleeting shadow! who is wise,  
That on so fraile a good relies!

Thus ends the tenth book; together with the song of Orpheus.











## OVIDS

## METAMORPHOSIS

## The Eleventh Book.

## THE ARGUMENT.

**A** *Serpent chang'd to Stone. Rough barks infold  
The cruell Bacchanals. To starving Gold  
All turns at Midas touch: He's body laves  
In cleare Pactolus, whose enriched waves  
Wash off his gold and gilt: an Asses eares  
His folly shame: the whispred Secret beares  
Like sounding-Reeds. Apollo, and the Guide  
Of sacred Seas, in humane shapes reside.  
Forc't Thetis varies formes. Dædalion  
T' a Falcon turn'd. A Wolfe congeal'd to Stone.  
Morpheus to mortals, Probetor to Brutes,  
And Phantasus to shapes inanimate sutes.  
Transform'd Halcyone and Ceyx flye.  
So Æsacus, who vainly strives to dye.*

<sup>a</sup> Orpheus.  
THE  
THRACI-  
AN BAC-  
CHIDES.  
<sup>b</sup> Of the Ci-  
cans, a peo-  
ple of Thrace.

<sup>c</sup> Thyrsus.

<sup>d</sup> A Fury,  
signifying  
the distracti-  
on of the  
minde.

<sup>e</sup> Instru-  
ments used in  
the feasts of  
Cybele, cal-  
led *Berecyn-  
thia*, of *Be-  
recynthus*,  
a citie and  
mountaine  
of *Thrygia*,  
dedicated  
unto her.

<sup>f</sup> By disper-  
sing those  
who stood a-  
bout him in  
that forme.

<sup>g</sup> The Owle.

<sup>h</sup> Exhibited  
among other  
sports, in  
their Amphi-  
theaters.

Thus while the <sup>a</sup> *Thracian* Poet with his songs  
Beasts, trees, & stones, attracts in following throngs:  
Behold, <sup>b</sup> *Ciconian* dames (their furious breasts  
Clad with the spotted skinnies of salvage beasts)  
The sacred Singer from a hill espy'd,  
As he his dittie to his harp apply'd.  
Of these, One cry'd, and tost her flaring haire;  
Lo he who hates our sex! then threw her speare  
At his melodious mouth; <sup>c</sup> which ivie-bound,  
Kist his affected lips without a wound.  
An Other hurles a stone; this, as it flew,  
His voice and harps according tunes subdue:  
VVhich self-accus'd for such a rude assay,  
Before his feet, as in submission lay:  
Rash violence, the mean exil'd, increast:  
And mad <sup>d</sup> *Erinnyes* raign'd in every brest.  
His songs had all their weapons charm'd, if noyse  
Of <sup>e</sup> *Berecynthian* thalmes, clapt hands, loud cries,  
Drums, howling *Bacchanals*, with frantick sound  
Had not his all-appeasing musique drown'd.  
The stones then blush with silenc't *Orpheus* blood.  
But first on ravisht beasts that listning stood,  
On Fowle, and Serpents, they their spight inferre:  
<sup>f</sup> And raze the glory of his Theater.  
Then all with cruell hands about him fly:  
And flock like birds, when they by day espy  
<sup>g</sup> The bird of Night. And as a Stag at bay,  
<sup>h</sup> In th' Amphitheater now made a prey

To eager hounds; so they together flung  
Their leavy speares, not fram'd for such a wrong;  
Some clods, some armes of trees, some stones let fly,  
And lest wilde Rage should weapons want, hard by  
By chance slow Oxen drew the furrowing plowes;  
And swaines, providing food with sweating browes,  
Dig'd with their brawny armes: who feare-inclin'd,  
Before them fled, and left their tooles behind.  
Their mattocks, rakes, and spades disperfed lay  
About the emptie fields: these snatcht away,  
(The ploughs from threatening Oxen torn) their hate  
Hurries them back unto the Poets fate.  
Him, holding up his hands, who then in vain  
First spent his breath, nor pittie could obtain,  
That Rout of sacrilegious Furies flew!  
Even through that mouth (<sup>i</sup> *o Jupiter!*) which drew  
From stones attention, which affection bred  
In salvage beasts, his forced spirits fled!  
Sad birds, wilde Heardes, hard flints, and woods of late  
Led by thy verse, then wept: at thy sad fate  
<sup>i</sup> Trees shed their leaves; streames with their teares in-  
The <sup>k</sup> *Naiades* and <sup>k</sup> *Dryades* invest (creast:  
Themselves in fullen sable, and display  
Their scattered haire. Thy limbs disperfed lay.  
His head and harp they into <sup>l</sup> *Hebrus* flung,  
The harp founds something, sadly; the dead tongue  
Sighs out sad ditties: the banks sympathize  
(That bound the river) in their sad replies.

<sup>i</sup> Alluding to  
that custome  
of cutting  
the haire at  
funerals.  
<sup>k</sup> Nymphs of  
Waters and  
Woods.  
<sup>l</sup> A River of  
Thrace.

Now



a Of *Metymna*, the principall citie of that Island.  
THE LESBIAN SERPENT.  
b *Orpheus*: whose Hymnes in honour of the Gods are yet extant.  
c Whereof in the first fable of the tenth book.  
d See the Comment.

e For he not onely made Hymnes in his praise, but added much to his Orges: whereupon they were called *Orpheas*.  
f The same with *Ciconians*: of the *E-dones*, a people of *Torace*.

MIDAS.  
g *Bacchus*.  
h A mountain of *Lydia*.  
i A river of *Lydia*.

k An old Satyre, Foster-father to *Bacchus*.

l The Rites of *Bacchus*.  
m The son of *Musaeus*; a Prophet, and Priest of *Bacchus*.  
n *Athenis*; of *Cecrops*, the first King of that citie.  
o The morning Starre.

p *Bacchus*.

q *Midas*: of *Berecynthus* a citie of *Phrygia*.

Now them to Sea their native current bore;  
Both cast upon <sup>a</sup> *Metymnian* *Lesbos* shore.  
A Dragon on the forrain sand prepares  
To seaze his head, and lick his dropping haire.  
VVhen gaping to deuoure the <sup>b</sup> *Hymnists* face,  
*Phœbus* descends; and in that very space  
Into a stone converts him by his powre,  
VVith jawes extended ready ro deuoure.  
His Ghost retires to under shades: <sup>c</sup> once more  
He sees, and knows, what he had seen before.  
Then through the <sup>d</sup> *Elysian* fields among the blest  
Seeks his *Eurydice*. Now reposset  
VVith strict imbraces, guided by one minde,  
They walke together: oft he comes behinde,  
Oft goes before: now *Orpheus* safely may  
His following *Eurydice* suruay.

Yet *Bacchus* renders vengeance for their hate:  
VVho vexed at his <sup>e</sup> *Prophets* cruell fate,  
Fixt all th' <sup>f</sup> *Edonian* Dames that then were by  
VVith spreading roots; and who more eagerly  
Pursu'd his death, their toes he deeper drew  
VVithin the solid earth, which down-ward grew.  
And even as fowle whose feet intangled are  
VVithin the subtile fowlers secret snare,  
Become by fearefull fluttering faster bound:  
So, each of these, now cleaving to the ground,  
With terror struggle to escape in vain;  
For faster-binding roots their flight restrain.  
One, looking for her nailes, her toes, her feet:  
Behold, her twinning legs in timber meet:  
In passion, thinking to have struck her thighes,  
She strikes hard oake; hard oake her brest supplies;  
Her shoulders such: her armes appeare to grow  
In naturall branches; and indeed did so.

Nor thus content, their fields <sup>g</sup> *Lyæus* leaves:  
Whom <sup>h</sup> *Tmolus*, with a better troop receives,  
And swift <sup>i</sup> *Pactolus*, who did then infold  
No precious sands, nor graines of envi'd gold.  
*Satyres* and *Bacchanals* to him repaire,  
His usuall train: <sup>k</sup> *Silenus* then not there.  
Him erst the *Phrygian* Rurals reeling found  
With age and wine; and now, with iuie crown'd,  
To *Midas* bring: whom *Orpheus* <sup>l</sup> *Orgies* taught,  
And sage <sup>m</sup> *Eumolpus* from <sup>n</sup> *Cecropia* brought.  
When known to be his partner in those Rites;  
Full twice five daies, with their succeeding nights,  
He entertain'd him with a sumptuous feast.  
Eleven times <sup>o</sup> *Lucifer* the starres suppress:  
When, with wild mirth, he treads the *Lydian* fields;  
And to the God his Foster-father yeelds.  
He in his safe return doth much rejoyce:  
Whose bountie *Midas* frustrates by his choice.  
For, wil'd to wish; Let all, said he, I touch  
Convert to gold. His ignorance was such.  
Forth-with to him his wish <sup>p</sup> *Lyæus* gives:  
And at his folly not a little grieues.

But in his curse the <sup>q</sup> *Berecynthian* joyes:  
And home-ward bound, the truth by touching tries:  
Scarce trusting his own sense, a tree bereaves  
Of slender boughs; they shone with golden leaves.  
Takes up a stone; that stone pale gold became:  
Takes up a clod; the clod presents the same:  
Crops stalks of corn; these yeeld a sheafe of gold:  
An apple pulls; therein you might behold

Th' *Hesperian* purchase: toucht by him alone,  
The marble pillars with rich metall shone.  
And when he washt; that water, showr'd in rain,  
Might simple <sup>r</sup> *Danaë* have deceiv'd again.  
His brest scarce holds his hopes; whose fancie wrought  
On golden wonders: when his servants brought  
Meat to the table. Sooner had not he  
Toucht <sup>t</sup> *Ceres* bountie, but that prov'd to be  
A shining masse: the carved viands straight  
Between his greedy teeth convert to plate.  
About to drink <sup>u</sup> *mixt* wine; you might behold  
His thirstie jawes o're-flow with liquid gold.  
Struck with so strange a plague; (both rich and poore)  
He hates and shuns the wealth he wisht before.  
His plentie feeds him not; he burns with thirst:  
By loathed gold deservedly accurst.

Then, lifting up his shining armes, thus pray'd:  
Father <sup>x</sup> *Lenæus*, ô, afford thy aid!  
I have offended; pittie thou: and me  
From this so glorious a mischiefe free.  
The gentle Powre the penitent restor'd:  
And for <sup>y</sup> his faith, affords what he implor'd.  
Least ill-wisht gold about him still abide;  
Go, said he, to those <sup>z</sup> *Crytall* streames that glide  
By potent <sup>a</sup> *Sardis*: keep the banks that lead  
Along th' incountring Current to his head.  
There, where the gulhing fountain fomes, dive in:  
And, with thy body, wash away thy sinne.  
The King obayes: who in the fountain leaves  
That golden vertue, which the Spring receives.  
And still those ancient seeds these waters hold,  
Who gild their shores with glittering graine of gold.

He, hating wealth, in woods and fields bestows  
His time with <sup>b</sup> *Pan*; whom mountain Caves inclose.  
Yet his grosse wit remains: his shallow brain  
And sottish senses punish him again.

High *Tmolus* with a steep ascent displayes  
His rigid brows, and under-seas suruaies:  
Whose stretcht-out bases here to *Sardis* joyn;  
There to <sup>c</sup> *Hypæris*, girt in small confine.  
Where boasting *Pan*, while he his verse doth praise  
To tender Nymphs, <sup>d</sup> and pipes to rurall layes;  
Before *Apollo's* durst his songs preferre.  
<sup>e</sup> They meet (ill-matcht) great *Tmolus* arbiter.  
Th' old Iudge on his own Mountain sits; and cleares  
His eares from trees: alone a garland weares  
Of Oake, with akornes dangling on his brow.  
Who thus bespake the God of Shepheards: Now  
Your iudge attends. He blows his wax bound reeds:  
And *Midas* fancie with rude numbers feeds.

Then sacred *Tmolus* to diuine *Apollo*  
Converts his looks: his woods his motion follow.  
<sup>f</sup> He, his long yellow haire with laurell bound,  
Clad in a *Tyrian* robe that swept the ground,  
A Violl holds, with sparkling gemmes in hac't  
And <sup>g</sup> *Indian* teeth; the bow his right hand grac't.  
A perfect Artist shew'd. Then sweetly plaid  
When *Tmolus*, ravisht with his musick, said,  
*Pan* to the Violl yeeld thy ruder reed.  
All like of what the Mountain had decreed,  
But *Midas* onely; whose exclames traduce  
The Censure. *Phœbus* for this grosse abuse  
Transformes his eares, his folly to declare:  
Stretcht out in length, and cover'd with gray haire:

Instable,

r The golden Apples of the *Hesperides*.

f As formerly by *Iupiter*.

t Bread: *Ceres* being the Goddess of Corn.

u Wine mingled with water.

x *Bacchus*: so called of the wine-press.

y In the delivery of his Foster-father *Silenus*, taken by the *Phrygian* shepheards.  
z *Pactolus*, a famous citie of *Lydia*.

b The God of Shepheards.

MIDAS HIS ASSES EARES.

c A little towne of *Lydia*.  
d *Apollo* and *Pan*: *Tmolus*, that is, the Deitie of that Mountain, their Iudge.  
e *Pan*.

f *Apollo*.

g Ivory: *India* abounding with Elephants.



SPEAK-  
ING  
READS.a An orna-  
ment for the  
head, worne  
of old by the  
Easterne  
Princes,  
much like a  
Turkish  
Turbant.APOLLO  
AND

NEPTUNE

b Phrygia.

c Hellespont,

where Helle,

the sister of

Phryxus, was

drowned.

d Two Pro-

monitories of

Troas.

e Honoured

by the voice

of all men.

f Neptune.

g Laomedon:

all Kings

being anci-

ently called

Tyrants.

h Hefione.

i The son of

Laetus, and

brother to

Telemus.

PELEUS

AND

THETIS.

k Thetis.

l Jupiter, the

father of his

father La-

etus.

m Nereus, a

Sea-god, the

son of Oceanus

and Te-

this.

n Peleus the

son of La-

etus.

o Theffaly.

Instable, and now apt to move. The rest

The former figure of a man posselt.

Punisht in that offending part: who beares

Vpon his skull a slow-pac't Affes eares.

He strives to cover such a foule defame:

And with a red<sup>a</sup> Tiara hides his shame.

But this his servant saw that cut his haire:

VWho bigge with secrets, neither durst declare

His Soveraignes seene deformitie, nor yet

Could hold his peace. Who digs a shallow pit,

And therein softly whispers his disgrace:

Then turning in the earth, forsooke the place.

A tuft of whispering Reeds from thence there grows;

Which comming to maturitie, disclose

The husbandman: and by soft South-winds blown

Repeat his words, and his Lords eares make known.

Reveng'd Apollo, leaving *Tmolus*, fliesThrough liquid ayre; and on<sup>b</sup> the land which liesOn that side<sup>c</sup> *Helle's* straightned surges stands:VWhere far obay'd *Laomedon* commands.Between<sup>d</sup> *Rhoetum* and *Sygaum* stood

An ancient Altar, high above the flood,

Vow'd to the<sup>e</sup> *Panomphean* Thunderer:

From whence he saw the King begin to reare

New *Troy's* scarce founded walls; with what ado,

And with how great a charge they slowly grew.

VWho, with<sup>f</sup> the Father of the swelling Main,

Indues a mortall shape: both entertain

Themselves for unregarded gold to build

The<sup>g</sup> *Phrygian* Tyrants walls. That work fulfilld:

The King their promised reward denies:

And falsehood by forswearing multiplies.

Revengefull *Neptune* his wild waves unbound;VWhich all the shores of greedy *Ilium* drown'd,

And made the Land a Lake: the countrey Swain

His labour lost beneath that liquid Plain.

Besides the<sup>h</sup> daughter of the King demands:

VWho chained to a Rock expos'd stands

To feed a Monster of the Sea; set free,

By strenuous *Hercules*. Yet could not HeThe horses of *Laomedon* enjoy;His valours hire: who sacks twice perjur'd *Troy*;And gives his fellow Souldier<sup>i</sup> *Telamon**Hefione*: for *Peleus* now had wonk A Deitie; nor in his<sup>l</sup> GrandfatherTook greater pride, then in<sup>m</sup> his Sire by her.For *Jupiter* had nephews more then one:

But he a Goddesse had espous'd alone.

For aged *Proteus* thus fore-told the truthTo wave-wet *Thetis*: Thou shalt beare a Youth,

Greater then him from whom he took his birth

In armes and fame. Least any thing on earth

Should be more great then *Love*, *Love* shuns the bedOf Sea-thron'd *Thetis*, though her beautie ledHis strong desires: who bids<sup>n</sup> *Aeacides*

Succeed his love, and wed the Queen of Seas.

A Bay within<sup>o</sup> *Aemonia* lies, that bends

Much like an arch, and far stretcht armes extends:

VWhich were, if deep, a harbour lockt by land;

VWhere shallow seas o're-spread the yellow sand.

The solid shore (whereon no sea-weed grows)

Nor clogs the way, nor print of footing shows.

Hard by, a mirtle-grove affords a shade:

In this, a cave; rather though doubtfull, made

By art then nature: hither *Thetis* swims

On Delphins back, here laid her naked limbs.

In this the sleeping Goddesse *Peleus* caught:

VWho, when she could not by his words be wrought,

Attempts to force, and claspt her in his armes.

And had she not assum'd her usuall charmes

In varying shapes, he had his will obtain'd.

Now, turns t<sup>a</sup> a fowle, yet he her sight restrain'd:

Now seemes a massie tree adorn'd with leaves;

Close to the bole th' inamor'd *Peleus* cleaves.

A spotted Tygresse she presents at last:

VWhen he, with terror struck, his armes unclaspt.

VWho powring wine on seas, those Gods implores;

And with perfumes and sacrifice adores:

Till the<sup>r</sup> *Carpathian* Prophet rais'd his head,And said; q *Aeacides*, injoy her bed.

Do thou but binde her in her next surprise,

VWhen in her cold moist cave she sleeping lyes:

And though she take a thousand shapes, let none

Dismay; but hold, till she resume her own.

This *Proteus* said, and div'd to the Profound:

His latter word in his own waters drown'd.

Now hasty<sup>r</sup> *Titan* to *Hesperian* seasDescends; when beautilous *Thetis*, bent to ease

Forsooke the flood, and to her Cave repair'd.

No sooner she by *Peleus* was insnar'd,

But forth-with varies formes; untill she found

Her virgin limbs within his fetters bound.

Then, spreading forth her armes. She sighing said,

Thou hast subdu'd by some immortall aid:

Appeares her self; nor his embrace repeld;

VWhose pregnant wombe with great *Achilles* swell'd.Happy was *Peleus* in his sonne and wife:And had not<sup>s</sup> *Phocus* murder soil'd his life,

All-fortunate. VWith brothers blood defil'd,

Thee<sup>t</sup> *Trachis* harbours, from thy home exil'd.VWhere courteous *Ceyx*, free from rigor, reign'd;The sonne of<sup>u</sup> *Lucifer*; whose looks retain'd

His fathers luster: then disconsolate,

Nor like himself, for his lost<sup>x</sup> brothers fate.

Hither, with travell tyr'd, and clog'd with cares,

The banisht with a slender train repaires:

His Flocks and Heard, with men for their defence,

Left in a shadie vale not farre from thence.

Conducted to his royall presence, He

VWith<sup>y</sup> Olive branch, down bending to his knee,

His name and birth declares: the murder masks

VWith forged cause of flight: a dwelling asks

In field, or citie. *Ceyx* thus replies:

Our hospitable bountie open lies

To men of vulgar ranke: what owes it then

To your high spirit, so renown'd by men?

Of monumentall praise? Whose blood extracts

His sourse from *Love*, improved by your Acts?

To sue, is times abuse: your worth assures

Your full desires; of all, the choice is yours:

I wish it better. And then wept. The cause

z *Ioves* Nephew asks: when, after a short pause;

Perhaps you think this Bird which lives by rape

To all a terror, ever had that shape.

He was a man; as constant in his minde

As fierce in warre, to great attempts inclin'd.

*Dadalion* nam'd; sprung from that<sup>a</sup> Star which wakes

The deawie Morn; the last that heaven forsakes.

p *Proteus*,  
who fre-  
quented  
those Seas.  
q *Peleus* the  
son of *Ae-*  
*acus*.

r The Sun.

s Slain out  
of envy by  
*Peleus* and  
*Telamon*, in  
that more  
beloved by  
their father  
*Aeacus* for  
his vertues.  
t A citie at  
the foot of  
the Moun-  
tain *Oeta*.  
u The Morn-  
ing Starre.  
x *Dadalion*.y The signe  
of Peace, and  
when wound  
about with  
wollen, of a  
suppliant.z *Peleus*, the  
son of *Ae-*  
*acus* the son  
of *Jupiter*.  
*DADALI-*  
*ON*.a *Lucifer*.

Ff

Affected



a Of *Thibe*, a  
citie of *Bao-*  
*ria*, abound-  
ing with *Pi-*  
*geons*.  
b *Mercury*  
the sonne of  
*Maia*, one  
of the *Pleia-*  
*des*.

c His *Cadu-*  
*ceus*.

d *Apollo* and  
*Mercury*.  
e *Dadalion*.  
f The father  
of *Apollo*  
and *Mercury*,  
by whom she  
had her two  
sonnes.

g As of old  
they accu-  
stomed to  
burne their  
dead.

h Of *Thocis*,  
a Region of  
Greece.

PSAMA-  
THES  
WOLFE.

Affected peace I foster'd, with the rites  
Of nuptiall joyes: He joy'd in bloody fights.  
His valour Kingdomes with their Kings subdu'd;  
By whom the <sup>a</sup> *Thisbian* doves are now pursu'd.  
His daughter *Chione*, whose beautie drew  
A thousand sutors, ripe for marriage grew.  
By fortune *Phœbus*, and the <sup>b</sup> sonne of *Maia*,  
From *Delphos*, and *Cyllene*, came this way:  
Here meeting, look, and like. The God of Light  
Defers his joy-imbracing hopes till night.  
*Hermes* ill-brookes delay: who on her laid  
His drowlie rod, and forc't the sleepe Maid.  
Night spangs the skie with starres. An old wives shape  
*Apollo* took, and seconds *Hermes* rape.  
Now when the fulness of her time drew nye,  
*Autolichus* was born to *Mercury*.  
Nor from the Sire the Sonne degenerates,  
Cunning in theft, and wily in all sleights:  
Who could with subtiltie deceive the sight;  
Converting white to black, and black to white.  
To *Phœbus* (for she bare two sonnes) belongs  
*Philammon*, famous for his harp and songs.  
What is't t' have had two sonnes? two <sup>d</sup> Gods t' inflame?  
A valiant father? <sup>f</sup> *Jupiter* the same?  
Is glory fatal? sure t' was so to Her:  
Who to *Dianas* durst her face confer,  
And blame her beautie. With a cruell look,  
She said; Our deeds shall right us. Forthwith took  
Her bow, and bent it; which she strongly drew;  
And through her guiltie tongue the arrow flew.  
It bleeds; of speech and sound at once bereft:  
And life, with blood, her falling body left.  
What grieve (ô Pietie!) opprest my heart!  
What said I not, t' assuage my brothers smart!  
Who heares me so as rocks the roaring waves  
That beat their brows; and for his Daughter raves.  
But when he saw: her burne, foure times assail'd  
To sack the flamie Pile: as often fail'd.  
Then turns his heeles to flight (much like a Bull  
By Hornets stung) whom scratching brambles pull:  
Yet seem'd to run far faster then a man,  
As if his feet had wings; and all out-ran.  
Who swift in chace of wished death, ascends  
*Parnassus* top. As he his body bends  
To jump from down-right cliffes, compassionate  
*Apollo*, with light wings, prevents his fate:  
With beake and talions arm'd; with strength repleat:  
Above his size: his courage still as great.  
This Falcon, friend to none, all fowle pursu'th:  
And grieving, is the cause of common ruth.  
As *Ceyx* thus his brothers change relates:  
<sup>h</sup> *Phocean Anetor* rusheth through the gates;  
(Who kept the Heard) and cry'd (half out of breath)  
*Pelexus*, I bring thee news of losse and death.  
Report, said *Pelexus*, we are bent to beare  
The worst of fortunes. While the King with feare  
Hangs on his tongue. He panting, still asfeard:  
To winding shores we drave the wearie Heard,  
When *Phœbus* from the height of all the sky  
The East and West beheld with equall eye.  
A part on yellow sands their limbs display,  
And from their Rest the wavie fields surway:  
While other slowly wander here and there:  
Some swim in seas; and loftie fore-heads reare.

A Fane, undeckt with gold, or <sup>i</sup> *Parian* stone,  
Of blocks adjoynes; within a grove o're-grown.  
This the <sup>k</sup> *Nereides* and *Nereus* hold:  
By sea-men, who there dry'd their nets, so told.  
Neere it, a Marsh, thick with fallows, stood;  
Made plashie by the interchanging flood.  
A Wolfe, a monstrous beast; with hideous noyse  
That frights the confines, from those thickets flies.  
His lightning jaws with blood and foame besmeared:  
In whose red eyes two darting flames appear'd.  
Though fell with rage and famine; yet his rage  
More greedy far: nor hunger seeks t' assuage  
With blood of beeves, and so surcease; but all  
He meets with, wounds; insulting in their fall.  
Nor few of us, while we his force withstood,  
Fell by his cruell phangs. The shoare with blood,  
With blood the sea-brimme blusht, and bellowing lakes.  
Delay is losse; who doubts, himself forfakes.  
Arme, arme, while something yet is left to lose:  
And joyning force, this mortall plague oppose.

<sup>i</sup> The Herdsman ends. Nor did this losse incense  
*Acacides*; remembring his offence:  
Born, as the justice of sad <sup>m</sup> *Psamathe*,  
To celebrate her *Phocus* Obsequie.  
The King commands his men to arme: provides  
To go in person. Busie rumour guides  
This to *Aleyone*: her passion bare  
Her swiftly thither; running with her haire  
Half uncompos'd: and, that disordering, clung  
About his neck: then weeps; and with a tongue  
That scarce could speak, intreats, that they alone  
Might go; nor hazard both their lives in one.  
To whom <sup>n</sup> *Acacides*; Faire Queen forbear  
(Too much your bountie flows) your vertuous feare.  
No force avails in such extreames as these:  
'Tis prayer that must the <sup>o</sup> sea-thron'd Powre appease.  
A loftie towre within a fortresse stood;  
<sup>p</sup> A friend to wandering ships that plough the flood.  
They this ascend; and sighing, see the shore  
VVith cattell strew'd; the Spoyler drencht in gore.  
Here *Pelexus* fixt on seas, with knees that bend,  
Blew *Psamathe* implores at length to end  
The justice of her wrath. She from his speech  
Diverts her eares: till <sup>q</sup> *Theris* did beseech,  
And got her husbands pardon: nor yet could  
The salvage Wolfe from thirst of blood with-hold;  
Till she the beast, as he a heifer flew,  
Transform'd to marble; differing but in hew:  
All else intire. <sup>r</sup> The colour of the stone  
Shews him no Wolfe: now terrible to none.  
Yet Fate would not permit <sup>s</sup> *Acacides*  
To harbour here; nor found in exile ease;  
Till at <sup>t</sup> *Magnesia*, in a happy time  
*Acastus* purg'd him from his bloody crime.  
Mean-while perplext with former prodigies  
Both of <sup>u</sup> his neece and brother; to advise  
With sacred Oracles, the joyes of men,  
*Ceyx* prepares for <sup>x</sup> *Claros*. *Phorbias* then,  
VVith his *Phlegyan* hoast, alike prophane,  
The passage stopt to <sup>y</sup> *Delphian Phœbus* Fane.  
Yet first to thee his secret purpose told,  
Faith crown'd *Aleyone*. An inward cold.  
Shot through her bones: her changing face appears  
As pale as box, bedewed with her teares.

i Marble of  
*Paros*, excel-  
ling in  
whitenesse.  
k Sea  
nymphs, the  
daughters of  
*Nereus*.

l *Pelexus*, the  
sonne of  
*Acacius*.  
m The  
daughter of  
*Nereus*, and  
mother to  
his brother  
*Phocus*,  
whom he  
had murder-  
ed.

n *Pelexus* the  
son of *Acac-*  
*ius*.

o *Psamathe*,  
a Sea-god-  
desse.  
p A Sea-  
mark.

q Sister to  
*Psamathe*,  
and wife un-  
to *Pelexus*.  
r Being of  
white mar-  
ble.  
s *Pelexus* the  
son of *Acac-*  
*ius*.  
t A citie of  
*Thessaly*  
where *Acas-*  
*tus* raigned.  
See the  
Comment.  
u *Ceyx*  
AND *AL-*  
*cyone*.  
v *Chione* and  
*Dadalion*.  
x A citie of  
*Lycia*, fa-  
mous for the  
Oracle of  
*Apollo*.  
y To his O-  
racle at *Del-*  
*phos*: farre  
neerer to  
*Trachis*.



Thrice strove to speak, thrice weeps through deare con-  
Sobs interrupting her divine complaint. (strait :

What fault of mine, my Life, hath chang'd thy minde?  
Where is that love that late so clearly shin'd?

Canst thou thy self enjoy, from me remov'd?

Do long waies please? is now my absence lov'd?

Yet didst thou go by land, I should alone

Grieve without feare : now both combine in one.

Seas fright me with their tragicall aspect.

Of late I saw them on the shore eject

Their scattered wracks : and often have I read

Sad names on <sup>a</sup> sepulchers that want their dead.

Nor let false hopes thy confidencie please ;

In that my father, great <sup>b</sup> *Hippotades*,

The struggling windes in rockie cavernes keeps.

And at his pleasure calmes the raging Deeps.

They once broke loose submit to no command ;

But rage through all the Sea, on all the land ;

Perplex the clouds, with sterne encounters rore,

And strike forth flames : I feare, by knowledge, more.

These knew I, and oft saw their rude comport ;

While yet a Girl, within my fathers Court.

But if my prayers no favour can procure ;

And that, alas, thy going be too sure ;

Take me along : let both one fortune beare ;

Then shall I onely what I suffer feare.

Together faile we on the toying Maine :

And equally, what ever hap, sustain.

Thus spake *Alcyone* : whose sorrows melt

Her <sup>c</sup> star-like spouse ; nor he lesse passion felt.

Yet neither would his first intent forsake

Nor her a Partner in his danger make.

Much said he to assuage her troubled brest :

As much in vain. This addes unto the rest,

( Which answer only could her passion tame )

All stay is irkesome ; by <sup>d</sup> my fathers Flame,

I sweare, if Fate permit, return I will

E're twice the Moone her shining Crescents fill.

Reviv'd with promise of so short a stay ;

He bids them lanch the ship without delay,

And fit her tacklings. This renews her feares ;

Prefaging ill successe : abortive teares

Flow from their springs ; then kist : a sad farewell,

Long first, at length she takes ; and frowning, fell.

The Sea-men call aboard : in double ranks

Reduce their oares, up-rising from their Banks

With equall strokes. She reares her humid eyes,

And first her husband on the Poop espies

Shaking his hand : that, answers. Now from shore

The vessell drives, and thence her object bore.

Her following eyes the flying ship pursue :

That lost, the sailes her eager gazes drew.

When all had left her, to her chamber goes ;

And on the emptie bed her body throws :

The bed and place, with teares, to minde recall

That absent part, which gave esteeme to all.

Now farre from Port ; the windes began to blow

On quivering Shrowds ; their oares the Sailers stow :

Then hoise their Yards a trip, and all their sailes

At once let fall to catch th' approaching gales.

The ship scarce half her course, or sure no more,

By this had run ; farre off from either shore :

When, deep in night, fierce <sup>e</sup> *Eurus* stiffly blew,

And high-wrought Seas with chafing foamie grew.

Strike, strike the Top-saile, let the Main-shear fly,

And furl your sailes, the Master cri'd ; his cry

The blustering winds and roring seas suppress.

Yet of their own accord in this distresse.

They ply their tasks : some feeling yards bestride

And take-in sailes ; some stop on either side

The yawning leakes ; some seas on seas eject.

While thus Disorder toyles to small effect,

The bitter Storme augments ; the wilde Windes wage

Warre from all parts, and joyn with *Neptunes* rage.

The Master, lost in terror, neither knew

The state of things, what to command, or do ;

Confessing ignorance ; so huge a masse

Of ills oppresse ! which slighted Art surpasse.

Lowd cryes of men resound ; with ratling shrowds,

Floods justling floods, and thunder-crashing clouds.

Now tossing Seas appeare to touch the sky,

And wrap their curls in clouds, frotht with their spry :

The sand now from the bottome lave, and take

Their swarter dye ; now black, <sup>f</sup> as *Stygian* lake ;

Sometimes deprest, with hissing foame all white.

The <sup>g</sup> *Trachin* ship such horrid changes fright.

Which now, as from a mountain rockt with fiaws,

Views under-vales, and <sup>h</sup> *Acherons* dark jaws :

Now head-long with the tumbling billows fell ;

And heaven surveys from that low depth of Hell.

Her wave-beat sides a hideous noyse report :

As when a battering <sup>i</sup> Ram beats down a Fort.

As chafed Lions, whom no terrors fright,

Rush on extended Steele with horrid might :

So Seas invade with storme-imbatled powre

The ships defence ; and o're her hatches towre.

Her yeelding planks now spring : sterne *Neptune* raves,

Charging her breaches with his deadly waves.

The prodigall clouds in showres their substance spend :

Ambitious seas to gloomy heaven ascend ;

All heaven descending to the loftie Main :

At least so seeme. Sailes suck the falling rain ;

Showres joyn with floods. No friendly star now shone :

Blind Night in darknesse, tempests, and her own

Dread terrors lost : these horrid lightning turns

To light more fear'd ; the Sea with lightning burns.

Now vaulting floods her upper deck opprest.

And as a Souldier, braver then the rest,

Tempting to scale the walls with lost assaies,

At length injoyes his hopes ; and spurd with praise,

Among a thousand only stands the shock :

So while assailing waves the vessell rock,

The <sup>k</sup> tenth bold Billow rusheth in, nor shrinks

Vntill the ship beneath his furie sinks.

Those seas, without, the labouring Bark assaile ;

These sack her Hold. All tremble, and look pale ;

As at a siege, when foes inforce a wall ;

While some within to execution fall.

Art sailes, hearts sinke : on every rising wave

Death sits in triumph, and presents a grave.

He weeps ; He stands amaz'd ; He calls them blest

Whom funerals grace : He vows to heaven addrest,

Looking at what he sees not, and besought

The Gods in vain : He on his parents thought,

His children, house, and what he left behinde.

*Alcyone* posselt all *Ceyx* minde ;

Her onely names : now in her absence joy'd

Whose presence was his heaven : and had imploy'd

<sup>a</sup> Presenta-  
tive Sepul-  
chers, in ho-  
nour of such  
as were  
drowned.  
<sup>b</sup> *Eolus* : of  
*Hippotes* the  
father of his  
mother *A-*  
*casta*.

<sup>c</sup> *Ceyx* the  
son of *Luci-*  
*fer*, or the  
Morning  
Staile.

<sup>d</sup> *Lucifers*.

<sup>e</sup> The East  
wind.

<sup>f</sup> A lake of  
Hell.

<sup>g</sup> Of *Trachis*,  
whereof  
*Ceyx* was  
King.

<sup>h</sup> Hell ; of  
*Acheron* an  
infernall Ri-  
ver.

<sup>i</sup> A great en-  
gine of tim-  
ber, shod  
with brasse,  
fashioned  
like the head  
of a Ram, u-  
sed anciently  
at sieges, to  
break down  
the walls of  
cities and  
fortresses.

<sup>k</sup> Observed  
heretofore  
for the  
greatest :  
whereupon  
the tenth in  
all things is  
so taken.



His eyes last dutie to descry the way  
To her abode; but knew not where it lay.  
The giddie seas so whirle, such pitchy clouds  
Obscure the skie: Night, two-fold darknesse shrouds.  
Lowd howling whirle-winds over-boor'd now bore  
The shivered mast; and now the rudder tore.  
A Billow with these spoyle incourag'd, raves  
Who Victor-like the under waves:  
Nor lighter falls, then if some God had torne  
a *Pindus* and *Athos* from their roots, up-born  
As high as heaven, and tumbled on the Main.  
Nor could the ship such force and waight sustaine;  
But to the bottome sinks. Most of her men  
The seas infold; who never seen again  
Accomplished their fates: while other swim  
On scattered planks; a planke upholding Him  
Who late a scepter held. b His father in law,  
And c father, now invokes: but could not draw  
(Alas!) from either succour. Still his wife  
Runs in his thoughts in that short span of life.  
He wisht the waves would cast him on the sands  
Of *Trachis*, to be buried by her hands.  
Who swimming, sighs *Alcyone*; her name  
His last-of speech: in seas conceives the same.  
Behold! an arch of waters, black as hell,  
Asunder breaks: the breaking surges quell  
Their sinking Burthen. *Lucifer* that night  
Became obscure, nor could you see his light.  
And since he might not render up his place,  
With pitchie clouds immur'd his darkned face.

Meane-while *Alcyone*, (his fate unknown)  
Computes the tedious nights; by day wrought on  
A garment for her Lord; another makes  
To weare her selfe: whose flattering hope mistakes  
In his return. Who holy fumes presents  
To all the Gods; but most of all frequents  
The Fane of *Iuno*: at her altars pray'd  
For him that was not. Grant successe! (she said)  
A quick return! Give he our right to none!  
Of all her prayers the last succeeds alone.  
The melting Goddesse could no longer brooke  
Her death-croft prayers; but from her altar shooke  
d Her tainted hand; and thus to e *Iris* spake:  
Haste faithfull Messenger, thy journey take  
To drowsie *Sleepes* dimme palace: bid him send  
A dreame that may present the wofull end  
Of *Ceyx* to *Alcyone*. This said;  
She, in a thousand-coloured robe arraid,  
Her ample Bow from heaven to earth extends:  
And in a cloud to his abode descends.

Neere the f *Cimmerians* lurks a Cave, in steep  
And hollow hills; the Mansion of dull *Sleep*:  
Not seen by *Phœbus* when he mounts the skies,  
At height, nor stooping: gloomie mists arise  
From humid earth, which still a twi-light make.  
No g crested fowles shrill crowings here awake  
The cheerfull Morn: no barking Sentinell  
Here guards; nor geese, who wakefull dogs excell.  
Beasts tame, nor salvage; no wind-shaken boughs,  
Nor strife of jarring tongues, with noyses rouse  
Secured Ease. Yet from the rock a spring,  
With streames of h *Lethe* softly murmuring,  
Purles on the pebbles, and invites Repose.  
Before the Entry pregnant i Poppie grows,

With numerous Simples; from whose juycie birth  
Night gathers sleep, and sheds it on the Earth.  
No doores here on their creeking hinges jarr'd:  
Through-out this court there was no doore, nor guard.  
Amid the k *Heben* cave a downy bed  
High mounted stands, with fable coverings spread.  
Here lay the lazie God, dissolv'd in rest.  
Fantastick Dreames, who various formes exprest,  
About him lay: then Autumn's eares far more;  
Or leaves of trees, or sands on *Neptunes* shore.  
The Virgin entring, parts the obvious Dreames:  
And fills the sacred Concave with the beames  
Of her bright robe. The God with strife dis-joynes  
His feeled lids; again his head declines,  
And knocks his chin against his brest. Anon  
Sleep casts off sleep; and softly leaning on  
His elbow, asketh (for he knew her) why  
She thither came? when *Iris* made reply:  
Thou Rest of things, most meeke of all the Gods;  
O *Sleep*, the Peace of mindes, from whose abodes  
Care ever flies; restoring the decay  
Of toile-tir'd limbs to labour-burd'ning Day:  
Send thou a Dreame, resembling truth, in post  
T<sup>l</sup> *Herculean Trachis*; that like *Ceyx* Ghost,  
May to *Alcyone* his wrack unfold.  
m *Saturnia* this commands. Her message told,  
*Iris* with-drew; who could the power of Sleep  
Resist no longer. When she found it creep  
Vpon her yeelding senses, thence she flies:  
And by her painted Bow remounts the skies.

The Sire among a thousand sonnes excites  
Shape-faining n *Morpheus*: of those brother Sprites  
None (bid t<sup>e</sup> assume) with subtler cunning can  
Vsurp the gesture, vilage, voice of man;  
His habit, and known phrase. He onely takes  
A humane forme: an Other shews a snakes,  
A birds, a beasts. This o *Icelos* they call,  
Whom heaven imbrowre; though p *Phobeter* by all  
Of mortall birth. Next q *Phantafus*; but he,  
Of different facultie, indues a tree,  
Earth, water, stone, the severall shapes of things  
That life enjoy not. These appear to Kings  
And Princes in deep night: the rest among  
The vulgar stray. Of all the airy throng  
Their aged father onely *Morpheus* chose  
To act r *Thaumatia*'s charge. His eyes then close  
Their drowsie lids, and hanging down his head,  
Opprest with slumber, shrinks into his bed.  
His noiselesse wings by night fly *Morpheus* strains;  
And with the swiftnesse of a thought attains  
Th<sup>r</sup> s *Amonian* towres: then laid them by, and took  
The forme of *Ceyx*. With a pallid look  
He naked stood, like one depriv'd of life,  
Before the bed of his unhappy wife:  
His beard all wet, the haire upon his head  
With water dropt; who leaning on her bed,  
Thus spake; while teares from seeming passion flow.

Dost thou, o wretched Wife, thy *Ceyx* know?  
Or am I chang'd in death? look on the Lost:  
And for thy husband thou shalt see his Ghost.  
Thy pious prayers no favour could obtain:  
Lo! I am drown'd; no longer hope in vain.  
Cloud-crushing South-winds in t *Aegæum* caught  
Our ravisht ship, and wrackt her with her fraught.

a Two high mountains; the one of *Thessaly*, and the other of *Macedon*.

b *Aolus* the father of his wife *Alcyone*.  
c *Lucifer*.

d For such as had any dead in their family were held to be polluted; nor allowed to sacrifice untill they were purified.

e The Rain-bow.  
f A people who dwell between the *Euxian* sea and the Lake of *Meotis*.

g A Cock.

h Which signifies forgetfulness. For what more inviteth sleep then an oblivion of cares?

i A somniferous flower, whereof they make *Opium*.

k That wood representing Darknesse the nurse of sleep.

l Built by *Hercules*.

m *Iuno* the daughter of *Saturn*.

n Signifying forme.

o Similitude.

p Terror.

q Phantasia.

r *Iris*, the daughter of *Thaumas*, or wonder.

s *Trachis*, a citie of *Thessaly*, called formerly *Ammonia*.

t The *Aegæan* Sea.

My



My voyce the floods opprest, while on thy name  
I vainely cal'd. This, neither wandring Fame,  
Nor doubtfull author tells : this I relate ;  
I, that there perisht by untimely fate.

Arise, weep, put on black : nor undeplor'd  
For pittie send me to the <sup>a</sup> Stygian Ford.

To this he addes a voyce, such as she knew  
Exprest her Lords ; with teares appearing true,  
And gesture of his hand. She sigh't and wept ;  
Stretcht out her armes t' imbrace him as she slept,  
But clapt the empty ayre. Then cry'd ; O stay !  
Ah, whither wilt thou ! Let us goe one way.  
Wak't with her voyce, and husbands ghost ; with feare  
She looks about for that which was not there.  
For now the maids, rais'd with her shrieks, had brought  
A taper in. Not finding what she sought,  
She strikes her cheekes, her nightly linnen tare,  
Invades her brest ; nor stayes t' unbinde her haire,  
But tugs it off. Her Nurse the cause demands  
Of such a violence. She wrings her hands,  
And in the passion of her grieve repli'd :

There's no *Alcyone* ; none, none ! she dy'd,  
Together with her *Ceyx*. Silent be  
All sounds of comfort. These, these eyes did see  
My shipwrackt Lord. I knew him ; and my hands  
Thrust forth t' have held him : but no mortall bands  
Could force his stay. A Ghost : yet manifest :  
My husbands Ghost : which o but ill exprest  
His forme and beauty, late divinely rare !  
Now pale, and naked, with yet dropping haire.  
Here stood the miserable ; in this place :  
Here, here (and sought his ayrie steps to trace.)  
O this my sad mis-giving soule divin'd ;  
When thou forsook'st me to pursue the wind.  
But since imbarqu'd for death, would I with thee  
Had put to sea : a happy fate for me !  
Then both together all the time assign'd  
For life had liv'd ; nor in our death dis-joyn'd.  
Now here, I perisht there : on that <sup>b</sup> Profound  
Poore I was wrackt ; yet thou without me drown'd.  
O I, then flood more cruell ; should I strive  
To lengthen life, and such a grieve survive ?  
Nor will I, nor forsake thee, nor defer.

Though one <sup>c</sup> Urne hold not both, one sepulcher  
Shall joyne our titles : though thy bones from mine  
The seas dissever, yet our names shall joyne.  
Griefe choak't the rest, Sobs every accent part :  
And sighes ascend from her astonisht heart.  
Day springs : She to the shore addrest her haste,  
Even to that place from whence she saw him last.  
And while she sadly utters, Here he staid ;  
Here parting, kist me ; from thence anchor waid ;  
While she such sights recals ; her steady eyes  
Fixt on a Sea, farre of the something spies ;  
But knows not what : yet like a coarfe. First she  
Doth doubt ; driven neerer (though not neere) might see  
A body plainely. Though unknowne, yet much  
The Omen mov'd her, since his fate was such.  
Poore wretch, who're thou art : and such (she said)  
Thy wife (if wed) by thee a widow made !  
By floods driven neerer ; the more neere, the more  
Her spirits faint : now nigh th' adjoyning shore.  
She sees now what she knows ; her husbands Cor's.  
VVo'e's me ! 'tis He, she cries ! at once doth force

Her face, haire, habit : trembling hands extends  
To soule-lesse *Ceyx*, and then said : Here ends  
My last of hopes : thus, o then life more deare ;  
O Husband, thus return'st thou ! Art a Peere  
Had stretch into the surges ; which with-flood,  
And brake the first incursion of the flood.  
Thither forth-with (o wonderfull ! ) she springs ;  
Beating the passive ayre with new-growne wings.  
VWho, now a bird, the waters summit rakes :  
About she flies, and full of sorrow, makes  
A mournfull noyse ; lamenting her divorce :  
Anon she toucht his dumbe and bloodlesse Cor's ;  
With stretched wings imbrac't her perisht blisse ;  
And gave his colder lips a heatlesse kisse.  
Whether he felt it, or the floods his look  
Vprais'd, the vulgar doubt : yet sure he took  
Sense from her touch. The Gods commiserate :  
And change them both, obnoxious to like fate.  
As late, they love : their nuptiall faiths they shew,  
Now little birds ; ingender, parents grow.  
Seaven winter dayes with peacefull calmes posselt,  
*Alcyon* sits upon her floating nest.

Then safely saile : then <sup>d</sup> *Aeolus* incaves  
For <sup>e</sup> his, the windes ; and smooths the stooping waves.

Some old man seeing these their pinions move  
O'r broad-spread Seas, extols their endlesse love.  
By theirs, a Neighbour, or Himselfe, revives  
Anothers fate. Yon' sable fowle that dives ;  
(And therewith shewes the wide-mouth'd Cormo-  
Ofroyall parentage may also vant. (rant)

Whose ancestors from *Tros* their branches spred :  
*Ilus*, *Assaracus*, <sup>f</sup> *Ioves Ganymed*,  
*Laomedon*, and *Priamus* the last  
That reign'd in *Troy* : to *Hector* (who surpast  
In fortitude) a brother. If by powre  
Of Fate unchanged in his youths first flowre,  
He might perhaps as great a name have wonne :  
Though *Hector* were great & *Dymas* daughters sonne.  
For *Alixothoe*, a countrey Maide,  
Bare *Aeacus* by stealth in *Idas* shade,  
He, hating Cities, and the discontent  
Of glittering Courts ; the lonely woods frequents,  
And un-ambitious fields ; but made repaire  
To *Ilium* rarely : yet, he debonaire,  
Nor unexpugnable to love. Who spyde  
*Eperia*, oft desir'd, by <sup>h</sup> *Cebren's* side  
(Her fathers river) drying in the Sun  
Her flowing haire. Away the Nymph did run,  
Swift as a frighted Hinde the Wolfe at hand ;  
Or like a fearefull fowle thrust over-land  
Beneath a falcon. He pursues the chace :  
Feare wings her feet, and love inforc't his pace.  
Behold ! a lurking Viper in this strife,  
Seas'd on her heele ; suppressing flight with life.  
Frantick, his trembling armes the dead include :  
Who cry'd, Alasse that ever I pursue !  
I fear'd not this ; nor was the victory  
Worth such a losse. Ay me ! two, one destroy.  
Thy wound the Serpent, I the occasion gave :  
I, o more wicked ! yet thy death shall have  
My life for satisfaction. There-with flung  
His body from a cliffe which over-hung  
The undermining Seas. His falling limmes  
Vpheld by *Tethys* pittie ; as he swimmes

d God of the  
Windes.  
e For those  
birds, the  
of-spring of  
his daughter  
*Alcyon*.  
*Æsacvs*.

f Ravisht by  
*Jupiter*.

g *Hecuba*  
the daughter  
of *Dymas*.

h A river of  
*Tros*.

With

a The River  
over which  
they were to  
passe to the  
internall  
kingdome.

b The *Æge-*  
in Sea.

c A pot or  
chest of  
stone, wher-  
in they in-  
closed the  
ashes of the  
dead.



With feathers cloth'd ; nor power of dying gives.  
 To be compel'd to live the Lover grieves :  
 Disdaining that his soule, so well appaid  
 To leave her wretched seate, should thus be staid.  
 And mounting on new wings, againe on Seas  
 His body throwes : the fall his feathers ease.

VVith that, inrag'd, into the deepe he dives :  
 And still to drowne himselfe as vainely strives.  
 Love makes him leane. A long neck doth sustaine  
 His fable head ; long-joynted legs remaine.  
 Nor ever the affected Seas forsakes :  
 And now a futed<sup>a</sup> name from diving takes.

<sup>a</sup> Called in  
 latin *Mergu*, which  
 signifies a  
 Diver.

VPON



# VPON THE ELEVENTH BOOK OF OVIDS METAMORPHOSIS.

**T**HE Thracian Bacchides, by drowning with their out-cries the musick of Orpheus, made his dissipated auditory fly back to their former retreats and condition: and then frantickly invade the life of their Prophet for the contempt of their sex; avoided as a hinderance to the study of Philosophy, and administration of civill affaires: he esteeming the propagation of wisdom and virtuous endeavours, more noble and immortall then that of posterity. As Epaminondas answered his friends bewailing his death and want of issue; That he left two faire daughters behinde him, the Battels of Leuctra and Mantinea, in whom his memory should flourish. Therefore well may these drunken Bacchides be taken for the heady rage of mutiny and Sedition, which silence the authority of the law, and infringe that concord (the musick of Orpheus) which had reduced wilde people to civility; returning now to their former pravitie and naturall fiercenesse: himselfe, the life of philosophy, torne in pieces by their furie. Moreover; nothing more endangers the harmony of government then the distemperature of Bacchus, which by inflaming the spirits, make them deafe to perswasion, and intractable to Authority; those Nations which are the greatest drinkers, either not receiving, or soone casting off, the yoke of obedience. Orpheus his head and harpe being throwne into Hebrus; are borne away by the murmuring current. So the scattered reliques of learning, expelled from one countrey, are transported to another, as here unto Lesbos: Pittacus, Arion, Sappho, and Alcæus, being all of that Iland, who succeeded Orpheus in the fame of Lyricall Poesy. A Serpent attempts to devoure his head; presenting Detraction and serpentine Envy: whom Apollo, the eternity of divine composures, converts into a stone, or confounds and stupifies. His Harpe was fained to have beene translated into that cælestiall constellation which consisteth of nine starres, in reference to the nine Muses: and one more bright then the rest, expressing Apollo. But indeed hung up it was in Apollo's Temple at Lesbos: when Neantes, the sonne of the Tyrant Pittacus; emulating the glory of Orpheus, by corrupting of the Priest, conveyed it from thence: who supposing that the taming of wilde beasts had been inherent to the instrument (as Mahomet attributed the wonderfull exploits of Scanderbeg to the admirable temper of his sword) retired by night into the suburbs, and playing thereon, was torne in pieces by the dogs that gathered about him: imitating herein not his skill, but his destiny. But the Soule of Orpheus descends into Elizium: and now without feare of losing reinjoyes his Euridice. The ancient, ignorant of the true beatitude, conceived the reward after death (as now the Mahometans doe) consisted in the fruition of sensuall delights: and therefore, the better to incite the minde unto vertue, invented this fiction of those happy fields (perhaps derived from the terrestriall Paradise) thus described by Virgil.

THE  
THRACI-  
AN BAC-  
CHIDES.

THE LES-  
BIAN  
SERPENT.

Elizium.

This to the Goddesse giv'n; they enter straight  
Those joyfull Fields, and Groves, cal'd Fortunate:  
The pleasant habitation of the blest.  
Which larger skies with purple light invest:  
Where their peculiar funne and starres are seene,  
Some exercise upon the flow'ry greene,  
Contend in sport, and wrastle with fine slight:  
Others soft dances lead, and verse recite.  
The Thracian Priest, clad in long garments, sings  
In numbers to the tune of his sev'n strings:  
And strikes as earst his Ivory instrument.  
Here th' ancient lineage, Teucres faire descent;  
Great Heroes borne in better times:

Hic demum exaltis perfecto munere Divæ,  
Devenere locos letos, & amena vireta  
Fortunatorum nemorum, sedesque beatas.  
Largior hic campos æther, et lumine vestit  
Turbureo, solemque suum sua sidera norunt,  
Pars in gramineis exercent membra palastris,  
Contendunt ludo, & fulva luctantur arena.  
Pars pedibus plaudunt choreas, & carmina dicunt.  
Nec non Threicius longa cum veste sacerdos  
Obloquitur numeris septem discrimina vocum,  
Iamque eadem digitis, jam pectine pulsat e-  
burno.  
Hic genus antiquum, Teucris pulcherrima pro-  
les,  
Magnanimi Heroes, nati melioribus annis.  
Virg. Æn. l. 6.

But first they were to be purged from the staines of their vices by temporary torments.

Nor with their lives doe wretched mortalls end  
Their miseries; since their foule crimes transcend  
That mortall bound. The long contracted staines  
Drawne from the body, the sick foule retaines.

Quin & superno cum lumine vita reliquit,  
Non tamen omne malum miseris, nec funditus  
omnes  
Corporea exdeunt pestes, penitusque ne cesse est  
Multa diu concreta modis inolescere miris.

And



Ergo exercentur pœnis, veterumque malorum  
Supplicia expendunt: alia penduntur inanes  
Suspensa ad ventos: aliis sub gurgite vasto  
Infectum eluitur scelus aut exuritur igni.  
Quisque suos patimur manes: exinde per am-  
plum  
Mittimur Elisium, & pauci lata arva tene-  
mus,  
Donec longa dies perfecto temporis orbe,  
Concreta exemit labem, purumque reliquit  
Æthereum sensum, atque aurai simplicis ig-  
nem.

Virg. Æn. l. 6.

And therefore punisht; the affliction finde  
Of their old guilt. Some hang in th' empty winde;  
Some rince in vast deepes; some purg'd by fire;  
All tortures feele. From whence a few retire  
T' *Elizium*, and possesse that happy place;  
Till length of time, and the prefixed space  
Cleanse all their spots; with puritie repaire  
Th' ætheriall sense, and fire of simple aire.

The salvage and truculent Bacchides (such usually feigned, to have beene produced by Oakes, and againe converted into the same, by the Poets) are now changed into those trees by Bacchus in revenge of his Prophet. For Orpheus was the first that instituted his Orgies in honour of the House of Cadmus; by whom he had beene highly advanced; now deservedly falling by those frantick Rites, which himselfe had introduced: being taught, and professing, as before declared, a more divine religion. These, abolished in all civill Common-wealths, were by the author of evill transported to the salvages of Peru, and New Spaine: Where they solemnize (saith Acofta) their principall times of devotion with drunkenesse (procured instead of wine, by certaine intoxicating rootes and berries) accompanied with all kinde of impudency, as a service acceptable to their Idols. Bacchus abhorring the stage of this tragedy, removes to Tmolus, a mountain of Lydia; bearing better and more generous wines then Rhodope: the ground of his feigned transmigration.

MIDAS.

Midas King of Phrygia entertaines his foster father Silenus, and feasts him for ten dayes: by whom demanded what was best for man, or what he should chiefly desire? It is said, that after a long silence, and much importunitie, he rendred this answer: O generation of a small continuance, wretched and miserable! the seed of laborious Destiny, and issue of Fortune! why would you know your owne deplorable condition, whereof it is better to be ignorant? The best is not to be borne at all; and the next to die quickly. A truth discovered to others by the light of Nature, and to us by the wisest of Men. But this made no impression in the stupidity of Midas; to whom Bacchus granted his wish for restoring unto him his foster father Silenus; which he converts into a punishment, in desiring that all might be gold which he touched. How much wiser and happier had he beene, had he followed this instruction.

Nil ergo obrabunt homines? si consilium vis,  
Permites ipsis expendere numinibus, quid  
Conveniat nobis, rebusque sit utile nostris.  
Nam pro jucundis aptissima quaque dabunt  
dii.  
Charior est illis homo, quam sibi: nos anima-  
rum  
Impulsu, & sacra magnaque cupidine ducti,  
Conjugium petimus partumque uxoris: at illis  
Notum qui pueri, qualisque futura sit uxor.  
Vt tamen & poscas aliquid, voveasque sacellis  
Extæ, & candiduli divina tomacula porci,  
Orandum est, ut sit mens sana in corpore sano.  
Fortem posce animum & mortis terrore caren-  
tem,  
Qui spacium vitæ extremum inter munera po-  
nat  
Naturæ, qui ferre queat quoscunque dolores,  
Nesciat irasci, cupiat nihil, & potiores  
Herculis arummas credat sevosque labores;  
Et Venere, & cœnis, & plumis Sardanapali.  
Monstro quod ipse tibi possis dare. Semita certè  
Tranquilla per virtutem patet unica vita.  
Nullum numen adest si sit prudentia: sed te  
Nos facimus fortuna deam, caloque locamus.  
Juven. Sat. 10.

Shall men wish nothing? be advis'd, referre  
That choice unto the Gods, who cannot erre;  
For better then our selves our wants they know,  
And will true joyes, for false delights, bestow:  
Their love to us our owne transcends. By blinde  
Affections spurr'd, and fury of the minde,  
We wife and sonnes desire; the Gods above  
Know what this wife, and how those sons would prove.  
Yet to aske something; when in temples thou  
With sacrifice present'st thy holy vow,  
A sound minde, pray for, in a body sound;  
A courage which death's terrors cannot wound;  
Esteeming thy last houre among the chiefe  
Of Natures gifts; not subject unto griefe,  
Desire, or rage: whose judgement, *Hercules*  
Dysasters, and hard labours better please;  
Then *Sardanapalus* lust, high food, and ease.  
All this is in thy pow'r: one way alone  
Leads to a happy life, by vertue showne.  
Where wisdom, there the God: a Deity  
We thee, O Fortune make, and place on high.

So Solomon being promised whatsoever he would desire, elected wisdom: receiving also both honour and wealth as the shadowes of that substance. Midas is the image of a covetous man; who while he seekes to augment his riches, denies to himselfe the use of his owne, and starves in abundance. Co-  
vetousnesse



vetousnesse is Idolatry; and of this divine verity the barbarous Indians had a naturall notion; who imagined that gold was the God of the Spaniards, in that they hunted after it so greedily. There is a story in Plutarch, not unlike, nor unworthy the recitall, of one Pythius, an avaritious Prince, in the dayes of Xerxes; who exhausted his subjects in the digging and refining of gold. When his wife, commiserating the cries of the people, caused certaine admirable workmen, in the absence of her husband, to make a golden table with variety of viands, all of the same metall; which at his returne she caused to be set before him. Who long feasting his eyes with so rare and beloved a spectacle, at length called for meat to satisfie his hunger; when the like artificiall food was set before him: who in rage crying out that he was like to famish; his wife replied: We have nothing, Sir, to entertaine you with but this: for while you imploy the labours of the Citizens, and their art in the getting of gold, a number dying in the Mines, and all for that which is least usefull, the fields lie uncultivated, the vineyards undrest, and the Hortyards unplanted: so that you must eat your gold, or prevent the cause of this scarcity. By which device she reformed his avarice: as now our Midas upon a survey of his miserable condition, inlargeth his minde, and desires to be rid of that, which he formerly coveted: effected by washing himselfe in Pactolus, which beareth gold ever since in his Channell. The fable alluding to the precious productions of that River; from whence Croesus and his ancestors had their treasure. And almost all the gold, that is gathered at this day, descends in small graines downe little drills from the mountaines (as here from Tmolus, where Pactolus hath his fountaines) into the hollowes of rocks, made by nature or of purpose; there retained by the heaviness thereof; from whence it is taken. They also fish for it in rivers with hollow Canes. But the finding of that which is under the earth, as of all other Mines of metall, is almost miraculous. They cut up a ground hazell of a twelve-moneths growth, which divides above into a forke; holding the one branch in the right hand, and the other in the left, not graspt too slightly nor too strictly. When passing over a Mine, or any other place where gold and silver is hidden, it will discover the same, by bowing downe violently. A common experiment in Germany; nor proceeding from any incantation, but a naturall sympathy, as Iron is attracted by the loadstone. Now Midas is also fained to have washed off, and left his golden vertue to Pactolus, because he derived that river into a number of branches: making the Countrey extraordinary fruitfull, by the expence of that, which he had gotten by his avarice. Midas signifies a foole: and such are they who make their riches their masters, which were created for servants.

His conversation with Pan, denotes the brutish and ignorant life, which he led: cleansed from covetousnesse, but retaining his folly. For Pan contending with Apollo in musick, the mountaine Tmolus being their Iudge, gaveth the palme to Apollo: but sottish Midas protests against the sentence; for which Apollo produceth his eares to the length and instability of an Asses. Pan presents illiterate rusticity; Apollo a minde imbued with the divine endowments of art and nature. Midas an ignorant Prince; unable to distinguish betweene that which is vile and excellent; and therefore preferres the one before the other; for which he is justly branded by the learned with the ensignes of folly. But to sore more high: the contention betweene these musicians, and the event thereof, exhibits a healthfull doctrine, which may restraine our vaine-glory and judgements with sobriety. For there is a twofold harmony or musick; the one of divine providence, and the other of humane reason. To humane judgement (which is as it were to mortall eares) the administration of the World, of the creature, and more secret decrees of the highest, sound harsh and disconsonant; which ignorance, though it be deservedly markt with the eares of an asse, yet is it not apparent, or noted for a deformity by the vulgar. These long eares are also attributed to Midas, as being a suspitious Prince; who heard whatsoever was done asfarre off by his spies and intelligencers: who (by their false informations) becoming suspitious of his best deserving servants, and confident of his worst, might well be said to heare with such eares; ignorant of the true estate of his affaires; irresolute, and waving through severall suggestions. But then most dangerous when (as here) unexamined and concealed, the accuser never brought before the accused, but all taken upon trust: so that not seldome the most noble are subverted by the servile instruments of his vices; to whose safety neither innocency nor discretion are available. Calisthenes makes mention of two hills in Phrygia, which were called the Asses eares, whose tops were crowned with two strong fortresses possessed by Theeves. These assailed and taken by Midas, it became proverbiall, that Midas had got the eares of an asse.

These he hides with a Tiara; an ornament for the head appropriate to Princes. The deformities and follies of great ones, being covered or qualified at the least, by the awe and repute of their dignity; yet knowne to their neere attendants; as this of Midas to the servant that trimmed him, who dares not reveale, nor yet could conceale it; therefore whispers, and buries the secret in a pit, which after by

MIDAS  
HIS AS-  
SES EARES.

SPEAK-  
ING  
REEDS.



the reeds, which grew from the same was discovered. The vices and defects of Princes are likely palliated or obscured in their lifetime: but dead, these vocall Reeds arise, the pens of historians to divulge them to posteritie. This Midas, in the end much troubled in his mind with dreames and apparitions, fell into so deep a melancholy, that he made himselfe away by the drinking of Bulls blood.

APOLLO  
AND  
NEPTUNE

Apollo flies from hence into Phrygia: whi induing a mortall shape; together with Neptune; assists Laomedon, for a proposed reward, in the immuring of Troy. The fable derived according to Herodotus from Laomedons imploying the treasure, which had beene offered to Apollo and Neptune, in the building of the walls of his City. So Nero robbed the temples at Rome (as those of Greece, not onely of their gifts, but of the golden Idolls to whom they were consecrated) to rebuild the City, set on fire by his appointment. But the treasure not restored by Laomedon, it was fained that Neptune surrounded his Countrey; and commanded the exposure of his daughter Hesione, to be devoured by a whale. Palephatus would have this a King of that name; who powerfull by sea, made many incursions upon the Coasts of Phrygia, and took away, with their wealth, their daughters, among whom Hesione, delivered soone after by Hercules. Incensed in that Laomedon denied him the promised horses, he sackt his City, and gave his daughter to Telamon, by whom he had Ajax and Teucer. From hence we may produce this allegory; that no common-wealth or City can be raised but by the divine assistance; or continue without religion, justice and performance of promise; which violated, is the cause, if not of utter ruine, of infinite calamities. Plutarch observes that Troy was thrice ruined by horses: First by these with-held from Hercules through the perjury of Laomedon; next by the Epean horse and treachery of Sinon; and lastly by a horse which stood in the port (the same perjury pursuing them) insomuch as they could not shut their gates soone enough, against the sudden surprise of Charidemus.

PELEUS  
AND  
THETIS.

Telamon had married Hesione; but his brother Peleus a Goddesse, by the appointment of Jupiter; who durst not himselfe, though desirous, approach her; in that Proteus had prophesied, h. w Thetis should beare a sonne, who should become more great then his father. Proteus was a man of great wisdom; and accounted a Prophet, in that he could foretell what would happen by the disposition of the starres; aiming also at the future, by the times foregoing. By his Counsell Peleus obtained Thetis, who by changing of her formes had deluded him long. Thetis is taken for the water, whom Jupiter espoused to Peleus, which signifies clay: for of earth and water they held that man was ingendred. Wherefore Jove would not lye with Thetis, for feare he should beget a greater then himselfe, who might deprive him of his kingdome: for Jupiter, whi is fire, is extinguished, if it joyne, by the humidity of water. And therefore the Persians accustomed to carry their Idoliz'd fire to the river, threatening to extinguish it, if it would not grant them their petitions. But there is no discord betweene Peleus and Thetis, for of the concord of these two elements man is begotten: of Peleus the flesh, and of Thetis the humors, both quickned by the soule, or the fire of Jupiter.

Thetis is said to have changed her selfe into sundry shapes e're Peleus could possesse her; which is the various transmigration of water, before it produce that moisture, which is serviceable to the body. Jupiter is fained to have invited all the Gods to this marriage; because they held that every part of a man belonged to a particlar deity: Jupiter governing the head, Minerva the eyes, Juno the armes, Neptune the breast, Mars the loynes, Venus the reynes, and Mercury the feete. Betweene Peleus and Thetis, Achilles, an absolute man, is begotten: whom his mother dips in the river of Styx; that is, hardens his body to labour, and fortifies his minde against dangers. But historically taken; this borrowed name of Thetis should be some Lady of an excellent beauty (perhaps Philomela the daughter of Actor the Mermidon) said to be a Goddesse of the Sea, in that a Queene of some maritime Citie or Island: who long rejecting the sute of Peleus, then king of Thessaly (feigned to vary her shape for the variety of her minde and sundry disguises) at length was fixed in her proper forme, and obtained by his importunitie. And it may be she was called Thetis, in that such an abundance of water fell at her wedding: as observed by Staphilus: wherein they feigned for her greater honour, that the Gods descended to celebrate her nuptialls; this also hapning in a great drought when raine was most welcome. Neither is it unusuall in the Ethnick divinity, to call the Gods by the names of the second causes; or to suppose them in person to accompany their operations; as in that of Virgil.

*Jupiter & lato descendit plurimus imbre.*

And cheerefull love descends in plentious showres.

The felicities of Peleus were eclipsed by the murder of his brother Phocas; whom he slew, as it were by chance, in Throwing the Stone, at the games of the Five Exercises; either to gratifie his mother; for Phocas was the sonne of Æacus by another; or envying him, in that, more respected by his



his father for his vertues. Expulſed for this he fled unto Trachis, a city at the foot of the mountain OEtus, where peaceable Ceyx, the ſonne of Lucifer then reigned; by whom he was bountifully received; though penſive at that time for the ſlaughter of Chione his Neece, and the wonderfull ſate of his warlike brother Dedalion. This Chione, ſo called for her beauty, was got with childe by Mercury; and againe the night following by Apollo; which ſeemes to diſſent from the old philoſophy, and opinion of the ancients: yet is, by the diſtant births of divers, not rarely confirmed. A Dutch-woman in Southwarke, ſome twenty yeares ſince, having invited divers of her neighbours to her up-ſitting, found her ſelfe not well on a ſudden; and riſing from the table, was forthwith brought a bed of another. This falling on a time into our diſcourſe, one then preſent reported, that the like befell a ſiſter of his; who three moneths after the birth of her firſt ſonne was delivered of a ſecond. But can we beleevē that Divels, for theſe Gods were no better, can carnally luſt and ingender with mortals? Yet Vives reports that there is a nation at this day, which glories in ſuch an originall. That ſuch there were, was almoſt the generall opinion of the ancient; not onely of the Pagans; but of ſome of the Fathers: among whom Lactantius; The Angels whom God hath appointed to guard mankind, being commanded to beware of loſing their coeleſtiall dignitie by earthly pollution; notwithstanding were allured by their daily converſation with women, to know them carnally: For which they were kept out of heaven and throwne downe to earth; whom the Divell entertained for his agents. But thoſe whom they begot, being neither abſolute Angels nor men, but mixed of either, were not caſt into Hell, as their parents, nor yet aſſumed into heaven. Thus became there two ſorts of Divels, the one coeleſtiall and the other terreſtriall. And thus was this Father deceived, by taking the ſonnes of God (meant by the ſonnes of Seth) which lay with the daughters of men, for Angels. That fable related by Orpheus and Heſiod, how the Gyants were the ſonnes of heaven and earth, is ſuppoſed to have beene drawne from this parcell of Scripture: by heaven intending the ſonnes of God, and by earth the daughters of men, which miſunderſtood, begot that opinion of the Incubi, and that the Gods had a reall copulation with women, from whence proceeded that multitude of Gods and Semi-Gods, which the Ethnicks adored. But the Gods, ſaith Plato, cannot ingender with mortals; and Seneca.

Chione.

Nor can the feed divine  
With that of mortalls joyne.

Mortale calo non poteſt jungi geniū.  
Seneca.

Which cleane overthrowes the genealogies of the Heroes, who are ſaid of one ſide to ſpring from coeleſtiall parentage. Plutarch affirms that the love of the Gods to mankind, hath reference to their piety and vertue; and that neither Gods, nor the Genii (that is Angels) are delighted or covet to mix with corporall beauties. The contrary opinion is confuted by Saint Chryſoſtome, and exploded by Scaliger. Yet by a French Gentleman I was told a ſtrange accident, which befell a brother of his: who ſaw in Saint Germans bridge by the Louare a Gentlewoman of no meane beauty, ſitting on the ſtones (there laid to finiſh that worke) and leaning on her elbow with a penſive aſpect. According to the French freedome he began to court her; whom ſhe intreated for that time to forbear; yet told him if he would beſtow a viſit on her at her lodging about eleven of the clock, he ſhould finde entertainment agreeable to his quality. He came, ſhe received him and to bed they went; who found her touch too cold for her youth; when the morning diſcovered unto him a Coarſe by his ſide, forſaken by the ſoule the evening before: who halfe diſtracted ran out at the doore and carried with him a cure for his incontinency. Although this ſtory have no place in my beleife; yet it is not incredible that the Divell can enter and actuate the dead by his ſpirits; as ſufficiently appears by that kinde of witchcraft, which gives answers by dead bodies, reported by divers hiſtorians.

By Chione Mercury had Autolycus, a notable Impoſtor: feigned to be his ſonne, as borne under his Planet, or participating thoſe conditions: who by his thefts and couſonage attained to great riches. He had a daughter called Anticlea; after wife unto Laertes, and mother to Vlyſſes, who nothing degenerated in ſubtilty from his grandfather. Vpon the ſame reaſon Philammon was ſaid to be the ſonne of Apollo; infuſing vertue, and a naturall inclination to knowledge. A man admired for his excellency in Muſick and Poetry: the father of Tamyris the celebrated muſitian, who loſt his eyes for contending with the Muſes. An ambition derived from his Grandmother Chione; who elated with her beauty, the love of two Gods and height of poſterity, durſt preferre her ſelfe before deſpiſed Diana: For which ſhe was ſlaine by her arrowes. A fate deſervedly inflicted on thoſe, who dote on their owne gifts, and value them more then the giver: Diana's arrow not unuſually taken for the peſtilence.



DÆDALI-  
ON.

Dædalion, distracted for the death of his daughter, throwes himselfe from the top of Parnassus: but is by commiserating Apollo converted into a Faulkon. Sorrow is the greatest of all the mindes perturbations, which dethrones the reason, and headlong drives to desperation. Dædalion, a fierce and truculent souldier, is aptly changed into a creature, which delights in bloud, and lives by the slaughter of others. The transmigration effected by Apollo; because the Egyptians expressed the Sunne by a Faulkon, in regard of her vivacity, fruitfulness, and celeritie; towring aloft, and seeing all beneath her; who can gaze on his beames with undazled eyes, and oppose them, without hurt to the lightning. And as the Sunne is the soule of the world, so the soule of man was presented by this Fowle, which mounts from earth unto heaven with the wings of divine speculation. Sacred therefore she was to Apollo; and is called by Homer his messenger, in that a bird of presage; as he the God of Divination.

*Sic igitur ei locuto volavit dextra avis  
Accipiter, Apollinis velox nuntius.  
Hom. Odyll. 15.*

This said the Faulkon, with good augury,  
Apollo's speedy messenger, flew by.

PSAMA-  
THESE.  
WOLFE.

While Ceyx relates these dysasters, afflicted Anetor acquainteth Peleus with slaughter of his men and cattell by a ravenous Wolfe; and craves his instant assistance. But he beares it patiently, as a punishment inflicted by the divine justice for the murder of his brother Phocas: nor will take armes but flies to his prayers; the onely way to divert what no force can encounter. When Psamathe, appeased by Thetis entreaty; the beast was by the Goddesse converted into marble. This was a kinsman to Psamathe the mother of Phocas, sent by her to revenge the death of her sonne; who persecuting Peleus and his followers with fire and sword, was for his cruelty and rapine called a Wolfe: for into such beasts, the soules of such men were supposed to enter. But the mother pacified by his repentance, and her sisters entreaty, surceased to afflict him: and therefore the Wolfe, restrained from farther mischief, was feigned to have beene so transformed. The banished Peleus departs to Magnetia, where Acastus purgeth him of his murther. For he who had slaine a man in those times was so avoided, that none would entertaine him untill his offence was expiated by certaine Charmes and ceremonies; washing him all over with the water of the Sea, whereunto they attributed a purifying vertue. But Plato saith, that temperance purgeth the minde, the onely cure of an infected conscience: and that no lotions nor enchantments can cleanse the soule from corruption.

CEYX  
AND AL-

Ceyx is feigned to be the son of Lucifer, or the Morning Starre, in regard of his excellent beauty, and early hopefulnesse: happy in his faire and affectionate wife, in his peaceable government, and other felicities of fortune: which swelled him, as others have written, so farre above the sense of his mortality, that he caused himselfe to be called Jupiter, and his wife Alcyone Juno; for which by the divine vengeance, he was shipwrackt and drowned in his voyage to Claros. Our Poet hath excelled himselfe in the description of this tempest: wherein is to be observed the tumor of the sea before the windes arise, a certaine presage of a following storme; proceeding either from a naturall instinct, or the impulsion of water from the waves a farre off. The windes incounter one another: yet Aristotle writes that they cannot blow at once in an opposite diameter, though the contrary was manifested in that inundation, raised by the North and South windes which surrounded Buris and Helice: and Virgil.

*Vna Euræque, Notusque ruunt, creberque pro-  
cellis  
Aphricus. Virg. Æn. l. 1.*

Eurus, black Notus, Africus, from Caves  
Rush out at once.

(a little after)

and Boreas frothes the Waves.

I have seene two winde-mills goe together with contrary windes: neither is it to be doubted, but they were concurrent, which blew downe the foure corners of the house, where the children of Job were a feasting. The Sea sometimes appeares troubled on either side, and smooth in the middle, an argument that the windes coming from contrary parts, break the force of one another at their meeting; succeeded by a generall calme. We see the Rack carried one way, and the winde blowing right against it: the high cloudes to be carried, and passe by the lower, as it were by contrary currents. Certainly therefore they may blow together, though long last they cannot; because the one of necessitie must quickly yeeld to the overmastering strength of the other. This darke and dismall night is onely enlightned with lightning: if not also with those Meteors which often hang in tempests about the Masts and yards of ships; by the ancient named Castor and Pollux, of these celebrated Twins the sonnes of Jupiter and Leda: who were said to be propitious to Sailers, because they cleared the seas from Pirates. Diodorus writes that

in



in the voyage of the Argonauts, when the windes began to rage, and Orpheus had made his vov'es, these two well boading lights sate on the heads of those brothers: whereupon the tempest miraculously ceased: called ever after by their names: as now by the Italians S. Nicholas and S. Hermes, and by the Spaniard *Corpos Santos*: whereof if two appeare, they prognosticate safetie; if one, extreame danger; if these resigne to a third, unavoidable shipwracke. But here the tenth billow accomplisheth the destiny of Ceyx, which is observed to exceed the fore-going in greatnesse: whereupon the word *Decumanus* is ordinarily taken for great and mightie.

Yet Alcyone implores all the Gods for the safe return of her husband, but especially Juno, the Goddess of conjugall affections, who pittying her prevented prayers, shakes her polluted hand from the Altar, (for they were held uncleane for a season who had any dead in their family, nor could enter the temples of the Gods before they were purified, borrowed belike from the Leviticall Law) and by her Messenger Iris commandeth Sleep to send a Dreame that might present to Alcyone the fate of Ceyx. The Palace of Sleep is aptly placed among the Cymmerians, a miserable people inhabiting about the Scythian Bosphorus, living incaved in the rocks, the ayre ever dull and obscure by reason of the distant Sunne and high-hanging mountains, whence sprung the proverb of Cymmerian darknesse. And there be vallies in Wales, wherein the Sun shines not for six moneths together, if we may credit their owners. No Cock here crowed to disturbe his repose and awaken the morning. A creature, saith Pliny, ordained by Nature to sentinell the night and rouse up mortalls to their labours; by which in their Hieroglyphicks they presented vigilancy. It is feigned that Alectryon (which signifies a Cock) was a youth beloved by Mars, and conscions to his adultery with Venus; who accustomed to watch at the doore, and give notice if any approached: but falling on a time asleep, they were discovered by the Sun, and caught in a net by Vulcan; for which angry Mars converted him into a Fowle with a Crest on his Crown, representing his Helmet, who mindfull of his former neglect, continually crows before the Suns up-rise, lest he should take any one tardy. But the Cock was sacred unto Mars in that so couragious a Bird; and the Swiffe, a martiall people, as heretofore, so now when they go to the warres have them alwaies in their pavilions. It is generally believed, that the Cock crows thrice, and those at set times, in the night: which Scaliger condemnes by his experience for fictitious. But to omit other reasons of his nightly crowing, as that of his burning desire unto Venus; all creatures have in their kinde a peculiar instinct proceeding from their qualitie and temperature: so that a Cock, being extraordinary hot, and of a quick digesture, awakens alwaies about mid-night with hunger; at which time he crows and claps his wings out of the instinct of his phantasie. No Dog solicitous for his Masters safetie (and therefore the symbol of fidelitie) was here hard to barke: or more wakefull goose to gaggle; by whose clamour roused, the Romanes repulsed the Gaules, who then had ascended the walls of the Capitoll: in memory whereof they ever after fed geese in that place at the publique charges; by whose image they represented Safe-custody. A creature naturally fearefull, and therefore subtle to finde any appearance of danger, and easily awaked. These, nor any other noyses, were here to disturbe him, onely a streame of Lethe, which invited sleep by purling on the pebbles. To worke the like effect Augustus Cæsar had water poured long and constantly by his beds-head into a Cisterne. Four Rivers there be which were named Lethe: one supposed Infernall and most friendly to the miserable: for their Ghosts having drank thereof, forget forthwith whatsoever in this life had befall'n them. So feigned, because death procures a generall oblivion; the name of Lethe importing as much: and therefore well placed by the mansion of Sleep, who seldome girts their brows with Poppy, that are perplexed with too restlesse a remembrance. For such soporiferous weeds grow here in his garden; repealing sleep by cooling and moistning of the brain, before exiled by intemperate heat and drinnesse. The Sycionians painted Sleep subduing of Lions: in that no sorrow was so outrageous, which sleep could not vanquish.

Sleeps.

O Sleep,

Thou charme to all our cares, that art  
Of humane life the better part:  
Wing'd issue of a peacefull mother,  
Of rigid death the elder brother,  
Father of all things, of life the Port,  
The daies repose, and nights consort;  
To Kings and vassals equall free,  
The labour-tir'd refresh't by thee:  
Whom man (whom death doth terrifie)  
Inur'd continually to die.

— Tuq; o dormitor  
Sonne malorum, requies animi,  
Pars humana melior vita,  
Volucer, matris genus Astra,  
Frater dura languide mortis,  
Pater o rerum, portus vita,  
Lucis requies, noctisq; comes  
Qui par regi, famuloq; venis;  
Placidus fessum lenisq; foves;  
Pavidum lethi, genus humanum  
Cæcis longam discere mortem.  
Sen. Her. fu.

Now



Now dreames are those Images which are formed in our sleeps by the various discursion of the spirits in the brain (the spirits being the Chariot of the soule) which follow concoction, when the blood is least troubled, and the phantasie uninterrupted by ascending vapors. These our Poet divides into three kinds; the one imitating the Rationall, the other the Animall, and the third the inanimate: the first called Morpheus, which signifies Forme; the second Icelos by the Gods, which is similitude; but Phobetor or Feare, by mortalls; in regard of the terrors apprehended by beasts and Monsters: and the last Phantasius, of the Imagination. And as the cogitations of Princes farre differ from those of the vulgar; so their dreams are unvulgar and different. But Sleep among a thousand of his sonnes (for sleep is the parent of dreames) makes choice of Morpheus to perform the command of Juno; who so lively presents her drowned husband to Alcyone, that she weeps in her sleep, and is wakened by her own screeches; proceeding from an appetite of expelling that which suddenly striketh our spirits. We dream of those things for the most part, which we most thinke of waking. And as sleep was created to recreate the body, and free the minde from care for a season: so, dreames are oft sent to terrifie the guiltie, to confirme the good; and were not seldome propheticall. Yet such divine revelations were often imitated by spirits of darknesse, to beget a superstition; which in the end so increased, that Aristides compiled an Ephemerides of his own dreames; and Mithridates of those of his concubines. But the Romanes finding the inconveniences thereof (because all dreames without distinction of causes were drawn to divination) forbade the same by a publique decree. We read that Alexander was taught a cure in his dreame for Ptolomies wound, being made by a poisoned weapon: and Antonius a remedy for two grievous diseases. Saint Augustine reports how a Millanoise, being demanded a debt already paid, was told by his dead father in a dreame where the acquittance lay. And here our Alcyone is in her sleep presented with the fate of her husband; whose floating Corps she beholds the day following.

*Parce pius temerare Deos misera quærela:  
Nam tibi jam fiet copia certa viri.  
Terra dedit; rapuit pelagus tenet æra; cæli  
Pars pater est: horum pars es, æra, & eris.*  
Scaliger.

Force not the Gods with thy divine complaint;  
Thou from thy husband shalt have no restraint.  
Earth gave, Seas took, th' aire holds him; partly he  
Heaven-born: of these thou wert, art, and shalt be.

For the Gods compassionating her sorrow, convert them both into birds of her name, which we call Kings-fishers; who still retain their conjugall affections. For they keep in paires, and never part but when the hen sits; the one feeding and supporting the other when old and feeble; lamentably deploring the death of her fellow; and not long surviving. These as if mindfull of their former shipwrack, build their floating nests of thornes and the fins of fishes: in forme of guord, with such admirable art that they can neither sinke nor be subverted by the water. They breed in the winter, being unapt to propagate in the summer by reason of the drynesse of their bodies, which become more moist, when their pores are closed by the cold. Seven daies before the Solstice she is a laying of her eggs; and hatcheth them seven daies after: in which season the sea is for the most part calme, especially about the shores of Sicilia. And therefore Alcyone is fained to be the daughter of Æolus: who is said to imprison the winds in her favour: in so much as by the Alcyon daies they defigure peace and tranquillitie. Nor is this unremarkable, and perhaps conducing to the same, that the Kings-fisher being dead and hung up by the Neb, turnes alwaies her belly to the wind.

Æsacvs.

Neither might the Cormorant vaunt of lesse noble parentage; Once Æsacus the sonne of Priamus by the Nymph Alixothoe. Who hating the glorious miseries of the Court; enjoyes his freedome in the open fields and Forrests of Ida.

*O fortunatos nimium sua si bona norint,  
Agricolas, quibus ipsa, procul discordibus æra,  
Fundit humo facilem victum justissima tel-  
lus.  
Si non ingentem foribus domus alta superbis  
Ætæne salutantum totis vomit ædibus undam:  
Nec varios inhiant pulchra testudine postes,  
Illusæq; auro vestes, Ephreiaq; æra,  
Alba nec Assyrio fucatur lana veneno,  
Nec casta liquidæ corrumpitur usus olivæ.  
At sicuræ quæres, & nescia fallere vitæ,  
Dives opum varietatem: at latu' ocia fundi,  
Spelunca, viviq; lacus: at frigida Tempe*

O happy swaines, too happy if you knew  
Your blest estate! just earth prepares for you  
Un-purchas'd food; farre from warres dire debates.  
Though no proud palaces, with loftie gates,  
Steame with the breath of clients ev'ry Morn;  
Nor Ivory the carved poasts adorn;  
No brasse of Corinth, rich imbroadery,  
No wooll infected with Assyrian dye;  
Nor oyle with Cassia mixt: you gentle peace  
Enjoy, pure innocence, the rich increase  
Of various gifts: what pleasure the broad fields,  
Caves, living waters, and coole Tempe yeilds;

Lowing



Lowling of beasts, sweet sleepes by shades obscur'd,  
Woods, salvage chace; the hardy youth inur'd  
To live with little, whom no labour tires,  
Cœlestiall Gods ador'd, and sacred Sires.  
Justice here left her last impression, when  
She fled from the defil'd abodes of men.

*Mugitusq; Boum, mollesq; sub arbore somni,  
Non absunt illic saltus ac lustra ferarum,  
Et patiens operum, parvq; affectu juvenis:  
Sacra Deum, sanctiq; patres, extrema per il-  
los  
Iustitia excedens terræ vestigia fecit.*  
Virg. Geor. l. 2.

But Love, who is winged with excessse and ease, finds Ælacus out amidst his homely fare, and labori-  
ous exercises. When pursuing the Nymph Eperia; by the biting of a serpent her flight and life were  
at once suppressed. He, distracted with sorrow, threw himself from a rock, into the sea; and by the pit-  
tie of Tethys was turned into a Cormorant; who disdaining to be forced to live, still attempts to drown  
himself. Wherein the nature of that fowle is expressed, which is called Mergus of his often diving:  
and by his leanness presents the macilency of lovers: whereof Virgil.

How leane my bull looks in a fruitfull pasture?  
Love macerates the bull, and the bulls Master.

*Eheu quam pingui macer est mihi taurus in  
arvo?  
Idem amor exitium est pecori, pecorisq; magi-  
stro.*  
Virg. Ecl. 3.

Proceeding from bad digestion, and too great an emission of spirits, through their restless thoughts  
and consuming Melancholy. From hence we may gather how men not seldome lose what they most af-  
fect by too eagerly pursuing: when too late repenting, and too timely despairing, they endeavour to  
ruinate what they should defend; but are often prevented by Tethys, or the divine protection. This  
fable is thought to have been derived from a Merchant; who by diving into the Sea to recover a part of  
his shipwrackt goods, was alluded to a Cormorant. And the like have I seene by certaine sailers of  
Simo, continuing so long under water as if it had been their habitable Element. But the fishing with  
the Cormorant is a sport no lesse rare then delightfull; who pursues the fishes under water with incredi-  
ble celeritie; and having taken, brings them to land, and layes them at the feet of his master, a ring  
about his neck impeaching his swallowing; who taking it off, rewards him with a part of his bootie.  
This fowle by flying from the Sea foreshews a succeeding Tempest.

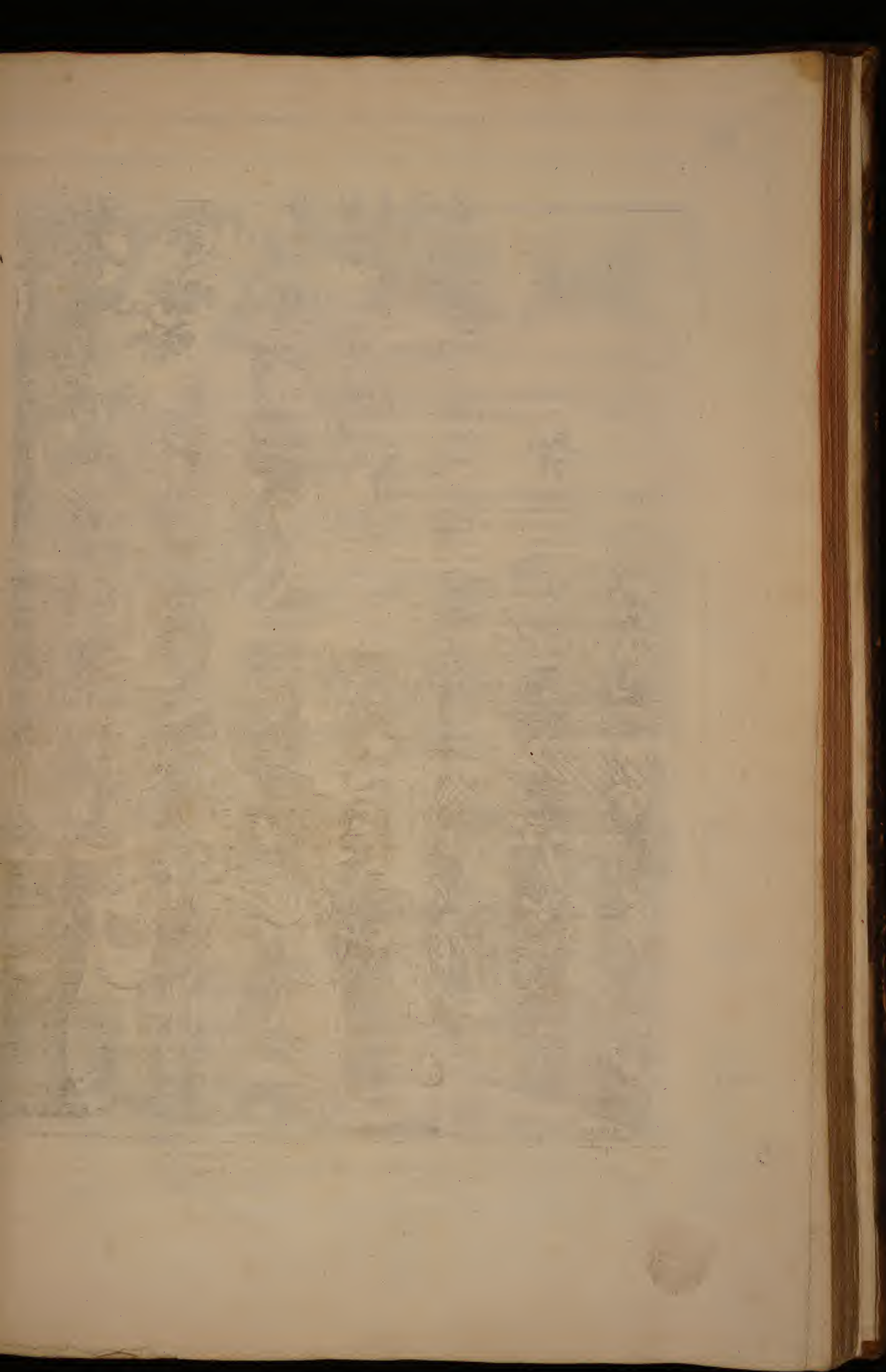


1871  
The following is a list of the names of the persons who have been admitted to the membership of the Society since the last meeting of the Council.

1. Mr. J. H. Smith  
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100. Mr. J. H. Smith

COALDS











## OVIDS

## METAMORPHOSIS

## The Twelfth Book.

## THE ARGUMENT.

**A** Snake; a snake-like Stone. Cycnus, a Swan :  
 Cænis the maid, now Cæneus and a man,  
 Becomes a Fowle. Neleius varies shapes :  
 At last an Eagle; nor Alcides scapes.

**O**LD Priam mournes for *Aesacus*; nor knew  
 That he surviv'd, and with light feathers flew.  
 While *Hector* and his brethren dues, with teares,  
 Pay to <sup>a</sup> the tombe which his inscription beares.  
 But *Paris*, absent from that obsequy,  
 Straight with his <sup>b</sup> Rape, brought ten yeers war to *Troy*.  
 A thousand ships, in one confederate,  
 Pursue his stealth, with all <sup>c</sup> the *Achaian* State.  
 Nor vow'd revenge so long had been delaid;  
 If wrathfull seas had not their passage staid:  
 At fishie *Aulis*, in *Bæotia*,  
 Their wind-bound Navie in expectance lay.  
 Here (as of old) to *Iove* they sacrifice.  
 While from the antique altar flames arise;  
 A blew-scal'd Dragon, in the Armies view,  
 Ascends a tree, which neere the altar grew.  
 A nest there was upon an upper bough,  
 With twice foure birds: these, and their dam (wh<sup>ch</sup> now  
 Flutter'd about her young) the greedy snake  
 At length devour'd. This all with wonder strake.  
 When *Calchas* cry'd (who could the truth divine)  
 Rejoyce, <sup>d</sup> *Pelasgians*, 'tis a happy signe!  
 Proud *Troy* shall fall: though with long toyle and care:  
 These thrice three birds, thrice three yeers war declare.  
 She wound about a bough, gorg'd with her rape;  
 Became a Stone, that held the serpents shape.  
 Still <sup>e</sup> *Nereus* in <sup>f</sup> *Aonian* surges raves:  
 Nor warre transfers. Some thinke <sup>g</sup> the God of Waves  
 Would *Troy* preserve; and save the walles he made.  
<sup>h</sup> *Thestorides* dissents: who knew, and said,  
 A Virgins blood must *Dian*' reconcile.  
 Now did the publike cause the private foyle;  
 A King a father: <sup>k</sup> *Iphigenia* stood  
 Before the altar to resigne her blood.  
 The Priest then wept; so pittie did subdue  
 The Goddesse, who a cloud about her threw;  
 And while they prosecute her Rites, and praid;  
 Produc't a Hind to represent the Maid.  
 When fitter sacrifice had dull'd her rage;  
 Her furie, and the Seas, at once asswage.  
 A fore-winde then their thousand Vessels bore:  
 Who, suffering much, attain the *Phrygian* shore.  
 Amid the world, between Aire, Earth, and Seas,  
 A place there is; the confines to all these.

Where all that's done, though farre remov'd, appeare:  
 And every whisper penetrates the eare.  
 The House of *Fame*: who in the highest towre  
 Her lodging takes. To this capacious bowre  
 Innumerable waies conduct; no way  
 Barr'd up; the doores stand open night and day.  
 All built of ringing brasse; through-out resounds:  
 Things heard, reports; and every word rebounds:  
 No rest within, no silence: yet the noise  
 Not loud, but like the murmuring of a voice.  
 Such as from farre by rowling billows sent;  
 Or as *Ioves* fainting Thunder almost spent.  
 Hither the idle Vulgar come and go:  
 Millions of Rumors wander to and fro;  
 Lyes mixt with truths, in words that vary still.  
 Of these, with news unknowing eares Some fill;  
 Some carry tales: all in the telling grows;  
 And every Author addes to what he knows.  
 Here dwells rath Error, light Credulitie,  
 Dejected Feare, and vainly grounded Ioy;  
 New rais'd Sedition, secret Whisperings  
 Of unknown Authors, and of doubtfull things.  
 All done in Heaven, Earth, Ocean, *Fame* surviews:  
 And through the ample world inquires of news.  
 She notice gave, how with a dreadfull hoast  
 The *Grecian* Navie steered for their coast.  
 Nor unexpected came; the *Trojans* bend  
 Their power t' encounter, and their shores defend.  
 First thou thy life, *Protesilaus*, lost  
 By *Hectors* fatall lance: the battle cost  
 The *Greekes* much noble blood: so clearly shone  
 Their fortitudes, great *Hector* yet unknown.  
 Nor no small streames of blood their valours drew  
 From *Phrygian* wounds, who felt what *Greece* could do.  
 And now their mingled gores <sup>m</sup> *Sigaum* stain:  
 Now <sup>n</sup> *Neptunes* *Cycnus* had a thousand slain.  
 Now on the Foe the fierce *Achilles* flew;  
 And with his lance whole Squadrons overthrew:  
 Seeking for *Cycnus*, or for *Hector*, round  
 About the field; at length brave *Cycnus* found:  
 (° For *Iove* nine yeers great *Hectors* life sustaines.)  
 Cheering his horses with the flaxen maines,  
 His thundring chariot drives against his foe,  
 And shakes his trembling lance: about to throw;

Hh

1 See the  
commentary

m The Sea  
adjoyning to  
that Pro-  
montory,  
where the  
*Grecians*  
landed.  
n *Cycnus* the  
sonne of  
*Neptune*.  
CYCNVS.  
o Slaine in  
the tenth  
yeare of that  
siege.

a See the  
Comment.

b *Helene*, the  
wife of *Me-  
nelaus*.  
c The *Greci-  
an* Princes  
under the  
command of  
*Agamemnon*.

THE SER-  
PENT AT  
AULIS.

d *Grecians*.

e A sea-God  
f That part  
of the *Ege-  
an* sea which  
borders on  
*Bæotia*.  
g *Neptune*,  
who with  
*Apollo* built  
the walls of  
*Troy*.  
h *Calchas*  
the sonne of  
*Thestor*.  
i See the  
Comment.  
IPHIGE-  
NIA.  
k The  
daughter of  
*Agamemnon*.

FAME.



a Achilles,  
the sonne of  
Thetis.

b The an-  
cient Heroes  
wore horse-  
tailes (as we  
weare

plumes of  
feathers) in  
their helmets

c For orna-  
ment; and  
not (being a  
God) for de-  
fence.

d Thetis, of  
her father  
Nereus.

e Neptune  
f Baiting of  
wilde beasts,  
and other

sports, exhi-  
bited to the  
people in the  
Circus at

Rome, built  
round with  
seats like an  
Amphithea-  
ter.

g A Colour  
which they  
naturally  
hate.

h A City of  
Thrygia  
from whence  
he took a-  
way Briseis.

i An Island  
at the mouth  
of the Hel-  
lespont, wa-  
shed by

Achilles.

k A City of  
Cilicia where  
Eetion, the  
father of

Andromache  
reigned,  
whom he  
slew in the  
taking ther-  
of.

l A River of  
Myfia, the  
countreys  
about it  
washed by

Achilles,  
lest they  
should suc-  
cour the  
Trojans.

m The sonne  
of Hercules,  
and King of  
Myfia,

wounded in  
the thigh by  
Achilles, as  
he interrup-  
ted the pas-  
sage of the

Grecians, and  
cured by the  
rust of his  
speare. See  
the Com-  
ment.

n Achilles,  
of his grand-  
father Peleus.

o Cycnus: a  
Swan.

O youth, he said, what e'r thou art, rejoyce:

Achilles honours thee with death. His voice

His speare pursues: the Steele no wound imprest (breast

Though strongly throwne. When, bounding from his

He said, Thou<sup>a</sup> Goddesse-born, Fame bruises thee such;

Why wondrest thou? (Achilles wondred much)

This helme with<sup>b</sup> horse-taile deckt, this shield I beare,

Defend not me: for fashion these I weare.

<sup>c</sup> So Mars his person armes. Should I display

My naked breast, thy force could finde no way.

The grace to be<sup>d</sup> Nereus sonne is small:

I<sup>e</sup> his, who Nereus, who his Nymphs, who all

The Ocean guides: Then at Achilles threw

His lance, that pierc't his plated shield, and through

Nine Ox-hides rusht: the tenth did it restrain.

The Heroe caught it, and retorts againe

The singing Steele; againe it gave no wound.

The third assay no better entrance found,

Though Cycnus bar'd his bosome to the blow.

He rages like a Bull in<sup>f</sup> Cician shew;

Whose dreadfull hornes the s skarlet, which provokes

His furie, tosses with still deluded strokes.

Then searches if the head were off: that on;

What, is my hand, said he, so feeble growne?

On one is all my vigour spent? my powre

Vvas more, when first I raz'd<sup>h</sup> Lyrnessus towre:

VWhen<sup>i</sup> Tenedos, k Eetian Thebes, were filld

VWith blood of theirs; by my encounters spild.

The red<sup>l</sup> Caycus slaughtered natives dyde:

Twice<sup>m</sup> Telephus my jav'lin powrefull tryde.

Behold these heapes of bodies! these I slew:

Much could my hand have done; as much can doe.

This said, his former deeds almost suspects,

And at Menetes breast his aime directs,

(A Lycian of meane rank:) the thrilling dart

Quite through his faithlesse curasse pierc't his heart:

Whose dying body struck the groning ground.

Snatching the weapon from his reeking wound;

This hand, he said, this now victorious lance

Shall urge thy fate: assist me equall chance!

With that, th' unerring dart at Cycnus flung.

Th' unevitaded on his shoulder rung;

Which like a rock the lance repeld againe:

Yet where it hit it left a purple staine;

By vainely glad<sup>n</sup> Aecides descry'd:

He woundlesse: this Menetes blood had dy'd.

Then roring, from his chariot leaps; and made

A horrid on-set with his flaming blade:

VWho breaches in his helme and shield beheld;

Yet he secure: his skin the Steele repeld.

Now all impatient, with the hilt his Foe's

Hard front invades with thick redoubled blowes:

Prest on as he gave backe, pursues, insists;

Nor lets the astonisht breath. He faints; blew mists

Swim over his dim eyes: whose backward steps

A stone with-stood. On whom Achilles leapes

VWith all his strength, and Cycnus up-ward cast

On sounding earth: there held the Heroe fast.

Then sets his sheild and knees upon his breast;

And, drawing hard his helmet strings, opprest

His gasping jawes: the breathing-path and way

Of life shuts up. About t' unarme his prey,

The body mist. To a fowle as white as snow

By Neptune chang'd; whom by that name<sup>o</sup> we know.

This toyle, this fight gave many dayes of rest:

And either part from deeds of armes surceast.

VWhile on their walls the watchfull Phrygians ward,

And while the watchfull Greekes their trenches guard,

A feast was kept: wherein<sup>p</sup> Aecides

For Cycnus death with heifers blood did please

Propitious Pallas. When the entralls laid

On burning altars, to the Gods convoid

An acceptable smell: a part addrest

To sacred use; the boord receiv'd the rest.

Downe lay the Heroes, fed on roasted flesh,

And generous wines their cares and thirst refresh.

Nor musick now, nor songs their eares delight;

But in discourse consume the shortned night.

The subject, Valour: of the valour shovne

By their couragious foes, and of their owne,

Promiscuously of passed dangers tell,

And former enterprizes. What so well

Could great Achilles speake of? or what were

A fitter theame for great Achilles eare?

Then spake he of his conquest, in the fall

Of noble Cycnus: wondred at by all,

That weapons had no power to penetrate

His woundlesse body, which could Steele rebate.

This the<sup>q</sup> Pelasgians, this<sup>r</sup> Aecides

Himselfe admires. VWhen Nestor said to these:

Cycnus is he, who in your age alone

Contemned Steels, and could be hurt by none.

I saw<sup>s</sup> Perrhabian Caneus once indure

A thousand strokes; yet he from wounds secure.

Perrhabian Caneus, excellent in deeds,

On<sup>t</sup> Othrys dwelt: and what beleefe exceeds,

A woman borne. This prodigie begets

Their greater wonder. Every one intreats;

Achilles thus: Divinely eloquent;

O thou the wisdom of our age; consent

To our desires; for all desire the same:

Of Caneus tell; how he a man became;

In what contention, or what battell knowne;

By whom, if so by any, overthrowne.

Then He: Though age impaire my memory,

And much beheld in youth my knowledge fly,

I much remember: yet, of all that are

Among so many acts of peace and warre,

None deeper is imprinted in my braine.

And if the length of time, not spent in vaine,

Can many accidents to knowledge give;

Two<sup>u</sup> Ages finish, in the third I live.

Not all the Virgins that Thessalia bare

With<sup>x</sup> Elateian Canis could compare

For beauty. From the cities bordering,

And those, y<sup>y</sup> Aecides which call thee King

(For she her birth to your<sup>z</sup> Aemonia ought)

A world of lovers her affection sought.

And Peleus too perhaps had woo'd her bed;

But that already to<sup>a</sup> thy mother wed,

Or else assured. Canis still forbore

All nuptiall ties. As on the secret shore

She walkt alone, the<sup>b</sup> Sea-god her dissent

Inforc't to Rape: for so the rumor went.

Rapt with the joy of loves first tasted fruit;

All shall, said Neptune, to thy wishes sute;

With what thou wilt. So I ame the story told.

My wrong, said Canis, makes my wishes bold:

p Achilles.

q Grecians, of  
the Pelasgi,  
an ancient  
people of  
that coun-  
treys.

r Achilles.  
s Of the  
Perrhabian,  
a

people of  
Thessaly, his  
countray.

t A moun-  
taine of  
Thessaly.

u An Age  
was account-  
ed an hun-  
dred yeares.  
Canis.

x The  
daughter of  
Elatus the  
Lapithian.

y Achilles.  
z Thessaly,  
the countray  
of Achilles.

a To Thetis.

b Neptune.

That



That never like inforcement may befall;  
 Be I no woman; and thou giv'st me all.  
 Her latter words a deeper voice expresse,  
 Much like a mans: for now it prov'd no lesse:  
 The Sea-god had assented to her will:  
 And further addes, that Steele should neither kill  
 Nor wound his person. Young <sup>a</sup> *Atracides*  
 Departs; rejoycing in such gifts as these:  
 VWho great in every manly vertue grows;  
 And haunts the fields through which <sup>b</sup> *Penaeus* flows:  
 The <sup>c</sup> sonne of bold *Ixion* now had wed  
*Hippodame*: the salvage Centaures, <sup>d</sup> bred  
 Of clasped Clouds, his invitation grac't;  
 In shady bowres at sundry tables plac't.  
 There were th' *Aemonian* Princes; there was I:  
 The palace rung with our confused joy.  
 They <sup>e</sup> *Hymen* sing; the altars fume with flames:  
 Forth came th' admired Bride with troopes of dames.  
 We call *Pirithous* happy in his choice:  
 But scarce maintain the Omen of that voice.  
 For *Eurytus*, more heady then the rest,  
 Foule rapine harbours in his salvage brest;  
 Incens'd by beautie, and the heat of wine:  
 Lust and Ebrietic in out-rage joyn.  
 Straight, turn'd-up boords the feast prophane: the faire  
 And tender spouse now haled by the haire.  
 Fierce *Eurytus Hippodame*; all took  
 Their choice, or whom they could: sackt cities look  
 With such a face. The women shreake: we rise.  
 When *Theseus* first; <sup>f</sup> *Eurytus*, unwise!  
 Dar'st thou offend *Perithous* as long  
 As *Theseus* lives? in one two suffer wrong.  
 The great-sould *Heroe*, not to boast in vain,  
 Breakes through the throng, and from his fierce disdain  
 The Rape repris'd. He no reply affords;  
 Such facts could not be justifi'd by words:  
 But with his fists the brave redeemer preft;  
 Assailes his face, and strikes his generous brest.  
 Not farre off stood an antique goblet, wrought  
 VWith high rais'd figures: this <sup>g</sup> *Aegides* caught;  
 Hurl'd at the face of *Eurytus*: a flood  
 Of reeking wine, of braines, and clotted blood  
 At once he vomits from his mouth and wound;  
 And falling backward, kicks the stained ground.  
 The Centaures, frantick for their brothers death,  
 Arme, arme, resound, with one exalted breath.  
 Wine courage gives. At first an uncouth sight  
 Of flaggons, pots, and bowles, began the fight:  
 Late fit for banquets, now for blood and broyles,  
 First *Amycus*, *Ophions* issue, spoyles  
 The sacred places of their gifts; who ramps,  
 Teares down a brasen Cresset stuck with lamps:  
 This swings aloft, as when a white-hair'd Bull  
 The Sacrificer strikes; which crusht the skull  
 Of *Celudon* the <sup>h</sup> *Lapithite*, and left  
 His face unknown: confusion forme bereft.  
 Out start his eyes; his batterd nose betwixt  
 His shiver'd bones flat to his palat fixt.  
<sup>i</sup> *Pelleas Pelades* a tressell tore  
 That propt the boord, and feld <sup>j</sup> him to the flore.  
 He knocks his chin against his brest, and spude  
 Blood mixt with teeth. A second blow pursude  
 The first; and sent his vexed soul to hell.  
 Next, <sup>k</sup> *Gryneus* stood; his looks with vengeance swell:

Serves this, said he, for nothing? there with rais'd  
 Aloft a mightie altar: as it blaz'd,  
 Among the *Lapithites* his burden threw;  
 VWhich *Broteas*, and the bold *Orion* slew.  
*Orions* mother *Mycale*, with feare  
 Could pale the Moon, and hale her from her spheare.  
<sup>l</sup> *Exadius* cry'd, Nor shalt thou so depart  
 Had I a weapon. Of <sup>m</sup> a voted Hart  
 The Antlers from a pine he puls; they fixe  
 Their forkes in *Gryneus* darkned eyes: one sticks  
 Vpon the horn, the other in thick gore  
 Hung on his beard. A fire-brand <sup>n</sup> *Rhetus* bore,  
 Snatcht from the altar; and *Charaxus* head  
 Crackt through the skull, with yellow tresses spread.  
 The rapid flame his blazing curles surround;  
 Like corn on fire; blood broyling in his wound  
 Horribly hisses: as red Steele that gloes  
 VWith fervent blasts, which pliant tongs dispose  
 To quenching coole-troughs, sputters, strives, consumes;  
 And hissing under heated water, fumes.  
 The Wounded from his singed tresses shakes  
 The greedy flame; and on his shoulders takes  
 A stone torne from the threshold, which alone  
 Would load a waine, at distant *Rhetus* thrown.  
 This, falling short, *Cometes* life invades:  
 And sent his friend to everlasting shades.  
 When *Rhetus*, laughing; May you all abound  
 In strength so try'd; and aggravates his wound  
 By blows redoubled with his burning brand.  
 Crusht bones now sinke in braines. Then turns his hand;  
 On <sup>o</sup> *Coritus*, <sup>p</sup> *Euagrus*, <sup>q</sup> *Dryas* flew:  
 Who *Corytus*, a youth, too timely flew.  
 What glory can the slaughter of a boy  
 Afford, *Euagrus* said? nor more could say:  
 For *Rhetus*, e'r his jaws together came,  
 Hid in his throat and brest the choking flame.  
 Then whisks the brand about his brows; assailes  
 The valiant *Dryas*; but no more prevails:  
 For through his shoulder, who had triumpht long  
 In daily slaughter, *Dryas* fixt his prong.  
 Who groning, tugs it out with all his might:  
 And soild with blood, now saves himself by flight.  
<sup>r</sup> So *Lycidas*, *Arneus*, *Medon* (red  
 With his own blood) *Pisenor*, <sup>s</sup> *Caumas*, fled:  
 Wound-tardie *Mermereus*, late swift of pace;  
<sup>t</sup> *Menelaus*, *Pholus*; *Abas*, us'd to chace  
 The Bore; and *Astylos*, who fates fore-knew:  
 Who vainly bad his friends that warre eschue;  
 And said to frighted *Nessus*, <sup>u</sup> Fly not so;  
 Thou art reserv'd for great *Alcides* bow.  
 But yet *Eurynomus*, nor *Lycidas*,  
*Arcus*, nor *Imbreus*, unslaughtred passe:  
 All slain by *Dryas* hand. Thee *Canus* too,  
<sup>v</sup> Though turn'd about to fly, a fore-wound slue:  
 For looking back; the point between his sights,  
 There where the nose joynes with the fore-head, lights.  
 Vnwakened with the tumult of this fray,  
 Dissolv'd in death-like sleep, <sup>w</sup> *Aphidus* lay  
 Vpon a Beares rough hide on *Ossa* kild:  
 VVhose lazie hand a <sup>x</sup> mixed goblet held.  
<sup>y</sup> *Phorbas* farre off the vainly hurtlesse spy'd,  
 And to the thong his fingers fitting, cry'd,  
 Thy wine hence-forth with *Strygian* water brew.  
 This said; at slumber-bound *Aphidus* threw

l A *Lapithite*.  
 m The head  
 thereof con-  
 secrated to  
 Diana, and  
 nailed on a  
 Pine tree.  
 n A Centaure.

o *Lapithites*.

p All Cen-  
 taures.

q Whereof  
 in the ninth  
 Booke.  
 r In this  
 particular  
 the Poet  
 glances at  
 one *Pompo-  
 nius*, who  
 would often  
 boast how  
 he had re-  
 ceived a  
 wound like  
 this in fight-  
 ing for *Cae-  
 sar*: who bad  
 him take  
 heed that he  
 lookt no  
 more behind  
 him when he  
 ran away.  
 s A Centaure.  
 t Wine  
 mingled with  
 water.  
 u A *Lapithite*.

Hh 2

His

a *Canus*; of  
*Atrax*, a ci-  
 tie of *Thes-  
 saly*.

b A river of  
*Thessaly*  
 which runs  
 between  
*Ossa* and  
*Olympus*.  
 c *Perithous*.  
 d See the  
 Comment.

e Marriage  
 songs in ho-  
 nour of *Hy-  
 men*.

THE  
 BATTLE  
 BETWEEN  
 THE CEN-  
 TAURES  
 AND THE  
 LAPI-  
 THITES.

f *Theseus*, the  
 son of *Ae-  
 geus*.

g The *Lapi-  
 thites* were a  
 people of  
*Thessaly*,  
 dwelling a-  
 bout *Pindus*  
 and *Ophyr*;  
 over whom  
*Pirithous*  
 then reign-  
 ed.  
 h Of *Pella*, a  
 citie of *Thes-  
 saly*, and not  
 that of *Ma-  
 cedon*.  
 i *Amycus*  
 the Cen-  
 taure.  
 k A Cen-  
 taure.



His trembling dart : the steeld ash made way  
Through's naked neck, as he supinely lay.  
Death was unfelt : his full throat voids a flood :  
The hide and goblet, drown'd and fill'd with blood.  
I saw *Petrus* tearing from the ground  
A well growne Oake : while he imbrac't it round  
With his strong armes, now, this, now that way hal'd ;  
*Perithous* to the bole his bosome nail'd.  
Stout <sup>a</sup> *Lycus* by *Perithous* valour fell :  
*Perithous* valour <sup>a</sup> *Chromis* funke to hell.  
These lesse the glory of his acts elate  
<sup>a</sup> Then *Helops* death, and <sup>a</sup> *Dictys* stranger fate.  
His eager javelin *Helops* temples cleft :  
Which at the right care rushed through the left.  
But *Dictys* from a broken mountaine slides,  
As he <sup>b</sup> *Ixioms* furious sonne avoids,  
And head-long fell : his waight asunder brake  
A mighty Ash ; the stumps his entrailles stake.  
In rusht revengefull <sup>c</sup> *Pherus* with a stone  
Torne from a rock : his mighty elbow-bone  
(About to hurle) in shivers *Theseus* crackt :  
Nor leasure had, or further care, t' exact  
His uselesse life. Then nimbly vaults upon  
<sup>d</sup> *Byanor's* back, before bestir'd by none,  
His knees claps to his sides ; his shaggie haire  
His left hand hales : his eyes, that grimly stare  
And threaten, crushes with his knotty Oke.  
<sup>e</sup> Dart-fam'd *Lyceus*, and *Medimnus* stroke  
To humble earth : so *Hippasus*, whose beard  
Reacht to his brest ; and *Ripheus*, who appear'd  
More tall then trees ; with *Therens*, who caught  
Wilde beares on *Othrys* heretofore, and brought  
Th' iraged purchase to his home alive.  
*Demoleon* frets to see <sup>f</sup> *Aegides* thrive  
With such successe ; and from the center strives  
To teare a Pine : which when he could not, rives  
The yeelding bole, and darts it at his foe.  
*Theseus* farre off elpi'd the deadly throw ;  
VVho by *Minerva's* counsell (for so he  
VVould have us think) with-drew : and yet the tree  
Not idly fell ; but *Crantors* shoulder, brest,  
And throate divides ; which tortur'd life releast.  
He was (<sup>g</sup> *Æacides*) thy <sup>h</sup> fathers Squire ;  
Given by subdude *Amyntor* to thy fire  
(<sup>i</sup> *Amyntor* the well-train'd *Dolopians* Guide)  
In hostage for their peace, and faith affide.  
VVhen *Peleus* saw that spectacle of ruth ;  
Receive, <sup>o</sup> *Crantor*, <sup>o</sup> beloved youth,  
This sacrifice, he said : and sent a dart  
VVith all the rigor of his hand and heart,  
At proud *Demoleon* ; which the bones that joyne  
His ribs transfixt ; and quaver'd in the chine.  
His hands from thence the headlesse Iav'lin pluck  
And hardly that : the head behinde it stuck.  
Anguish it selfe the heat of wrath improves :  
He reares afore, and pawes him with his hooves.  
VVho with his shield and burganet defends  
The sounding strokes : yet still his sword extends,  
And twixt his shoulders at one thrust doth gore  
<sup>k</sup> His double brest. Yet had he slaine before  
<sup>l</sup> *Phlegreus*, *Hyles*, with his lances flight ;  
*Hipinous* and *Danis*, in close fight.  
Addes *Dorylas* to these ; who wore a skull  
Of Wolfe-skin tann'd ; the sharpe hornes of a Bull.

a All Cen-  
taures.

b *Perithous*.

c A Centaure.

d A Centaure.

e All Cen-  
taures.

f *Theseus* the  
son of *E-*  
*geus*.

g *Achilles* of  
his Grand-  
father *Ea-*  
*cus*.

h *Peleus*.  
i King of the  
*Dolopians*, a  
people of  
*Thessaly*, and  
father to  
*Phœnix* ; to  
whom *Pele-*  
*us* gave the  
command of  
that Nation  
in the Trojan  
expedition.

k Of Man  
and Horse.  
l Centaures.

Instead of other weapon, fixt <sup>m</sup> before,  
And dyde in crimson with *Lapithian* gore.  
To whom, with courage fir'd, <sup>n</sup> I said in scorne ;  
Behold how much our Steele excels thy horne.  
And threw my lance : not to be shund, he now  
Claps his right hand upon his threatned brow ;  
Which both together naild. <sup>o</sup> They rore : and while  
Th' ingaged with his bitter wound doth toyle ;  
<sup>p</sup> Thy father, who was neereft, neerer prest :  
And thrust his sword deepe in, below his brest.  
He bounds aloft, on th' earth his bowels trailes ;  
The trailed kicks, the kickt in peeces hales ;  
Which winding, fetter both his legs and thighes :  
So falls ; and with a gutlesse belly dies.  
Nor thee thy beauty, *Cyllarus*, could save :  
If such a two-form'd figure beauty have.  
His chin began to bud with downe of gold ;  
And golden curls his ivory back infold :  
His lookes a pleasing vigor grac't ; his brest,  
Hands, shoulders, neck, and all that man exprest,  
Surpassing arts admired images.  
Nor were his bestiall parts a shame to these :  
Adde but a horses head and crest, he were  
For <sup>q</sup> *Castors* use ; his back so strong to beare,  
So largely chested ; blacker then the crow :  
His taile and feet-locks, white as falling snow.  
A number of that nation sought his love ;  
VVhom none but faire *Hylonome* could move :  
None for attracting favour so excell,  
Of all the halfe-mares that on <sup>r</sup> *Othrys* dwell.  
She, by sweet words, by loving, by confest  
Affection, onely *Cyllarus* posselt.  
With combes she smoothes her haire ; her person trims  
VVith all that could be gracefull to such limmes  
Of roses, rosemarie, and violets,  
And oft of lillies curious dressings pleats.  
Twice daily washt her face in springs that fall  
From <sup>r</sup> *Pagasean* hills : twice daily all  
Her body bathes in cleansing streames : and ware  
The skins of beasts, such as were choice and rare,  
Which flowing from her shoulder crosse her brest,  
Vaile her left side. Both equall love posselt :  
Together on the shadie mountaines stray,  
In woods and hollow caves together lay :  
Then to <sup>t</sup> the palace of the *Lapithite*  
Together came ; and now together fight.  
A javelin from the left hand flung, thy brest  
*O Cyllarus*, beneath thy neck imprest.  
His heart though slightly hurt (the dart out-hal'd)  
Grew forth-with cold ; and all his body pal'd.  
*Hylonome* his dying lims receives ;  
Foments his wound : close to his lips she cleaves,  
To stay his flying soule. But when she found  
Lifes fire extinct ; with words in clamour drown'd,  
Even on that Steele, which through his bosome past,  
She threw her owne : and him in death imbrac't.  
Me thinkes I see grim *Phæocomes* yet :  
Who with two Lions skines, together knit,  
Protect's <sup>u</sup> his double forme. A log he took,  
Which scarce two teeme could draw ; this darted, strook  
The crowne of <sup>x</sup> *Phonolenides* ; his braines  
It through his battered skulls deepe crannies straines ;  
Which from his mouth, eyes, eares, and nostrils gusht,  
Like curds through wickar squeas'd ; or juyces crusht  
Through

m Vpon his  
head.

n *Nestor*, who  
tels the story.

o The Cen-  
taures.

p *Peleus* :  
*Nestor* dire-  
cting his  
speech to  
*Achilles*.

q Brother to  
*Pollux*, begot  
by *Jupiter* on  
*Leda* : cele-  
brated for  
his excellent  
horse-man-  
ship.

r A moun-  
tain of *Thes-*  
*saly*.

r Hills about  
*Pagasa*, a ci-  
tie of *Thes-*  
*saly*, fruitfull  
in fountains.

t Of *Peri-*  
*thous*.

u A Cen-  
taure, halfe  
man halfe  
horse.  
x The son of  
*Phonolenus*  
the *Lapi-*  
*thite*.



a *Telemus* :  
Nestor speak-  
ing to A-  
chilles.

b Vnborne.

c A Lapi-  
thite.  
d A craggy  
mountaine  
of Thessaly.  
e A Centaure  
f A Lapithite  
g A Centaure.  
h *Mopsus* the  
son of *Am-  
pycus*, a Pro-  
phet.  
i *Ceneus*.  
j The Lapi-  
thite that  
was un-vul-  
nerable.

k A Centaure.  
l Of *Emat-  
hia* a part of  
*Macedon*.

m Taken  
from *Aleus*,  
whom he  
had slaine.

n The name  
of *Ceneus*  
when he was  
a woman.

o Devirgi-  
nated by  
*Neptune*.

p *Ceneus*, of  
*Phylus* a ci-  
ty of *Thessaly*

Through draining colendars. As he the dead  
Prepares t' unarme, my sword his bowels shred.  
a Your father saw his downefall. *Chthonius* too,  
And stout *Teleboas* our fawchion slew.  
The first a forked branch, the other bore  
A lance; the lance this wound had given before;  
Whereof you see the ancient scarre. Then I,  
Then should I have beene sent t' have ruin'd *Troy*.  
Then might I have restrain'd, if not o're-throwne  
Great *Hector*. But, b he either then was none,  
Or else a childe. Now spent with age, I waine.  
What speake I of two-shapt *Pyretus*, slaine  
By *Periphas*? Thy dart, without a head,  
Brave c *Ampycus*, foure-hov'd *Oicles* sped.  
*Macareus*, born by d *Pelethronian* rocks,  
Huge e *Erigdupas* with a leaver knocks  
To echoing earth. His dart f *Cymelus* sheath'd  
Deepe in g *Nessus* groyne, and life bereav'd.  
Nor would you think h *Ampycides* alone  
Could fate fore-tell; a lance by *Mopsus* throwne  
*Odites* slew: this, as the Centaure raild,  
His tongue t' his chin, his chin t' his bosome nail'd.  
Five i *Ceneus* slew; *Bromus*, *Antimachus*,  
Axe-arm'd *Pyracmus*, *Helius*, *Stiphelus*.  
Although forgetfull by what wounds they fell;  
Their names, and number, I remember well.  
Gyant-like k *Latreus* lightneth to these broyles;  
Arm'd with l *Emathian Aleus* spoyle:  
His yeares, twixt youth and age; nor age impaires  
The strength of youth, though sprinkled with gray haire.  
m A *Macedonian* speare, a sword, and shield,  
Confirme his pride: o're-viewes the well-fought field,  
Clashes his armes; and trotting in a round,  
Inforc'd the ayre with his disdainefull sound.  
Shall I indure thee n *Ceneis*? still to me  
Thou art a woman, and shalt *Ceneis* be.  
Thou hast forgot thy births originall,  
And o for what fact rewarded; by what fall  
Advanc't to this man-counterfeiting shape.  
Think of thy birth; think of thy easie rape.  
Goe, take a spindle and a distaffe; twine  
The carded wooll; and armes to men resigne.  
VWhile thus he scoffes; and circularly ran;  
*Ceneus* his sides gores with his lance, where man  
And horse unite. He, mad with anguish, flings  
His speare at the p *Phyllean* youth, which rings  
On his unwounded face; and back recoyles,  
As pebbles dropt on drummes, or haile on tyles.  
Then rushing on, with thrusts assayes to wound  
His hardned sides; the sword no entrance found.  
Nor shalt thou scape; the edge shall lance thy throate,  
Although the point be dull. This said, and smote  
At once. The blow, as if on marble, sounds:  
And from his neck the broken blade rebounds.  
When he his charmed limmes had open laid  
Enough to wounds and wonder, *Ceneus* said:  
Now will we try, if thou our sword canst feele.  
Then 'twixt his shoulders thrusts the fatall steele  
Vp to the hilts; which to and fro he waves  
Deepe in his guts, and wounds on wounds ingraves.  
The frighted Centaures with a horrid cry,  
On him alone, with all their weapons, fly.  
Their darts rebated fall, but draw no blood:  
For *Ceneus* still in-vulnerable stood.

This more amaz'd. Ah, *Monychus* exclaymes,  
One foyle us all, to all our endlesse shames!  
He scarce a man! nay he the man, and we  
Are q what he was: so poore our actions be.  
What bootes our mighty limbs? our double force?  
The strongest of all creatures, man and horse,  
In us by nature joyn'd? sure we are not  
r A Goddesse birth; nor by *Ixion* got,  
Who durst the Queene of Deities imbrace:  
This f Halfe-man conquers his degenerate race.  
Stones, massie logs, whole mountaines on him roule;  
And with a pile of trees crush out his soule.  
Let woods oppresse his jaws: ore-whelm with waight,  
Instead of idle wounds. Thus he: and straight  
An Oake, up-rooted by the furious blasts  
Of frantick windes, on valiant *Ceneus* casts.  
Th' example quickly t *Othrys* disarraide  
Of all his trees; and u *Pelion* wanted shade.  
Prest with so huge a burthen, *Ceneus* sweats:  
And to th' o're-whelming Oakes his shoulders sets.  
But now the load above his stature climes,  
And choakes the passage of his breath. Sometimes  
He faints; then struggles to advance his crowne  
Above the Pile, and throw the timber downe:  
Sometimes the burthen with his motion quakes;  
As when an earth-quake v high-brow'd *Ida* shakes.  
His end was doubtfull: some there be, who tell  
How with that weight his body funke to hell.  
x *Mopsus* dissent; who saw a fowle arise  
From thence with yellow wings, and mount the skies;  
(The first I ever saw) which flying round  
About our tents, sent forth a mournfull sound.  
This he pursuing with his soule and sight,  
Cry'd, Haile thou glory of the *Lapithite*!  
O *Ceneus*, late a man at armes; but now  
An unmatcht fowle! His witnesse all allow.  
Griefe whets our fury; brooking ill, that one  
By such a multitude should be ore-throwne:  
And sorrow so long executes the fight,  
Till halfe were slaine: halfe sav'd by speed, and night.  
y *Tlepolemus* could not his tongue debarre:  
Since in the repetition of that warre,  
Of *Hercules* he had no mention made.  
Old man, how can you so forget (he said)  
z *Alcides* praise? my father oft would tell,  
How by his hand the a Cloud-borne Centaures fell,  
To this sad *Nestor* answer'd: Why should you  
Compell me to remember, and renew  
My sorrow lost in time? or iterate  
Your fathers guilt; together with my hate?  
His acts transcend believe; his high repute  
Fills all the world: which would I could refute.  
But not b *Polydamas*, b *Deiphobus*,  
Nor valiant *Hector*, are extold by us.  
For who commends his foe? c *Messene's* walls  
He raz'd: faire c *Elis*, c *Pylus*, in their falls  
Detest his fury; Cities which his hate  
Had not deserv'd: with them, did ruinate  
Our House with sword and fire. Not now to tell  
Of others, who by his sterne out-rage fell;  
Twice six faire-fram'd d *Neleide* were we;  
Twice six e *Alcides* slew, excepting me.  
Others have beene subdu'd: but more then strange  
Was *Periclymen's* slaughter! who could change

q Women.

r *Iunos*.

f In that  
once a wo-  
man.

t Mountains  
of *Thessaly*  
adjoyning.

u A moun-  
taine above  
*Troy* in sight  
of the *Greci-  
an Navy*.  
x The Pro-  
phet.

y The son of  
*Hercules*.

z *Hercules*.

a See the  
Comment.  
*PERICLY-  
MENES*.

b Trojan  
Command-  
ers.

c Cities of  
*Teloponnesus*  
whereof  
*Pylus* was  
the seat of  
*Neleus*, *Ne-  
stors* father.

d Sonnes of  
*Neleus*.  
e *Hercules*.

And



a *Neleus*, the  
father of  
*Nestor*, was  
the sonne of  
*Neptune*.  
b The *Eagle*.

c *Hercules*.

d *Tlepolemus*,  
who com-  
manded the  
*Rhodian* at  
the siege of  
*Troy*.

e Here taken  
for wine.

f *Neptune*.

ACHILLES

g *Apollo*, so  
called of  
*Mice* (the  
cause too  
long to in-  
sert) or of  
the fervent  
raies of the  
Sunne.  
h *Jupiter*.

i The sea be-  
ing bounded.

And rechange to all figures. Such a grace  
Great *Neptune* gave; <sup>a</sup> the root of *Neleus* race.  
He, forc't to vary formes, at length appears  
Like <sup>b</sup> *Joves* lov'd Fowle, who in her talons beares  
Impetuous thunder; and in his descent  
His face with his strong beake and pounces rent.  
At him his bow, too sure, <sup>c</sup> *Alcides* drew,  
As to wring in the lofty clouds he flew,  
And struck his side-joyn'd wing. The wound was slight;  
But sunder'd nerves could not sustaine his flight.  
When tumbling downe, his weight the arrow smote  
In at his side, and thrust it through his throate.  
Now brave <sup>d</sup> *Commander* of the *Rhodian* Fleete;  
Think'st thou *Alcides* praise a subject meete  
For my discourse? Alone with silence we  
Revenge our slaughtered brothers; and love thee.  
When *Nestor* with mellifluous eloquence  
Had thus much utter'd; they with speech dispense,  
And liberall <sup>e</sup> *Bacchus* quaffe: then all arose;  
And give the rest of night to soft repose.  
<sup>f</sup> The God, whose Trident calmes the Ocean,  
For strangled *Cycnus*, turn'd into a Swan,  
Grieves with paternall griefe. *Achilles* fate  
He persecutes with more then civill hate.  
Ten yeares now well-nigh laps'd in horrid fights,  
Thus unshorne <sup>g</sup> *Smintheus* his sterne rage excites.  
Of all <sup>h</sup> our brothers sonnes to us most deare;  
Whose hands, with ours, *Troys* walls in vaine did reare:  
O sigh'st thou not to see the *Asian* towres  
So neere their fall? their owne, and aiding powres  
By millions slaine? the last of all their joy  
Dead *Hector* drag'd about his fathers *Troy*?  
Yet dire *Achilles*, who our labour gives  
To utter spoyle, then Warre more cruell, lives.  
Came he within my reach, he then should try,  
The vengeance of my Trident: <sup>i</sup> but since I  
Cannot approach t' incounter with my foe;

Let him thy close and mortall arrowes know.

<sup>k</sup> *Delius* assents: <sup>l</sup> his uncles wrath intends;  
With it, his owne; and in a cloud descends  
To th' *Ilian* hoast: amid the battle seekes  
For *Paris*, shooting at un-noted *Greekes*.  
Then shew'd a God, and said: Why dost thou loose  
Thy shafts so basely? nobler objects choose;  
If thou of thine at least hast any care:  
Thy brethrens death revenge on <sup>m</sup> *Peleus* heire.  
Then shew'd him sterne *Achilles*, as he slew  
The *Troian* troopes: and, while his bow he drew,  
Directs the deadly shaft. This onely might  
Old *Priam*, after *Hectors* death, delight.  
Him, who with conquest cloyd the jawes of death,  
A faint adulterer deprives of breath.  
If by th' effeminate to be o're-throwne,  
Then should the Pollax of the <sup>n</sup> *Amazon*  
Have forc't thy fate. The *Phrygian* feare; the fame,  
And strong protection of the *Gracian* Name,  
Invincible <sup>o</sup> *Aeuides* now burnes:  
<sup>p</sup> The God, who arm'd, his bones to ashes turnes,  
And of that great *Achilles* scarce remains  
So much as now a little <sup>q</sup> Urne contains.  
Yet stil he lives; his glory lightens forth,  
And fills the world: this answers his full worth.  
This, <sup>r</sup> divine *Pelides*, soares as high  
As thy great spirit; and shall never dye.  
And even his armes, to instance whose they were;  
Procure a warre, Armes for his armes they beare.  
*Ajax Oileus*, *Diomedes*, nor  
The <sup>s</sup> lesse *Atrides*; not in age and warre  
The <sup>t</sup> Greater: no nor any: but the Son  
Of old <sup>u</sup> *Laertes*, and bold <sup>x</sup> *Telemachus*,  
Durst hope for such a prize. <sup>y</sup> *Tantalides*,  
To shun the burden, and the hate of these,  
The Princes bids to sit before his tent:  
And put the strife on their arbitrement.

k *Apollo*, of  
the Iland  
*Delos* where  
he was born.  
l *Neptunus*.  
m *Achilles*,  
the sonne of  
*Peleus*.  
n *Penthesilea*  
who aided  
the *Trojans*.  
o *Achilles*,  
of *Laertes*,  
his Grand-  
father.  
p *Vulcan*,  
who made  
an armor for  
*Achilles* at  
the sune of  
his mother  
*Thetis*. The  
God of fire,  
here taken  
for the fune-  
rall fire  
which burnt  
his body.  
q A vessel of  
stone where-  
in they pre-  
served the  
ashes of the  
dead.  
r *Achilles*,  
the sonne of  
*Peleus*.  
s *Menelaus*,  
the younger  
son of *A-*  
*trius*.  
t *Agamemnon*,  
the elder son  
of *Atrius*.  
u *Vlysses*.  
x *Ajax Tele-*  
*monius*.  
y The gene-  
rall *Agan-*  
*memnon*, son  
to *Atrius*,  
the sonne of  
*Pelops*, the  
sonne of  
*Tantalus*.

V P O N



# VPON THE TVVELFTH BOOK OF OVIDS METAMORPHOSIS.

**Æ** Sacus, supposed dead, is lamented by Priamus, and his brethren: who performe his funeralls and erect him a sepulcher. For such was the custome of the ancient; even then when the body was not to be found: supposing that the Ghosts of those who wanted these rites, wandred up and downe on the bankes of the infernall River; and could not passe over to the aboads of rest, untill their exequies were accomplished: powring milke, hony, bloud, and wine, on their tombs, and invoking the soules of the departed. But Paris was absent at these ceremonies: then on his fatall voyage to Sparta; who brought back the revenge of his guilt, and subversion of his Countrey: revealed to Hecuba in a dreame, while yet he lay in her belly.

Paris his  
Rape of  
Helena.

She dreamt her wombe brought forth a mighty flame:  
Affrighted, wakes, to Priam told the same:  
He to his Prophets, they this sence returne,  
How Paris fires should lofty Ilium burne.

*Illa sibi ingentem visa est sub imagine semna,  
Flammiferam pleno reddere ventre facem.  
Territa consurgit: meruendaque noctu opaca  
Visa seni Priamo, vatibus ille refert.  
Arsum Paris vates canit Ilium igni.  
Paris Helena.*

Wherefore Paris as soone as borne was exposed by his father. So Aystages dreamt that his daughter Mandane made water in so great quantity, that it surrounded all Asia. Whereof the Astrologians gave this judgement; that the childe in her belly (which was Cyrus) should subject all that part of the world to his dominion: whereupon his Grandfather exposed him to the mercy of wilde beasts; the infant-fortune of sundry great Princes. But Paris through the care of his mother was taken up and secretly nourished by the shepheards on Ida with the milke of Goats, whereupon he was called Paris: so Alexander (as himselfe testifies in his Epistle to Helena) for the recovery of the Kings Heard that was stolne, and slaughter of the Pirats. By obtaining the victory in certaine publique exercises, performed with great strength and activity; he was knowne to the King, and received into favour. Priamus had sent Antenor into Greece to negotiate the surrender of his sister Hesione, taken from Troy by Hercules, and given to Telamon. But his embassy was ill accepted, and himselfe no better intreated. This injury added to the other, the King intends a warre, and for that cause assembles his Princes. Their opinions differ according to their severall conceptions and courages: when Paris intreats that a Fleet may be prepared and committed to his conduct; not doubting but to recover his Aunt, and revenge the death of his Grandfather Laomedon. For he had dreamt in Ida, how Juno, Venus, and Minerva, were presented unto him by Mercury, that their contention concerning their beauties might be decided by his judgement: Venus promising him the fairest Dame among all the Greeks in reward of his giving her the preheminency, and therefore he knew, that she would be propitious to his enterprife. No marvell then, though the successe were tragicall, when Pleasure was preferred before Glory and Vertue. For such was Venus: whose Cestus or Zone is thus described by Homer.

Then from her breft her Zone divinely wrought  
Unties, with all inciting pleasures fraught.  
In it, Love, Longings, courtly conference,  
Faire language, which enchants the wisest sence.

*A pectoribus solvit acu pictum cingulum,  
Variis: in eo autem ei in illecebra omnes  
facta sunt:  
Ibi inest quidem amor, inest autem desideri-  
um, inest colloquium,  
Blandiloquentia, qua decipit mentem valde  
etiam prudentium. Ili. 1.4.*

And therefore the image of Venus, as Plutarch observeth, was anciently placed by the image of Mercury. But Suidas approaching neerer the truth; derives this fable of the judgement of Paris, from an eloquent oration which he made (being learned in the knowledge of the Grecians) in the praise of Venus, preferring her before either Juno, or Minerva: who also composed a Hymne in her honour. A while after he was sent by his father into Greece, not to offer violence, but to sacrifice to the Gods of that countrey: although he had the rape of Helena in his intention. He puts to sea, for all, the propheticall debortations of Helenus and Cassandra; and arrives at the Island Cythera, at such time as Menelaus was on his voyage for Pylos; and Castor and Pollux the brothers of Helena, were gone to Argos: with whom pretending occasions, he thereby pacifies the feare of the Islanders. Helena had an eager desire to see him, and under a show of devotion repaired to a maritime city of her name, where stood the temple of Apollo and Diana. This knowne to Paris, he there acosts her, confident in his own perfections. For he was of a comely stature, and delicate composition: his skin white, his eyes shining,

his



THE SER-  
PENT OF  
AVLIS.

IPHIGENIA.

his aspect full of favour and sweetnesse, his haire yellow and soft, of speech alluring, and in ambition unlimitable. They are taken with the beauties of each other; and by their eyes contract a fatall affection. For the Platonists hold (agreeable with this their assertion, how sight proceeds from the emission of beames to the Object, and not by receiving the species of the object into the eye, as maintained by Aristotle) that the spirits of the lover passe through the eye into the spirits of the beloved; which procures a desire of returning into that body from whence they were emitted, whereupon insues that appetite of conjunction betweene lovers. The night following this interview; Paris surpriseth Helena; and together with many Prisoners and much treasure, carries her aboard; then hoysing sailes, shapes his course for Phrygia. Menelaus at his returne from Pylos, incensed with the wrong, convents the Grecian Princes; who take it as a publique injury, and joyne in the revenge; electing Agamemnon for their Generall; who now imbarqued in one thousand fourescore and six ships, lies winde-bound at Aulis, a Haven of Boeotia, which tooke that name from their long detention. As the Grecians sacrificed to Jupiter, a Serpent in sight of the army, creeping up a tree, devoured eight young sparrowes, together with the old one. This the Augur Calchas thus interprets, that Troy after nine yeares siege should be taken. For by the Sparrow the Egyptians deciphered the yeare; as time by the Serpent, which devourereth all things (and therefore the Serpent is the Hieroglyphick of Saturne) Here turn'd into a stone, to expresse the irrevocable decree of destiny. Not unlike was that which befell unto Marius when he hid himselfe in the Marishes of Minturnæ; who having found an Eagles nest with seven young ones, reassumed his courage upon this interpretation; That he should survive to be seven times Consul; which fell out accordingly.

The windes continue still contrary through the wrath of Diana; in that Agamemnon, as Cicero writes, had not paid his Vow; who vowed unto her the fairest of that yeares birth: falling out to be his daughter Iphigenia; which Calchas urgeth him to accomplish for the publike utilitie. Superstition is more prevalent then the truth in the blindly devoted. But unadvised vomes are punished in the performance; not required by God, but perswaded by the author of impiety. This bloody sceane thus described and censured by Lucretius.

Illud in his rebus vereor, ne forte rearis  
Impia te rationis inire elementa, viamque  
Endegredi sceleris, quod contra sepius olim  
Religio peperit scelerosa atque impia facta:  
Aulide quo pacto Triviai virginis aram  
Iphianassui turparunt sanguine fœda  
Ductores Danaum delecti prima virorum:  
Quo simul insula virgineos circumdata com-  
ptus  
Ex utraque pari malarum parte profusa est:  
Et mactum simul ante aras adstare parentem  
Sensit, & hunc propter ferrum celare mini-  
stros:  
Adspexitque suo lachrymas effundere civem:  
Muta tum terram genibus summissa petebat:  
Nec misera prodesse in tali tempore quibat,  
Quod patrio princeps donarat nomine regem.  
Nam sublata virum manibus, tremebundaque  
ad aras  
Deducta est, non ut solemnem more sacrorum  
Perfetto, posset claro comitari Hymenæo:  
Sed casta incestu nubendi tempore in ipso  
Hostia consideret mactatu macta parentis:  
Exitus ut clausi salix, faustusquo daretur.  
Tantum religio potuit suadere malorum.  
Lucr. l. 1.

Ifeare you think that wicked reasons I  
Inforce; which lead unto impiety.  
As how religion it selfe oft-times  
Hath perpetrated foule and bloody crimes.  
As when the Grecian Chiefes of prime repute  
Unwed Diana's altar did pollute  
With Iphigenia's blood, by Aulis sound.  
The sacred fillet which her temples bound  
In labels hang: who seeing her sad Sire  
By th' Altar stand in funerall attire;  
And how the Priest the sword concealed kept,  
While all the people round about her wept:  
Struck mute with feare, she lowly kneeles on earth:  
Nor then poore wretch avail'd her princely birth,  
Her fathers regall style. The trembling maid  
Now to the Altar by the armes convay'd,  
(Not so, as when in Hymeneall rites  
The bride is led to nuptiall delights)  
Where the pure marriageable sacrifice,  
By her sad fires consent impurely dies;  
That prosp'rous gales their flagging sailes might fill.  
Religion could perswade so great an ill.

As indeed the Diuell was so greedy of humane blood, that few great enterprises there were which found not some interruption, untill they either offered their owne, or the childrens unto him. And to this purpose were the solempne answers of their Wizards, and Oracles. So in the warres of Thebes Menæcius the sonne of Creon (as the last of the race of Cadmus) must vow himselfe unto Mars; Codrus King of Athens disguis'd his person to be slaine; Curtius leapt into the yawning gulph; the Decii devote themselves to the Infernall Gods: and so farre the Diuell had prevailed, that those wicked sacrifices performed before but upon extraordinary occasions, were brought into ordinary practise; and the



the most effectually and acceptable oblations. When the light of true religion (saith Tertullian) had abolished these inhumane superstitions, he revenged his losse on the innocent Christians: if Tyber over-flow, or Nilus over-throw not; if there happen either Drought or Earthquake, Famine or Pestilence; the Christians as a remedy must be throwne to the Lions. Timantes the painter presenting this sacrifice of Iphigenia; drew Chalchas, Ulysses, and Menelaus, with sad and afflicted countenances: but made a vaile over the face of Agamemnon; in that no pensill could expresse so frantick a sorrow. Or perhaps having spent the height of his fantasie in drawing the other: as hapned to Euphranor; who about to portraitt the twelve Gods at Athens, and beginning with Neptune, represented him with such exquisit Art, that despairing to finish the rest with the like felicity (especially Jupiters) he forbore to proceed any farther. If this be fabulous, it alludes; if historicall, it parallels that act of Jeptha; who to performe a rash vow inhumanely sacrificed his onely daughter. So Marius in his warres against the Cymbrians sacrificed his daughter Calphurnia; promised in his dreame, that in so doing he should obtaine the victory. Yet our Poet makes Iphigenia not to suffer, but to be conveyed from thence by Diana; a Hinde in the roome supplying the sacrifice. Which might (saith S<sup>t</sup>. Augustine) be done by the subtilty and power of some wicked Angel. The Mythologists will have this (as many have their originalls from the sacred Scriptures) to be feigned from the history of the immolation of Isaac, and the Hinde put in for the Ram: Whereof the unwarrantable imitation (saith a moderne Author) produced that Sonne-sacrificing divinity. But Agamemnons forwardnesse to sacrifice his daughter may include this precept, that the common good should be prized by Princes before their owne lives, or the lives of their children. So Paulus Æmilius, losing his onely remaining sons (not given in adoption) the one five dayes before, and the other three dayes after his triumph for the conquest of Macedon, seemed not so much affected with someere a losse as swallowed up in the publique felicitie.

Diana appeased, the winde now sings in their shrouds and drives them swiftly through Ægæum; yet are they out-stripped by Fame; who forewarnes, and armes the Trojans: whose mansion and disposition is here described to admiration. And shewes that no warre can be intended or so secretly prepared; but fame will discover it, among so many suspitions, divisions, and whisperings; and as speedily divulge it. Not unaptly therefore have they placed wings on her shoulders. It is reported by Justin, that the newes of the overthrow of Mardonius by Epaminondas in Bœotia, was carried before night over so many lands and seas into Asia. And by Plutarch that the newes of Lucius Antonius slaughter with the overthrow of his army (who had rebelled in the upper Germany) was divulged at Rome with such assurance of truth, that the City was filled with publike rejoycings; but the heat thereof being a little abated, there could be no Author found of those tidings. Yet Domitian, being before on his march to suppress that rebellion, met with letters of the same tenour; and conferring the times, found the victory and the first report to have befallen on the same day; although in places above two thousand miles distant. Neither need it seeme strange (though sometimes such accidents depend upon supernaturall causes) that among so many rumours, begotten by mistakings or forgery, and fostered by credulity, some one or other should prove true; which among such infinite failings are onely observed; as in dreames, and the predictions of Astrologians. They have a way by Pigeons to give intelligence a farre off with wonderfull celerity. They take them when they sit on their nests; transporting them in open Cages; and returne them with letters, bound about their legges like Iesses; who will never give rest to their wings, untill they come to their young ones. So Taurosthenes by a Pigeon stained with purple, gave notice of his victory at the Olympian games, the selfe same day to his father in Ægina.

The Trojans impeach the landing of the Grecians: when the sonne of Iphiclus first leapt ashore, and thereupon had the name of Protefilaus, who was called Iolus before. But Ausonius will have him to have had it from his nativity.

Protesilaus I, b'instinct of Fate:

The first that fell in Greece and Troys debate.

That boldly leapt on the Sigeum shore,

Deceiv'd by sly Ulysses; who, before

Appear'd t' have trod upon the fatall strand,

But lighted on his shield, first throwne to land.

Why grieves my Ghost? this death the fates proclaim'd;

When at my birth Protefilaus nam'd.

Fatale adscriptum nomen mihi Protefilao:  
Nam primus Danaum bello obii Phrygio,  
Audaci ingressus Sigeia littora saltu;  
Captus fallaci Laertiada insidiis,  
Qui ne Trojana premeret pede littora terra;  
Ipse super proprium desiliit clypeum.  
Quid queror? hoc lethum jam tum mea fata  
canebant,  
Tale mihi nomen cum pater imposuit.  
Ausonius.



For by the Oracle it was foretold, that he should dye, who first set his foot on the Trojan earth. Upon his Sepulcher, close by the Hellespont, grew certaine trees, whose branches toward Troy soone flourished, and as suddenly lost the ornament of their leaves; the rest continuing greene; presenting his untimely death, being slaine in the twentieth yeare of his age. This Pliny reports to have indured till his time.

CYGNVS.

Achilles encounters Cygnus, the sonne of Neptune; but can with no weapon penetrate his skin; which causeth him to misdoubt his former exploits, whereof he makes a recitall. Among the rest of Telephus King of Mysia, wounded and cured by his speare. Which Naturalists impute to the brasen point (for the ancient Heroes had all their weapons forged of brasse) which hath in it selfe a sanative vertue. Others report, that his wound being ill healed and inwardly impostumated; was lanced in a second fight by the same hand and speare, which gave an issue to the corruption. As that valiant, and after cowardly souldier, under Antigonus, was cured of an inveterate griefe by a wound received in battle. The like is reported of Jason Phereus, who being given over by the Physicians, and desperately rushing on to seeke his death, found an unexpected cure from the sword of the enemy. But why could the cure be onely effected by that weapon which hurt him?

*Nemoq; ea vel nemo, vel qui mihi vulnera fecit  
Solutus Achilles tollere more potest.  
Ov. Trist. Elc. 1.*

Who hurt me (as Achilles speare alone  
Could cure the wound it gave) must heale or none.

It may therefore be conjectured, Telephus was cured by the Magneticall ointment, applied to the speare that wounded him; which many at this day (and some in my hearing) affirme that they have used with seldome failing successe. The receipt is at large set downe in Grollius his Dispensatory, extracted out of Paracelsus. But this is by a neerer way, and lesse troublesome effected: without any Astronomicall observations, or ingredients hard to be had, (which perhaps are inserted to amuse the reader, and make difficult the performance) as I have received from those whom I cannot but credit. For a handkerchiefe (as they say) dipped in the blood of the wounded, or any part of his garment whereon it hath fallen, being put into a wide mouth'd glasse or gally pot containing a quart of faire water, wherein an ounce of a certaine Minerall, every where to be had, is dissolved, and closely covered, will performe as much without farther trouble. If the blood of a part thereof be easily washed out with the aforesaid water, it is a certaine signe of recovery: if not, of death: so the powder of the Minerall being sprinkled upon the cloath, before the blood be dry, if it incorporate therewith it assures the cure; but if otherwise, the contrary. If you take the handkerchiefe out of the vessell and expose it to the ayre, it will put the patient to much paine; but if held to the fire, to intolerable: which againe will cease when closed in the water. And this may be done when the party is farre distant.

But returne we to Achilles, who could give no wound unto Cygnus, though he exposed his brest to the blow. Intimating that he was an expert souldier, and so skilfull in his weapon as hardly to be touched by his adversary; confirmed by the finding of his body unwounded (for he was throwne backward and strangled by Achilles) whereupon divulged invulnerable. As Julius Cæsar, who received not one wound (although upon all occasions exposing himselfe unto danger) in two and fifty set battels. Yet why not preserved from wounds by Enchantments? as many are said to be at this day in the Low Countries and Germany; some stick-free, others shot-free. The Diuel deludes his servants with imaginary safety. For although a bullet of lead, as they report, will not enter, one of silver will: Not unknowne as they say, to those Peasants, who are oppressed by these Charmed Free-booters. Now Cygnus is feigned to have beene converted into a Swan: partly in regard of his name and partly of his white haire.

*—aut Neptunium  
Cana nitentem percussit juvenem coma:  
Sen. Tra.*

Or Neptunes youthfull sonne o'rethrowne:  
Whose head with snowy tresses shone.

Said to be the son of Neptune; because that Fowle affecteth the water; or rather in that esteemed a Heroe for his heroicall actions; and such were held to descend on one side from celestiall parentage.

CÆNIS.

The Trojans retire to their wals, and the Grecians to their Campe, when Achilles at a festiwall relates the wonderfull story of Cygnus, which is parallel'd by Nestor with another of Cænis, once a maid, then called Cænis and devirginated by Neptune, who bid to wish what she would, desires that she might no longer continue a woman to be obnoxious to the like violence; and thereupon is changed into a man. Of such conversions we have formerly spoken. But this by Plutarch (and before by Plato) is said to have beene feigned of Cæneus; in that of a sloathfull and effeminate youth; he became a

couragious



couragious and expert souldier. As among the Romanes Valerius Flaccus; who having behaved himselfe so unworthily, that his neere friends were ashamed to acknowledge him; shewed so sudden a change in the execution of a publique office, that he became an example of moderation and fortitude. So here our valiant Cæneus in the battell with the Centaures, and the Lapithites at the nuptials of Perithous, to which they were invited.

THE  
BATTELL  
BETWEEN  
THE CEN-  
TAURES  
AND THE  
LAPI-  
THITES.

Be they admonisht by the wine-rai'd fight  
Betweene the Centaure and the Lapethite,  
Who too much in their liberall cups delight.

At nequæ modici transliat munera Liberi,  
Centaurea monet cum Lapithis rixa super  
mo,  
Debellata.  
Hor. Od. 18. 1. 1.

Ixion is said to have begotten them on a Clowd, formed like, and mistaken for Juno: representing the vaine pursue of imaginary glory, attempted by unlawfull meanes; and the prodigious conceptions of Ambition: for from the navell downward they carried the shapes of horses. But this was meere fictitious.

For never was, nor ever could there be  
Such two-fold shapes; nor can in one agree  
So disproportion'd limbs; nor sympathy  
In strength of time: what man will this deny?  
A horse at three yeares growth is in his prime;  
An Infant hardly weaned in that time:  
And when the horse grows old, and worne with yeares,  
The other in his pride of youth appears:  
Nor their desires the same. Bee't then decreed,  
No Centaure can from man and horse proceed.

Sed neque Centauri fuerunt, neque tempore in  
ullo  
Esse queat duplici natura, & corpore bino  
Ex alienigenis membris compacta potestas,  
Hinc illinc parvum ut non sic esse potest sit.  
Id licet hinc quamvis hebeti cognoscere corde,  
Principio circum tribus ætæ impiger annus  
Flores equus: puer haud quaquam quin sæpe  
etiamnum  
Vbera mammarum in somnis lactentia querit.  
Post ubi equum valide vires ætate senectæ,  
Membraque deficiunt fugienti languida vitæ:  
Tum demum pueris ævo florante juventus  
Incipit, & molli vestit lanugine malas  
Ne forte ex homine, & veterino semine equo-  
rum  
Conferri credas Centauros posse neque esse.  
Lucr. 1. 5.

But the fable hath an allusion to this history. Ixion king of Thessaly, having a part of his countrey infested with wilde Bulls, proclaimed a reward to such as should destroy them; which the inhabitants of Mount Pelion undertooke (who dwelt in the City of Nephete, which signifies a Clowd; and therefore feigned to have had from the Clowds their originall) the first that ever backt horses; who by the addition of their speed overtook the Bulls, and goared them with their Iavelins; whereupon they were called Centaures. These being seene by the borderers, as they watered their horses at the river Pe-neus, amazed at so uncouth a sight, they supposed both to be but one creature. So did the Mexicans, when Ferdinando Cortez, the Spaniard, first invaded that Empire. Now the Centaures and the Lapithites were all one people, inhabiting one countrey; and no otherwise distinguished then the Romanes and the Latines. Servius writes that this fable was invented to declare the swift passage of the life of man. But rather that they were a cruell and libidinous people injurious to strangers; and therefore the Poets invested their beastly mindes with such monstrous bodies; which is not obscurely expressed in their names. For Aphidas (as observed by Delreus) signifies contentious, Antimachus an enemy, Bromus a railer, Bianor violent, Craneus obdure, Brialus a thief; and so in most of the other. These were said to dwell upon mountaines; for such are not onely more salvage but of higher stature, and withall more daring, as generally observed. Whereupon Cyrus would not suffer the Persians to leave their rough and barren countrey, for another more plaine and fertile, lest by the exchange they should change their manners, and become effeminate. But valiant Cæneus is pressed to death, though he could not be wounded, by a pile of trees throwne on him by the Centaures: and changed by the God, some say into an Eagle, others into a Swan, which flew from thence to the astonishment of the beholders. So feigned in his honour; as at the funeralls of the Romane Emperours whom they intended to Deifie, an Eagle was let forth at the top of the flaming Pyle: which the vulgar beleev'd to carry the soule of their Emperour into heaven. But our Cæneus after his death was said to be seene in the similitude of a Swan; by which is meant his surviving fame; the Swan being consecrated to Apollo and the Muses, whose pens bestow immortality on the Heroicall. (Wherefore the Lacedemonians, before they went to the battell, accustomed to sacrifice to the Muses, that their actions might have a noble memoriall.) Who rather elect a short life, accompanied with dangers, and succeeded by glory, then a long consumed in obscuritie; which neverthelesse must in the end be resigned. This Homer admirably expresseth in the person of Sarpedon, thus exhorting his kinsman:

Cæneus.



Glauce, cur autem nos honoramus maxime  
 Sessioneque carminibusque & plenis poculis  
 In Lycia, omnes autem, Deos tanquam nos in-  
 spiciunt,  
 Et prædum incolimus magnum Xanthi iuxta  
 ripas,  
 Amanum, soli arboribus consti, & arvi  
 frugiferi?  
 Quare nunc oportet Lycios inter primos exi-  
 stentes,  
 Stare, & pugna ardenti interesse,  
 Ut aliquis sic dicat Lyciorum accurate arma-  
 torum,  
 Nequaquam inglorii Lyciam administrant  
 Nostri reges: eduntque pingues oves,  
 Vinumque electum dulce: sed ante & vires  
 sunt illis  
 Valida, quoniam Lycios inter primos pugnant:  
 O amice siquidem enim bellum hoc devitan-  
 tes,  
 Perpetuo jam essemus expertesque senii im-  
 mortalesque  
 Futuri, neque ipse quidem inter primos pug-  
 narem,  
 Neque temitterem pugnam ad illustrem:  
 Nunc vero quandoquidem fata instant mortis  
 Infinita, quæ non licet effugere hominem, neque  
 evitare:  
 Eamus, vel alicui gloriam dabimus, vel ali-  
 quis nobis.

Hom. II. lib. 12.

Why *Glaucus* are we honour'd above all,  
 With Thrones, Crown'd Cups, and frequent festivall,  
 In fruitfull *Lycia*; gaz'd on as their Gods;  
 On *Xanthus* banks possesse such large aboads;  
 Fields ranke with corne, Groves, Gardens for delight;  
 But that we now in fervor of the fight  
 Appeare the first and best? that some may say  
 Among the neat arm'd *Lycians*, these are they  
 Who governe not ingloriously; these feed  
 On dainties, drinke choice wines; withall exceed  
 In fortitude and still in danger shine.  
 O friend, could we mortality decline  
 By our retreat, nor stoope to age or death;  
 I would not thus advance; nor with vaine breath  
 Thy blood inflame. But since diversity  
 Of Fates attend us, and we needs must dy:  
 Come, fall we bravely on, and glory so  
 Either afford, or force it from the foe.

The Lapethites revenge the death of *Cæneus* with the slaughter of the Centaures, and flight of the survivors, who driven out of their Countrey, the reward of their injustice and insolence; seated themselves in a part of Arcadia.

PERICLY-  
MENES.

Nestor having finished his discourse, is reproved by *Tlepolemus* the sonne of *Hercules*, for making no mention of his father, the prime Actor in that enterprize; which he excuseth, as not fit for him to magnifie the subverter of his countrey and killer of his brethren. For *Hercules* had besieged *Pylos*, because *Neleus* would not purge him for the slaughter of *Iphitus*: as also for the insolency of his twelve sonnes: who gloried in their number, and fame of their actions. The warre continued long; nor could the city be taken but by the death of *Periclymenes*, who could change himselfe into any shape; and in the end was slaine by *Hercules* in the forme of an Eagle. Then dismantling *Pylus*, he slew the rest of his brethren: Nestor onely escaping, before conveyed to *Grenios*. *Periclymenes* transformations represent the subtilty of envy; which changeth it selfe into all shapes, to eclipse and ruine the renowne of heroicall actions; and now an Eagle (the symbole of pride) is wounded by the arrowes of *Hercules*; the fame which ascends from noble endeavours, finally confounding envy and arrogancy. Others write that *Periclymenes*, concealing himselfe in the shape of a fly, was discovered by *Pallas*, and so killed by *Hercules*: from whence his other morall is drawn by *Delreus*. *Periclymen*, as he will have it, signifies to forge, a name suting with a parasite, prepared to invent, and transforming himself into any shape to claw the abused, who *Camelion* like can assume all colours: wherein unchecked untill he arrive at the height of impudency, when growing intolerable, discovered, and hated, even by those who formerly swallowed his flatteries, at length he tumbles downe from his ill purchased advancement into contempt and ruine: slaine by *Hercules*, or vertue, in the likenesse of a fly, the figure of Impudence; and that by the inquisition of *Pallas*, or Wisdome.

ACHILLES

But Neptune enraged for the death of his sonne *Cygnus*, inciteth *Apollo* to ruine *Achilles*; who kills him by the arrow of *Paris*. So fell the illustrious by the most effeminate: to shew how the weakest hand can confound the most strong, when directed by the deity. Yet is it a misery above death to the valiant to fall by a weake and unworthy instrument. Even they, saith *Germanicus*, who envied me living, will be grieved that he, who sometimes flourished, and survived so many great battels, should fall by the treachery of a woman. Our Poet declares how he shot him in the field, as he pursued the *Trojans*. Others that falling in love with *Polyxena*, and drawne into the Temple of *Apollo*, borne in hand that he should there espouse her; he treacherously shot him in the heele, in which part he was onely vulnerable. For his mother *Thetis* had dipt him in the river of *Styx*, which is, had hardned and fortified his minde against all dangers and encounters: but the soales of his feete, by which she held, were untoucht by the water. Which fable is thus unfolded by *Eustathius*: that the wounding in the heele doth signifie the sting of lustfull desires: for from the heele, as *Physicians* affirme, runne certaine veines and slender sinewes, which cut asunder according to *Hypocrates* make the partie cold and unfruitfull: the heele being therefore called the seat of incontinence, by *Orpheus*; which declares how humane vertue, how ever confirmed against other vices, yet open lyes to the wounds of lust. So our strenuous *Achilles* perisheth by his love to *Polyxena*, and is slaine in the heele of incontinency.

For



For Polyxena signifies a various wanderer ; either for that love makes the minde to wander from his owne discretion, or else because lust delights in variety. Achilles so glorified by Homer, the onely scope of his immortal Iliads ; is thus introduced by Scaliger.

I Asia's strong supports, my fathers fame  
And Roman Godlike Ancestors, o're came.  
Immortall Honours, which to mortall seed  
Even love envy'd, I purchast by my meed.  
Heroick lives with terror men invade ;  
But I, before I was, made love affraid.

Alluding to that prophecy in the Eleventh booke.

For aged Proteus thus foretold the truth  
To wave-wet Thetis : thou shalt beare a youth  
Greater then him from whom he took his birth  
In armes and fame. Least any thing on earth  
Should be more great then love, love shuns the bed  
Of Sea-thron'd Thetis, though her beautie led  
His strong desires : who bids Aeacides  
Succeed his love, and wed the Queen of Seas.

He was buried on the Promontory of Sigæum.

a Rhetæan  
in the La-  
tine but mi-  
staken.

Achilles tomb, loe on a Sigeon shores :  
Whom here faire footed Thetis oft deplores.  
This still-green Amaranthus doth imply  
How that great Heroes fame shall never die.  
The Grecians Bulwarks, Hector's bane : set forth  
By Homer, as much honour'd by his worth.

Qui magna momenta Asia, qui fata paren-  
tum  
Vici, & Romulidum Semina dia Ducum,  
Quod calum adjecto mortali invidis honore  
Iupiter, hoc per me nemine dante tuli.  
Terrori Heroum vita est mortalibus. Ante  
Feci ego quam fitem posse timere Iovem.  
Scaliger.

Aeacide tumulum Rhetæo in Littore cernis  
Quem plerumque pedes vistant alba Thetis.  
Obregitur semper viridi lapsu hic Amaran-  
tho,  
Quod nunquam herois sit moriturus honos.  
Hic Graium murus, magni nex Hectoris. Haud  
plus  
Debet Maonida, quam sibi Maonides.  
Alci. Em. 135.

This Amaranthus, of colour purple, and something figured like the eares of Corne (called by others the flower of love, in that frequently worne by Virgins in their Garlands) is so named of immortality, because it never fadeth : symbolizing the still-flourishing fame of that Heroe. So the Mahometans at this day plant Sempervivum, a kinde of Aloes, on their graves. The Theffalians every yeare, by the admonition of the Dodonian Oracle, brought expiations and sacrifices to his sepulcher, with all that appertained to those Ceremonies, out of their owne Country. As two tame Bulls, one white, and another blacke : Wood cut from mount Pelion, fire from Theffaly, meale and water from Sperchius, but especially Garlands of Amaranthus, in that they would not wither with the Sunne, the winde, or length of the voyage. But man no more permanent then the leaves of Trees, which sometimes are blasted in the spring, (as here our Achilles ; to all but death invincible) oft torne from their branches in the Summer, but ever falling in the Autumne : whereof incomparable Homer.

Hippolacus illustrious sonne replies :  
Great soul'd Tydides, why vaine progenies  
Explore you thus ? mans race the race of leaves  
Presents ; which now Autumnus breath bereaves  
From lofty Trees : now tender buds display :  
So sonnes of Mortalls flourish and decay.

Hinc a, rursus Hippolaci allocutus est fili-  
us illustris,  
Tydide magnanime, cur genus percontaris ?  
Quale foliorum genus, tale & virorum.  
Folia alia quidem ventus humi fundit, alia  
a. sylva  
Germinans producit : veris autem sucrescunt  
tempore :  
Sic virorum genus hoc quidem nascitur : il-  
lud a. desinit. Hom. Iliad. l. 6.

Ulysses and Ajax Telamion durst onely contend for the Armes of Achilles ; which Agamemnon refuseth to arbitrate ; but referres it to the Colonels of the Army : declaring how wise Princes should decline both hatred and offence in deciding such controversies ; and leave them to a legall triall. Which yet not alwayes answers expectation ; Because all, saith Tacitus, draw the glory of worthy actions to themselves ; but the burden of blame lights upon the Principall.



Received of the Honble the Council of the City of London  
the sum of Ten Pounds for the use of the said City

the 10th day of March 1720-21

By the order of the Council  
J. Smith

Witness my hand and seal this 10th day of March 1720-21

John Smith

By the order of the Council  
J. Smith

Witness my hand and seal this 10th day of March 1720-21

John Smith

By the order of the Council  
J. Smith

Witness my hand and seal this 10th day of March 1720-21

John Smith











## OVIDS

## METAMORPHOSIS

## The Thirteenth Book.

## THE ARGUMENT.

**T**Hose purple flowres which Ajax name display,  
His blood produce. Inraged Hecuba  
Becomes a Bitch. From Memnons cinders rise  
Self slaughtering Fowle: a yeerely sacrifice.  
What ever Anius daughters handle, proves  
Corn, wine, or oyle: themselves transform'd to Doves.  
From honour'd virgins ashes Sonnes ascend  
Th' Ambracian Iudge a Stone. Light wings defend  
Molossus royall issue. Scylla grows  
A horrid Monster. Murder'd Acis flows  
With speedy streames. The kinde Nereides  
For Glaucus sue: intbron'd in sacred Seas.

THE  
CONTEN-  
TION FOR  
ACHILLES  
ARMOR.  
a *Ajax*.  
b A Promon-  
tory neere  
Troy, under  
which was  
the station  
of the *Greci-  
an Fleet*.  
c *Hector*, pur-  
suing the  
*Grecians* in-  
to their  
trenches, at-  
tempted to  
set their Na-  
vy on fire.  
d *Vlysses*; of  
*Ithaca* an I-  
land in the  
*Ionian sea*,  
where he  
was born.

e in the  
raign of  
*Laomedon*.  
f With *Iason*  
for the Gol-  
den Fleece,  
in the *Argo*.  
g built at *Pagasa*, a citie of *Thessaly*.  
h Spoken in disgrace of *Vlysses*. For it was reported that *Sisyphus* (a  
famous theefe who robbed on the *Corinthian Isthmus*) intercepted *Anticlea*, as she was  
on her journey to *Laertes*, and begot on her *Vlysses*. i Of this see the Comment on the  
fourth Book.

**T**HE Princes sat; the Souldier crowns the field:  
Vprose the <sup>a</sup> Master of the seven-fold Shield.  
With wrath impatient, his stern eyes survey  
<sup>b</sup> *Sigeum*, and the Navy which there lay.  
Then throwing up his hands, *o Iove*, he said;  
Before the Fleet must we our title plead?  
And am I rivald by *Vlysses* claime?  
Who made no doubt to fly from <sup>c</sup> *Hectors* flame.  
This, I sustain'd; from this that Navie freed.  
Tis safer to contend in word then deed.  
I cannot talke, nor can he fight: as farre  
His tongue excells, as I exceed in warre.  
Nor need I to rehearse what you have seen  
In act, renowned *Greeks*: what his hath been  
Let <sup>d</sup> *Ithacus* declare; perform'd by flight,  
Without a witnesse, only known to Night.  
Great is th' affected prize, I must confesse:  
But such a Rivall makes the value lesse.  
For me 'tis no ambition to obtain,  
(Though great) what ever he could hope to gain.  
Who now in this is honour'd, that can boast  
He strove with me, when he the palme hath lost.  
But were my valour question'd, I might on  
My birth insist; begot by *Telamon*,  
Who under *Hercules* <sup>e</sup> *Troy's* bulwarks scal'd:  
In <sup>f</sup> *Pagasean* keele to *Colchis* sail'd.  
His father, *Aeacus*; <sup>g</sup> the Iudge of Souls,  
VWhere <sup>h</sup> *Sisyphus* his <sup>i</sup> restless torment rouls.

High *Iupiter* upon <sup>k</sup> a mortall Love  
Got *Aeacus*: I *Ajax* third from *Iove*.  
Nor let this pedegree assist my clame,  
<sup>l</sup> If great *Achilles* joyn'd not in the same.  
He was my brother, his I aske. Why thus  
Shouldst thou, thou sonne of damned *Sisyphus*,  
Alike in theft and fraud, a stranger to  
*Achilles* race, the right of his pursue?  
Because I first assumed armes, <sup>m</sup> descryde  
By no detector, are these armes denyde?  
Or rather for the last in field design'd;  
Who with fain'd lunacie the warre declin'd:  
Till *Palamed* more politick, though more  
Vnhappy, did his coward-guile explore,  
And drew him to avoided armes? Must he  
Now weare the best, who all eschew'd? and we  
Vnhonour'd, robbed of a kinsmans right  
Because we at the first appear'd in fight?  
And would to *Iove* he had been truly mad;  
Or still so thought: nor this companion had,  
This tempter to foule actions, ever seen  
The *Phrygian* towres. Then shouldst not thou have been  
<sup>n</sup> *Peans* sonne, exposed by our crime  
To *Lemnian* rocks: where thou consum'st thy time  
In lonely caves obscur'd with woods; the stones  
Provok't to pittie with thy daily groines;  
And wishest him, what he deserves, thy pain;  
If Gods there be, thou wishest not in vain.

<sup>k</sup> *Agina*.

<sup>l</sup> *Ajax* was  
the sonne of  
*Telamon*, and  
*Achilles* of  
*Peleus*, both  
the sonnes of  
*Aeacus*, co-  
zengermans,  
anciently  
called bro-  
thers.  
<sup>m</sup> Vpbraid-  
ing *Vlysses*  
who fained  
himself mad  
to avoid that  
warre, sow-  
ing salt in-  
stead of  
corn: when  
*Palamedes*,  
laying his  
sonne *Tele-  
machus* in  
the furrow,  
by his lifting  
the plow o-  
ver him, dis-  
covered his  
dissembling,  
for which he  
bare him a  
grudge, and  
after procu-  
red his ruine.  
<sup>n</sup> *Philoete-  
res*: to whom  
dying *Hercu-  
les* gave his

arrows. The *Grecians* understanding by the Oracle that *Troy* could not be taken with-  
out them, carryed *Philoetes* along: when hurt on the foot by the casuall fall of one  
of them, the wound, by reason of the blood of *Hydra* wherein the arrow was dipped,  
intolerably stinking, and he outrageously tormented, by the counsell of *Vlysses* they left  
him behinde in the Ile of *Lemnos*.

Now



Now our Confederate (a Prince of brave  
Command) to whom his shafts *Alcides* gave;  
Broken with pain and famine, doth imploy  
Those arrows, that import the fate of *Troy*,  
For food and clothing: yet he lives the while,  
In that removed from *Vlysses* guile.  
And *Palamed* might with t' have been so left.  
Then had he liv'd, or been of life bereft  
Not by our crime. He, hellishly inclin'd,  
Beares his convicted madnesse in his minde;  
And falsely him accus'd to have betrayd  
Th' *Achaian* hoast; confirming what he said  
By shewing summes of gold, which in his tent  
Himself had hid. <sup>b</sup> Thus he by banishment  
Or death, our strength impaires; for this preferd:  
So fights, so is *Vlysses* to be fear'd.  
Though faithfull *Nestor* he in eloquence  
Surpasse; <sup>c</sup> his leaving *Nestor*, no defence  
Of words can salve: who slow, through his hurt horse,  
And clog'd with age, implor'd *Vlysses* force  
To fetch him off; who left to oddes of foes  
His old acquaintance. This <sup>d</sup> *Tydid* knows  
For no forg'd crime; who vainly cald, to stay  
His trembling friend, reviling his dismay.  
The Gods with justice view our humane deeds.  
Who would not late assist, <sup>e</sup> assistance needs:  
And now to be forsaken by the law  
Himself prescrib'd. He cry'd; I came, and saw  
The coward quaking, pale, about to yeeld  
His ghost for feare. I interpos'd my shield;  
Beltrid him as he lay; and from that strife  
Redeem'd (my least of praise) his coward life.  
But if thou wilt contend, rejoyne we there;  
Revoke the foe, thy wounds, and usuall feare;  
Behind my target sculk: then plead. This man,  
Who reeld with wounds; freed, as unwounded, ran.  
<sup>f</sup> Now *Hector* came, and brought the Gods along;  
Rusht on all parts: not thou alone, the strong  
And best resolved shrink: so great a dread  
He drew on all. Him, <sup>g</sup> as he Conquest led  
Through blood and slaughter, with a mightie stone  
I struck to earth: <sup>h</sup> Him I sustain'd alone,  
When he to all so bold a challenge made;  
When for my lot you all devoutly pray'd,  
Nor pray'd in vain: if you enquire the summe  
Of this our fight, I was not overcome.  
<sup>i</sup> With bloody weapons, flames, and *Iove*, the men  
Of *Troy* invade our navie: where was then  
Your eloquent *Vlysses*? I, even I  
A thousand ships preserv'd; whereon relie  
The hope of your return. These armes for all  
Your Fleet afford. The meed more honour shall  
Receive then give: our glories justly pease;  
These armes do *Ajax* seek, not *Ajax* these.  
<sup>k</sup> *Rhesus* surpris, with ours let him compare;  
That poore Spie <sup>l</sup> *Dolon's*, <sup>m</sup> *Helenu* despaire;  
The rapt <sup>n</sup> *Palladium*: nothing done by day;  
He of no worth, take *Diomed* away.  
If to such meane deserts these armes accrue;  
Divide them: to <sup>o</sup> *Tydid* most is due.

a Being in-  
nocently  
condemned  
by the Gre-  
cian Princes.

b *Philotes*  
exposed, and  
*Palamedes*  
executed.

c *Nestor* ter-  
rified with  
*Jupiters*  
lightning,  
and not able  
to fly, ha-  
ving one of  
his horses  
wounded by  
*Park*, ready  
to suffer un-  
der the fury  
of *Hector*,  
cried out in  
vaine to *V-*  
*lysses* for suc-  
cour: rescued  
in the end by  
*Diomedes*.

d *Diomedes*,  
the sonne of  
*Tydeus*.

e Then when  
he had slain  
*Socus*; being  
wounded by  
him, and  
prestupon  
by the *Tro-*  
*jans*.

f *Homer. Ili-*  
*ad. lib. 13.*

g *Homer I-*  
*liad. lib. 14.*

h *Homer. I-*  
*liad. lib. 7.*

i *Homer. I-*  
*liad. lib. 15.*

k A King of  
*Thrace* who  
came to the  
aid of *Troy*,  
surprised,  
and slain the  
first night af-  
ter his arri-  
vall by *V-*  
*lysses* and  
*Diomedes*.

l Sent by *He-*  
*ctor* for that  
purpose by  
night into  
the *Grecian*  
army; taken  
and slain by  
*Vlysses* and  
*Diomedes*: by  
whom they  
were direct-  
ed to the

tents of *Rhesus*. *Homer. Iliad. l. 10.* m The sonne of *Priamus*, a Prophet, and despair-  
ing of the safetie of *Troy*; whom *Diomedes* and *Vlysses* stole from thence in the night  
time, who revealed the *Trojan* fates to the *Grecians*. n An image of *Pallas*, which they  
stole away at the same season. For as long as the *Trojans* were possessed thereof their  
citie could not be taken. o *Diomedes*, the sonne of *Tydeus*.

VWhy would he these? who still unarmed goes,  
Conceal'd; and cunningly intraps his foes?  
This radiant Cask that shines with burnisht gold;  
Will his deceit, and lurking steps unfold.  
His neck can scarce *Achilles* helmet beare;  
Nor can his feeble arme imploy this speare:  
His shield, <sup>p</sup> whose orbe the figured world adorns;  
A cowards arme, inur'd to theeving, scornes.  
O foole, that thus thy own undoing seeks!  
If given thee by th' error of the *Greeks*,  
It will not make thee dreadfull to thy foe;  
But give occasion of thy overthrow.  
And flight, wherein thou only dost exceed,  
Clog'd with so huge a waight, will faile thy need.  
Besides, thy shield in battle rarely born,  
Is yet entire: but mine, all hackt and torn  
With stormes of blows, a new successor needs.  
What boots so many words? behold our deeds.  
These armes deliver to the foes defence:  
And let him keep, that takes the prize from thence.

Here *Ajax* ends. The Souldier in the close  
A murmur rais'd; till <sup>q</sup> *Ithacus* arose:  
Who having fixed on the earth a space  
His eyes, unto the Princes rais'd his face;  
And now expected, spake unto this sense;  
With all the grace of winning eloquence.  
*Gracians*; if heaven, with yours, had heard my praire;  
What now we seek, had found no doubtfull Heire:  
Th' hadst kept thy armes, *Achilles*, and we thee.  
But since sterne Fate, averse to you and me,  
So coveted a happinesse denies;  
(With that appears to weep, and wipes his eyes)  
Who great *Achilles* with more right succeeds,  
Then he, <sup>r</sup> who gave you great *Achilles* deeds?  
Favour not him because he seemes to be,  
And is a sot: nor blame this wit in me,  
So blest in your affaires: or take offence  
That for my self I arme my eloquence;  
(If I have any) oft for you imploid.  
Let none the glory of his owne avoid.  
For Ancestors, divine originall,  
And deeds by us not done, we ours mis-call.  
Yet in that *Ajax* vants himself to be  
Great-Grandchild unto *Iove*; no lesse are we.  
*Laertes* was my Sire, *Arcefus* his;  
His, *Jupiter*: in this descent <sup>s</sup> none is  
Condemn'd, nor banisht. By <sup>t</sup> the mother I  
From *Hermes* spring: in both a Deitie.  
Not that more noble by the mothers side,  
Nor that <sup>u</sup> my father had his hands undide  
In brothers blood, do I inforce this clame:  
Weigh but our worths; and censure by the same.  
That *Telamon* and *Peleus* brethren were,  
In *Ajax* is no merit. Not the Neere  
In birth, but Great in act, deserve this grace.  
Or if proximitie in blood have place,  
*Peleus* his father, *Pyrrhus* is his sonne:  
What right remaines for *Ajax Telamon*?  
To <sup>x</sup> *Phthia* then, or <sup>y</sup> *Scyros* carry these.  
<sup>z</sup> *Teucer* is cozen to *Aeacides*

p Of this see  
the Com-  
ment.

q *Vlysses*, of  
*Ithaca* his  
country.

r How, he  
declares a  
little after.

s Secretly  
upbraiding  
*Ajax*, whose  
father *Tela-*  
*mon* had a  
hand in the  
death of his  
brother *Pho-*  
*cus*, for  
which he  
was banished  
*Egina* by  
his father  
*Aacus*, who  
came from  
thence unto  
*Salamis*; an  
Iland with a  
Citie of that

name not farre from *Athens*. t For *Mercury* begot *Autolycus* upon *Chione* whose daugh-  
ter *Anticlea* was mother to *Vlysses*. u As the father of *Ajax*, who had slain his bro-  
ther. x A citie of *Thessaly* where *Peleus* then raigned. y *Pyrrhus* the sonne of *Achilles*  
by *Deidamia* the daughter of *Lycomedes* King of *Scyros* was not yet sent for to the *Ar-*  
*my*. z Brother to *Ajax*, and cozen german to *Achilles*.



As well as he; yet stirres not he herein:  
 Or if he should, should he the honour win?  
 Then since our actions must our fate advance;  
 Although my deeds surmount my utterance,  
 Their abstract yet in order to relate:  
*Thetis*, fore-knowing great *Achilles* fate,  
 Disguis'd her sonne: <sup>a</sup> so like a virgin drest,  
 That all mistooke, and *Ajax* with the rest.  
 When, Armes, with womens trifles, that might blinde  
 Suspect, I brought to tempt a manly minde.  
 Yet was the Heroe virgin-like arraid;  
 Who taking up the speare and shield, I said:  
 O <sup>b</sup> Goddess-borne, for thee the fate of *Troy*  
 Her fall reserves: why doubts thou to destroy  
 Great <sup>c</sup> *Pergamus*? then made him leave those weeds:  
 And sent the Mightie unto mightie deeds.  
 His acts are therefore ours. We *Telephus*  
 Foild with our lance; the suppliant <sup>d</sup> cur'd by us.  
 Strong <sup>e</sup> *Thebes* we sackt: sackt *Lesbos* us renounes.  
*Chrysa* and *Tenedos* (<sup>f</sup> *Apollo's* townes)  
*Cilla*, and Sea-girt *Scyros*, in their falls  
 Our fame advance: we raz'd *Lyrnessus* walls.  
 To passe the rest; I gave, who could subdue  
 The brave <sup>g</sup> *Priamides*: I *Hector* slue.  
 For th' armes that found *Achilles*, these I crave:  
 He dead, <sup>h</sup> I aske but what, alive, I gave.  
 The <sup>i</sup> griefe of one, with all the *Greeks* prevails:  
<sup>k</sup> *Eubœan Aulis* held a thousand sailes.  
 The long-expected winds opposed stand,  
 Or sleep in calmes. When cruell Fates command  
<sup>l</sup> Afflicted *Agamemnon* to assuage  
 With *Iphigenia's* death, *Diana's* rage.  
 But he dissent; the Gods themselves reproves:  
 And in a King a fathers passion moves.  
 His noble disposition neere the lesse  
 I to the publike wonne: and must confesse  
 (<sup>m</sup> *Atrides*, pardon) we did prosecute  
 Before a partiall judge a hatefull sute.  
 Yet him his brother, scepter, publike good  
 Perswade to purchase endlesse praise with blood.  
 Then went I to <sup>n</sup> the mother for her child:  
 Now not to be exhorted, but beguild.  
 Had *Ajax* thither gone, our flagging sailes  
 Not yet had sweld with still-expected gales.  
 O Then on a bold embassage I was sent  
 To haughtie *Troy*: to th' *Ilian* Court I went,  
 Yet full of men: and fearelesse, urg'd at large  
 The common cause committed to my charge.  
 False *Paris* I accuse: rapt *Helena*  
 I re-demand, with all they bore away.  
 Old *Priam* and *Antenor* just appeare.  
 But *Paris*, with his brethren, and who were  
 His followers in that stealth, from wicked blows  
 Could scarce refraine. This <sup>p</sup> *Menelaus* knows.  
 The first of dangers wherein you and I  
 Together joyn'd. But what my policie  
 And force perform'd, behoofe full to this State,  
 In that long warre, too long is to relate.  
 The first great battell fought, our warie foes  
 Long live immur'd: nor durst their powers expose.  
 Nine yeares expir'd, warres all the fields affright.  
 Meane-while what didst thou, onely fit to fight?  
 What use of thee? inquire my actions; I  
 The foe intrap, our trenches fortifie.

Incouraging the wearie Souldiar  
 To brooke the tediousnesse of lingring warre  
 With faire expectance: teach them wayes to feed,  
 The use of armes. Imployd at every need.  
<sup>r</sup> The King deluded in his sleep by *Iove*,  
 Bids us the care of future warre remove.  
 The author was his strong apologic.  
*Ajax* should have withstood: the sack of *Troy*  
 He should have urg'd; done what he could, have fought.  
 Why was the nobler feige by him unfought?  
 Why arm'd he not? a speech he might have made,  
 That would the wavering multitude have staid:  
 To him not difficult, who looks so high;  
 And speaks so bigge. What, if himself did fly?  
 I saw, and sham'd to see thee turn thy back  
 To hoyse thy sailes unto thy honours wrack.  
 What do you? O what madnesse, mates, said I  
 Provokes you to abandon yeelding *Troy*?  
 Ten yeares nigh spent, what will you beare away  
 But infamie? I this, and more did say;  
 Wherein my sorrow made me eloquent:  
 They thus perswaded, alter'd their intent.  
 The King a Councell calls; distrusts afford  
 No found advice: durst *Ajax* speake a word?  
 VWhen base <sup>s</sup> *Thersites* durst the King provoke  
 VWith bitter words: who felt my scepters stroke.  
 Their doubts with hope of conquest I inspire:  
 And set their fainting courages on fire.  
 Since when, what <sup>t</sup> he hath nobly done, by right  
 To me belongs, that thus restrain'd his flight.  
 Besides, what one of all the wiser *Greeks*  
 Makes choice of thee; or thy assistance seeks?  
<sup>u</sup> *Tydidus* us approves, builds on our will;  
 Is confident in his *Vlysses* still.  
 Among so many, 'tis a grace for me  
 To be his consort; and the choice so free.  
<sup>x</sup> The danger of the foe, and night despis'd;  
 I *Dolon*, then a counter-scout, surpris'd.  
 Nor him, till I had searcht his bosome, slew;  
 Informed what perfidious *Troy* would do.  
 All known, and nothing left to be inquir'd;  
 I now with praise enough might have retir'd.  
<sup>y</sup> Yet not so satisfide, I forward went;  
 And *Rhesus* slew, with his, in his own tent.  
 When like a Victor, on his charriot I  
 Return'd in triumph. Can you then deny  
*Achilles* armes, <sup>z</sup> whose horses were assign'd  
 For one nights hazard? *Ajax* is more kinde.  
<sup>a</sup> What should I of *Sarpedons* forces tell,  
 O're-throwne by us? by us *Ceranos* fell,  
*Iphitides*, *Alastor*, *Chromius*,  
*Alcander*, *Prytanis*, *Noëmonus*,  
*Halius*, stout *Thoön*, bold *Pheridamas*,  
 With *Charopes*: *Eunomus* fatall Paffe  
 Sign'd by my lance: and many more in view  
 Of hostile *Troy*, of meaner ranke, I slew.  
 And I, O Countrymen, have honour'd wounds;  
 Faire in their scarres: nor trust to emptie sounds;  
 Behold (said he, with that his bosome bares)  
 This brest, still exercis'd in your affaires.  
 No blood for *Greece* in all these lengthfull warres  
<sup>b</sup> Hath *Ajax* shed: let him produce his scarres.  
 VWhat boots it, though his deeds his brags approve;  
 That for our fleet he fought with *Troy* and *Iove*?

<sup>r</sup> Homer,  
Iliad. l. 2

<sup>s</sup> A railing  
Grecian, not  
lesse de-  
formed in body  
then in mind.

<sup>t</sup> Agamem-  
non.

<sup>u</sup> Diomedes,  
the son of  
*Tydeus*: who  
in most of his  
enterprizes  
made choice  
of *Vlysses* for  
his compa-  
nion.  
<sup>x</sup> Homer. Ili-  
ad. l. 10.

<sup>y</sup> Homer. Ibid.

<sup>z</sup> *Dolon*, up-  
on compact,  
if the *Trojans*  
had over-  
come, was  
to have had  
*Achilles* his  
horses in re-  
ward of that  
nights dis-  
covery.  
<sup>a</sup> Most of  
these were of  
*Sarpedons*  
troopes  
whom *Vlysses*  
slew. Homer.  
Iliad. l. 5.

<sup>b</sup> Made by  
*Hercules* in-  
vulnerable.



I grant, he did so: nor will we detract  
With hated envy from a noble act.  
So he ingrosse not to himself alone  
A common praise, but render us our own.

<sup>a</sup> *Actorides* (for great *Achilles* held)  
*Troy's* flames and <sup>b</sup> Fautor from our ships repeld.  
He vainly glories that himself alone  
Could answer *Hectors* opposition:

<sup>c</sup> The King, <sup>d</sup> his brother, and my self forgot;  
<sup>e</sup> Of nine the last, and but prefer'd by lot.

But what event, <sup>o</sup> great in valour, crown'd  
Your famous combat? *Hector* had no wound.  
Woe's me! with what a tide of griefe I call  
That time to minde; wherein the *Gracian* Wall,  
*Achilles*, fell! teares, feares, nor sorrow staid  
My forward zeale; <sup>f</sup> his raised corps I laid  
Vpon these shoulders: these, even these did beare  
Him and his armes; which now I hope to weare.  
Our strength can such a waight with ease sustaine:  
Our knowledge can your honour'd gift explaine.

Was *Thetis* so ambitious for her Son;  
That such a brainlesse Souldier should put on  
<sup>g</sup> This heavenly gift, of so divine a frame?  
Whose figured shield his ignorance would shame.  
<sup>h</sup> Wherein, the Ocean; Earth with cities crown'd,  
Skies deckt with starres; cold <sup>i</sup> *Arctos* never drown'd,  
<sup>k</sup> Sword-girt *Orion*, sad *Pleiades*;  
The rainie *Kids*. He seeks, yet knows not, these.  
Vpbraids he me, that I this warre did shun,  
And time defer'd till others had begun?

Nor can consider how he wounds in me  
*Achilles* honour. If a crime it be  
To counterfeit; <sup>l</sup> we joyne in that defame:  
If, in that tardy; I before him came.

Me, <sup>m</sup> my kinde wife; <sup>n</sup> his mother him with-drew:  
Our flowre to them we gave; the fruit to you.  
Nor feare I, should I quit my own defence,  
To suffer with so cleare an Excellence.

Nor was it *Ajax* found out me: and yet  
*Achilles* was discover'd by my wit.  
Least I should wonder, why his foolish tongue  
Should slander me, he you upbraids with wrong.

If *Palimedes* was accus'd by me  
Without just cause; must not his judgement be  
To you reprochfull? neither <sup>o</sup> *Nauplius* Seed  
Could justifie so evident a deed:

Nor heard you only of his treacheries;  
The <sup>p</sup> hire of treason laid before your eyes.  
<sup>q</sup> *Peantius* in *Lemnos* left, was none  
Of my offence; do you defend your own:  
You to his stay consented. Yet again  
I must confesse I advis'd him to abstain  
From travell, toyles of warre: and to appease  
The anguish of his bitter wound with ease.

He did: he lives. Th' advice was good: successe  
As fortunate approves it for no lesse.  
<sup>r</sup> Since Fate designs him for the fall of *Troy*:  
Spare me, and *Ajax* industry imploy.  
His tongue the mad with wrath and anguish will  
Appease: hee'l fetch him with some reach of skill.

First <sup>s</sup> *Simois* shall retire, <sup>t</sup> *Ide* want a shade,  
<sup>u</sup> *Achaia* promise to the *Troians* ayd;  
E're my endeavours in your service faile,  
And sottish *Ajax*, with his wit, prevaile.

And, *Philoctetes*, though obdure, thou be  
Incenst against the King, these Lords, and me;  
Though curses lighten from thy lips, though still  
Thou covet my accesse, my blood to spill;  
Yet I'll attempt thee; and will bring thee back;  
That neither may, <sup>x</sup> what we so wisht for, lack.  
Thy shafts I must possesse (so Favour Fate)  
As I posselt the <sup>y</sup> *Dardan* Prophet late;  
As <sup>z</sup> I unknot the *Troian* destiny,  
And doubtfull answer of the Gods; as I,  
Amid a world of foes, <sup>a</sup> the fatall Signe  
Of *Phrygian Pallas* ravish from her shrine.  
Compare with me will *Ajax*? this untane,  
*Troy's* hopt-for expugnation had been vain.  
Where was strong *Ajax*? where the glorious boast  
Of that great Souldier? why in terror lost?  
How darst *Vlysses* trust himself to night,  
Passe through the watch, their threatning weapons  
The walls not only, but the highest towre (slight?  
Of *Ilium* scale: and from her Fane <sup>b</sup> the Powre  
That beares their fate inforce: and with this prey,  
Repasse the dangers of that horrid way?  
Which had not I atchieved, Yet in Field  
Had *Ajax* vainly born his seven-fold Shield.  
That night *Troy* fell before <sup>c</sup> *Laertes* son:  
Won, when I made it that it might be won.  
VWhy do'st thou fleere on my *Tydid*es so:  
And nod'st at me: <sup>d</sup> our praises joyntly grow.  
Nor for our Navie didst thou fight alone:  
Thou by an host assisted, I by <sup>e</sup> one.  
Who knew that wisdom valour should command;  
That <sup>f</sup> these belong'd not to a strenuous hand:  
Else he himself had joyn'd in this debate;  
Or <sup>g</sup> th' other *Ajax*, farre more moderate;  
Brave *Thoas*, fierce *Eurypylus*; with these  
*Idomeneus* and *Meriones*  
Of *Crete*; or *Menelaus*. For they are,  
As strong, nor second unto thee in warre:  
Yet look to our advise. Thou, fit for fight,  
Dost need my reason to direct thy might.  
Thy valour wants fore-cast; my care is set  
Vpon the future: thou can'st fight; and yet  
The time and place must be by us assign'd:  
Thou only strong in body; I in minde.  
As skilfull Pilots those surpasse, who row;  
As wise Commanders, common souldiers; so  
I thee excell. Our vigor is lesse great  
In bones and sinews, yet my soul compleat.  
Then <sup>o</sup> remunerate my vigilance:  
And, Princes, for so many yeares expence  
In anxious cares, this dignitie extend  
To my deserts. Our work is at an end:  
With-standing fates remov'd: I, in that I  
Have made it feisable, have taken *Troy*.  
Now by our mutuall hopes, *Troy's* overthrow,  
<sup>h</sup> Those Gods which late I ravish't from the foe;  
If ought remaine to be discreetly done,  
That courage craves, through danger to be won;  
If in the *Ilian* destinie there be  
A knot yet to unknot; remember me,  
Or if you can forget; these Armes resign  
To this: and shews <sup>i</sup> *Minerva's* fatall Sign. (charmes:  
The Chiefes were mov'd. Here words approv'd their  
And Eloquence from Valour wins those armes.

<sup>a</sup> *Parroclus*, the sonne of *Menestius* the sonne of *Actor*, who fought in *Achilles* his armor. *Hom. Iliad. l. 16.*  
<sup>b</sup> *Iupiter.*  
<sup>c</sup> *Agamemnon.*  
<sup>d</sup> *Menelaus.*  
<sup>e</sup> Nine *Grecian* Princes accepted of *Hectors* challenge, of whom *Vlysses* was one. *Hom. Il. l. 7.*  
<sup>f</sup> Not alone, but among the rest of the *Grecian* Princes, according to *Calaber.*  
<sup>g</sup> Given and forged by *Vulcan.*  
<sup>h</sup> See the Comment.  
<sup>i</sup> The lesser Beare, which is alwayes above our Horizon, and therefore said never to descend into the sea.  
<sup>k</sup> Of these Constellations elsewhere.  
<sup>l</sup> Who was concealed in the habit of a woman.  
<sup>m</sup> *Penelope*, to whom then he was newly married.  
<sup>n</sup> *Thetis.*

<sup>o</sup> *Palamedes*, the sonne of *Nauplius.*

<sup>p</sup> The gold which was found in his tent.

<sup>q</sup> *Philoctetes* the sonne of *Purran.*

<sup>r</sup> Who had the arrow of *Hercules*, without which *Troy* could never be taken.

<sup>s</sup> A river of *Troy.*

<sup>t</sup> A mountain not farre removed.

<sup>u</sup> *Giresce.*

<sup>x</sup> For *Philoctetes* wished the sight of *Vlysses* to kill him; as *Vlysses* his, to appease him, and bring him and his arrowsto *Troy.*

<sup>y</sup> *Helenus*, the sonne of *Priamus*, descended from *Dardanus.*

<sup>z</sup> Reveled by the Prophet *Helenus*, whom he had taken prisoner.

<sup>a</sup> The *Palladium*: an Image of *Pallas*, brought by *Crysus* to *Dardanus* in doury: after set up by *Tros* in the most secret part of her Temple at *Ilium*: an oracle foretelling, that as long as they kept the *Palladium*, so long their city should flourish.

<sup>b</sup> The Image of *Pallas*, that fatall *Palladium*.

<sup>c</sup> *Vlysses*.

<sup>d</sup> A partner in all his enterprises.

<sup>e</sup> *Diomedes*.

<sup>f</sup> *Achilles* his Armes.

<sup>g</sup> *Oileus.*

<sup>h</sup> *Pallas.*

<sup>i</sup> The *Palladium*. *A I A X.*

He



<sup>a</sup> Invulnerable only but in that part.  
<sup>b</sup> Whereof in the 10 book.  
<sup>c</sup> Ai ai ! the two first letters in *Ajax*.  
<sup>d</sup> Of *Apollo*, ai ai, being an ejaculation on of sorrow.  
<sup>e</sup> *Vlysses*, in the strife for *Achilles* armor.  
<sup>f</sup> *Lemnos* the country of *Hyppophile*, the daughter of *Thoas*.  
<sup>g</sup> The *Lemnian* women despised by their husbands, or rather out of jealousy that they lay with their captives, at their returne from the warres slew them all, together with their sonnes, least they should, when they grew to be men, revenge the death of their fathers: only *Hyppophile* saved her father *Thoas*.  
<sup>h</sup> *HECUBA*. With *Philoctetes* left in *Lemnos*; *Troy* being not to be taken without the arrowes of *Hercules*.  
<sup>i</sup> *Hecuba* converted into a Bitch.  
<sup>k</sup> Slaine by *Pyrhus* at the altar of *Jupiter Hercules*.  
<sup>l</sup> *Cassandra* the daughter of *Priamus*, a Prophetesse and Priest to *Apollo*, ravi- shed by *Ajax Oileus*.  
<sup>m</sup> *Trojan*.  
<sup>n</sup> The son of *Hector* thrown from the *Sigeon* tower by *Vlysses*.  
<sup>o</sup> *Andromache*.  
<sup>p</sup> Whose slave she was.  
<sup>q</sup> The *Thracian* *Chiron*.  
<sup>r</sup> A people of *Thrace*.  
<sup>s</sup> *Priamus*.  
<sup>t</sup> *Agamemnon* the sonne of *Atreus*, the *Græcian* generall.

He who alone, *Iove*, *Hector*, sword and fire  
 So oft sustain'd; yeelds to one stroke of ire.  
 Th' unconquered, sorrow conquers. Then his blade  
 In haile unsheath'd: Sure thou art mine, he said;  
 Or seeks *Vlysses* this? this shall conclude  
 All sense of wrong. And thee, so oft imbrue  
 In *Phrygian* blood, thy Lord's must now imbrue:  
 That none but *Ajax Ajax* may subdue.  
 This said; his brest, till then with wounds ungor'd,  
 The deadly sword, <sup>a</sup> where it could enter, bor'd.  
 Nor could draw back the Steele with all his strength;  
 Expeld by gushing gore. The blood at length,  
 A purple floure ingendred on the ground;  
<sup>b</sup> Created first by *Hyacinthus* wound.  
 The tender leaves indifferent letters paint;  
 Both of <sup>c</sup> His name, and of <sup>d</sup> the Gods complaint.  
 The <sup>e</sup> Conqueror, now hoyling failes, doth stand  
<sup>f</sup> For mild *Hyppophile's* and *Thoas* land;  
 (<sup>g</sup> Defam'd by womens cursed violence)  
 To fetch the <sup>h</sup> shafts of *Hercules* from thence.  
 These, with their owner to the camp convey'd,  
 On that so long a warre an end they made.  
 Now *Troy* and *Priamus* together fall.  
 Th' unhappie <sup>i</sup> wife of *Priam* after all,  
 Her humane figure lost: whose raving Sprite  
 And uncouth howlings forrein fields affright.  
 The flames of *Ilium* stretch their hungry fire  
 To narrow *Hellepont*; nor there expire.  
<sup>k</sup> That little blood which *Priams* age could shed;  
*Ioves* altar drinks: By her annointed head  
<sup>l</sup> *Apollo's* Priest they drag, her hands in vain  
 To heaven upheld. The Victor *Greeks* constrain  
<sup>m</sup> The *Dardan* Dames; a deadly-hating prey:  
 Who imbrace their country Gods; and while they may,  
 Behold their burning Fanes. Dire violence  
<sup>n</sup> *Astyanax* threw from that towre; from whence  
 He had seen his father, by <sup>o</sup> his mother shown,  
 Fight for his Kingdomes safetie, and his own.  
 North-winds to seas invite, and prosperous gales  
 Sing in their throwds: they haile to trim their sailes.  
 The *Troian* Ladies cry, Deare soyle farewell!  
 We are hal'd to loth'd captivitie! then fell  
 On earth now kist: and leave; with much delay,  
 Their countries smoking ruines. *Hecuba*  
 Her sad departure to the last defers:  
 Now found among her childrens sepulchers,  
 (A sight of ruth!) spread on their tombs: bewailes;  
 Their cold bones kissing: <sup>p</sup> whom *Vlysses* hailes  
 From that sad comfort. Some of *Hectors* dust,  
 Vp-snatcht, delivers to her bosomes trust.  
 Vpon his tomb she left her hoarie haies  
 (A poore oblation!) mingled with her teares.  
 Oppos'd to *Ilium's* ruines <sup>q</sup> lyes a land,  
 Till'd by the <sup>r</sup> *Bistones*; in the Command  
 Of *Polymnestor*. Danger to prevent,  
 To him <sup>s</sup> his father *Polydorus* sent.  
 And wisely; had he not withall consign'd  
 A masse of gold, to tempt his greedy mind.  
 His foster-child, when lingring *Ilium* drew  
 To her last date, the *Thracian* Tyrant slew.  
 Whom, as if he his murder with the slain  
 Could cast away, he casts into the Main.  
 Now rode <sup>t</sup> *Atrides* at the *Thracian* shore;  
 Till winds forbore to storme, and seas to rore.

When from the yawning earth *Achilles* rose;  
 Like mightie as in life: whose looks disclose  
 As sterne a wrath, <sup>u</sup> as when his lawlesse blade  
 Was on *Atrides* drawn; and frowning, said;  
*Achaïans*, ô ingratefull! can you thus  
 Depart? are our deserts intomb'd with us?  
 Now honour me with what I covet most:  
 Let slain <sup>x</sup> *Polyxena* appease my Ghost.  
 Then vanish. They th' ungentle Ghost obey'd;  
 And from her Mothers bosome drew the Maid,  
 (High-sould, unhappie, more then feminine),  
 To his <sup>y</sup> resembled tomb; life to resigne  
 VVith Rites infernall. Of her birth she thought:  
 And now unto the bloody altar brought;  
 Seeing herself the sacrifice prepar'd,  
 And that <sup>z</sup> *Neoptolemus* upon her star'd  
 With sword advanc't; she said; untoucht with dred:  
 Our generous blood to your intentions shed:  
 Dispatch; in throat or brest (I am prepar'd)  
 Your weapon sheath. (With that her bosome bar'd)  
*Polyxena* doth servitude despise:  
 And yet no God affects such sacrifice.  
 I onely with my death might be unknown  
 To my afflicted <sup>a</sup> mother. She alone  
 Disturbs the joyes of death: though *Priams* wife  
 My death should lesse bewaile, then her own life.  
 Nor let the touch of man pollute a maid:  
 That my free soul may to the *Stygian* shade  
 Vntainted passe. If this be just, remove  
 Your hand: I shall more acceptable prove  
 Vnto that God or Ghost, what ere he be  
 To whom I am offer'd, if my blood be free.  
 And if a dying tongue prevaile at all;  
 I, late great *Priams* daughter, now a thrall,  
 Solicit that my corps may not be sold;  
 But given my mother: nor exchange for gold  
 Sad rites of sepulture. In former yeares  
 Sh' had gold to give, now poore, accept her teares.  
 This having said; for her, that would not weep,  
 The people wept: the <sup>b</sup> Priest could hardly keep  
 His eyes from teares; yet did what he abhord;  
 And in her proffered bosome thrust his sword.  
 On doubling knees she sinks, with silent breath;  
 And cheerefully imbraceth simul'd-on Death.  
 Then when she fell, she had a care to hide  
 What should be hid; and chastly-decent dide.  
 Her corps was carryed by the *Troian* dames:  
 VVho in a funerall song repeat the names  
 Of *Priams* mourn'd-for Seed; what streams of gore  
 One House had spent. Thee, <sup>c</sup> Virgin, they deplore:  
 And thee, ô <sup>d</sup> royall Wife, entitled late  
 The mother Queene, and Glory of that State:  
 A Captive now, cast by a scorned lot  
 On conquering <sup>e</sup> *Ithacus*; refus'd, if not  
 For bearing *Hector*. *Hector*, so renownd,  
 A master hardly for his mother found.  
 She hug's <sup>f</sup> the corps that such a spirit kept.  
 Who for her countrey, children, husband, wept  
 So oft; now weeps for her: her lips she prelt,  
 Her wounds fils with her teares. Then beats her brest:  
 Her hoarie haire besmear'd with clotted gore,  
 And bosome torn, this spake she; and much more.  
 Poore daughter, our last sorrow: (what is left  
 For Fortunes spight!) by bloody death bereft.

<sup>u</sup> When *Agamemnon*  
 took *Briseis*  
 from him.  
*Hom. Il. 1.1.*

<sup>x</sup> The daughter  
 of *Priamus* whom  
 alive he  
 lov'd, and  
 now dead  
 would have  
 offered unto  
 him.  
<sup>y</sup> For his se-  
 pulcher stood  
 on *Sigeum*,  
 and this was  
 in *Thrace*.  
<sup>z</sup> A name of  
*Pyrhus*, the  
 sonne of *A-*  
*chilles*, who  
 was to sacri-  
 fice her.

<sup>a</sup> *Hecuba*.

<sup>b</sup> *Pyrhus*,  
 then execu-  
 ting the  
 office of the  
 Priest.

<sup>c</sup> *Polyxena*.  
<sup>d</sup> *Hecuba*.

<sup>e</sup> *Vlysses*, of  
 his country  
*Ithaca*.

<sup>f</sup> *Polyxena's*.



On thee I see my wounds. That of my feed.  
None may unwounded dye, even thou must bleed.

In that a woman, thee I held secur'd :

But thou, a woman, suffer'st by the sword.

This Bane of *Troy*, our utter ruine, who

So many of thy princely brothers slue ;

Hath slain thee also. When he a corse was made

<sup>a</sup> By *Paris* and *Apollo's* shafts, I said,

Now is *Achilles* to be fear'd no more.

Now dead, to us as dreadfull as before.

Against my race his ashes rise : his tomb

Presents a foe. O my unhappy womb !

T' his fury fruitfull ! Ruin'd *Troy* descends ;

And sad successe the publick sorrow ends :

Yet they are ended. <sup>b</sup> *Ilium* alone

To us remains : our sorrows freshly grone.

I, late so potent and so fortunate

In husband, sons, and height of humane State ;

To exile now am hal'd : despis'd and torn

From my own sepulchers, from *Phrygia* born

To serve <sup>c</sup> *Penelope* ; that while I sew

Or spin at her commandment, she may shew

Her slave to <sup>d</sup> *Ithacensian* dames, and say,

Loe, *Hectors* mother, *Priam's* *Hecuba* !

My sorrows sole reliefe, so many lost,

Is offerd to appease an hostile Ghost.

Infernall sacrifices to the dead,

Even to my foe, my curst womb hath bred.

Hard heart, why break'st thou not ? What hopes ingage

Thy expectation ? Mischievous Old-age,

For what reserv'st thou me ? You cruell Powres,

Why lengthen you a poore old womans houres

To see new funeralls ? O *Priam*, I

May call thee happie, after ruin'd *Troy*.

Happie in death. Thou seest not this sad fate :

Thou lost thy life together with thy state.

<sup>e</sup> Rich funeralls attend thee, royall Maide :

And by thy Ancestors thou shalt be laid :

O no ! thy mothers teares, a heap of sand,

Must now content thee in a <sup>f</sup> forrein land.

All, all is lost ! Yet lives a little & Boy

My last, and youngest joy, when I could ioy ;

For whom I condescend to live a space ;

Here foster'd by the courteous <sup>h</sup> King of *Thrace*.

Meane while why stay we with the cleansing flood

To wash these wounds, and looks besmeard with blood ?

Then with an aged pace, her hoarie haire

All torne and scatt red, to the sea repaires.

And while the wretched said ; You <sup>i</sup> *Troades*,

A pitcher bring to draw the brinish Seas :

She saw the cast-up corps of *Polydor*

Stuck full of wounds upon the beachie shore.

The Ladies shreek ; she dumb with sorrow stood :

Whilst inward grieve her voice, her teares, her blood,

At once devour'd. And now, as if intranc't,

Stares on the earth ; sometimes to heaven advanc't

Her scouling brows : oft on his visage gaz'd ;

But oftner on his wounds. By anger rais'd,

Arm'd, and instructed, all on vengeance bent,

Still Queen-like, destines his punishment.

And as a Lionesse, rob'd of her young,

Pursues the unseen hunters steps : so, stung

With fury, when her sorrow with her rage

Had joyn'd their powres ; unmindfull of her age ;

But not of former greatnesse, ran with speed

To *Polymnestor*, author of this deed.

And craving conference, the Tyrant told

How she would shew him summes of hidden gold

To give her *Polydor*. This held for true ;

He thirsty of his prey, with her with-drew.

And flattering her thus craftily begun :

Delay not, *Hecuba*, t' enrich thy sonne :

By all the Gods we justly will restore

What thou shalt give, and what thou gav'st before.

She with a truculent aspect beheld

The falsely swearing King : with anger swel'd.

Then calls the captive dames, upon him flies ;

Who hides her fingers in his perjur'd eyes,

Extracts his eye-balls : more then usuall strong

With thirstie vengeance, and the sense of wrong,

Her hand drownes in his skull ; the roots up tore

Of his lost sight, imbrude with guiltie gore.

The men of *Thrace* incens'd for their King,

Weapons and stones at *Hecuba*, now sling.

She, gnarling, bites the follow'd flints, her chaps,

For speech extended, barke. Of whose mis-haps.

<sup>k</sup> That place is nam'd. She, mindfull of her old

Mis-fortunes, in <sup>l</sup> *Sithonian* deserts howld.

The *Troians*, *Gracians*, those who love or hate ;

Yea, all the Gods commiserate her fate.

Even <sup>m</sup> spitefull *Iuno* did to this descend ;

That *Hecuba* deserv'd not such an end.

*Aurora* had no leasure to lament

(<sup>n</sup> Although those armes she favour'd) the event

Of *Troy* or *Hecuba*. Domesticall

And neerer grieve, afflicts her for the fall

Of *Memnon* ; whose life blood the lance imbrude

Of stern *Achilles*. This when first she view'd,

The rose die, that deckt the Mornes up-rise

Grew forth-with pale, and clouds immur'd the skies.

Nor could indure to see the body laid

On funerall flames : but with her haire displaid,

As in that season, to high *Iove* repaires ;

And kneeling, thus, with teares, unfolds her cares.

To all inferiour, whom the skie sustaines

( For mortals rarely honour me with Fanes )

A Goddess yet, I come : not to desire

Shrines Festivals, nor Altars bright with fire ;

Yet should you weigh what I, a woman, do,

The night confine, and sacred Day renew,

I merit such : such suite not now our state ;

Nor such desires affect the desolate.

Of *Memnon* rob'd, who glorious armes in vain

Bare <sup>o</sup> for his unkle, by *Achilles* slain

In flowre of youth (so would you Gods) come I.

O chiefe of Powres, a mothers sorrow, by

Some honour given him, lessen : death with fame

Recomfort ! *Iove* assents. When greedy flame

Devour'd the funerall Pile ; and curling fumes

Day over-cast : as when bright *Sol* assumes

From streames thick vapors, nor is seene below

The flying sparkles dying joyntly grow

Into one body. Colour, forme, life, spring

To it from fire, which lightnesse now doth wing :

First like a fowle, forth with a fowle indeed :

Innumerable sisters of that breed

Together whiske their feathers. Thrice they round

The funerall Pile ; thrice raise a mournfull sound.

<sup>a</sup> Whereof  
in the end of  
the former  
Book.

<sup>b</sup> The same  
with *Troy*.

<sup>c</sup> Wife to  
*Vlysses*,  
whose slave  
she now was.  
<sup>d</sup> Dames of  
*Ithaca*.

<sup>e</sup> Speaking  
to the dead  
*Polyxena*.

<sup>f</sup> In *Thrace*.

<sup>g</sup> *Polydorus*.

<sup>h</sup> *Polymne-*  
*stor*.

<sup>i</sup> Women of  
*Troy*.

<sup>k</sup> *Cynosema*,  
which is the  
tombe of the  
bitch.

<sup>l</sup> *Thraciani*  
*Sithonia* be-  
ing a part of  
*Thrace*.

<sup>m</sup> Who ha-  
ted the *Tro-*  
*jans*.

<sup>n</sup> *Tithonus*  
her husband  
being bro-  
ther to *Pria-*  
*mus*.

*MEMNON*.

<sup>o</sup> For *Tri-*  
*mus* brother  
to his father  
*Tithonus*.

<sup>p</sup> The Sun.



In two battalions then divide their flight;  
 And like two strenuous nations fiercely fight:  
 Their opposites with beake and talions rend;  
 Cuffe with their wings; in sacrifice descend,  
 Now dying, on the ashes of the dead:  
 Remembring they were of the Valiant bred.  
 These new sprung fowle, men of their author call  
*Memnonides*. No sooner <sup>a</sup> *Sol* through all  
 The Signes returnes; but reinforce't againe  
 In civill warre they dye upon the flaine.  
 While others therefore doe commiserate  
 Poore barking *Hecuba* in her chang'd fate:  
*Aurora* her owne griefe intends; renewes  
 Her pious teares which fall on earth in dewes.  
 Yet fates resist that all the hopes of *Troy*  
 Should perill with her towers. <sup>b</sup> The Sonne and Ioy  
 Of <sup>c</sup> *Cytherea*, with <sup>d</sup> his household Gods,  
<sup>e</sup> And aged Sire, his pious shoulders lodes.  
 Of so great wealth he onely chose that prize,  
 And his <sup>f</sup> *Ascanius*: from <sup>g</sup> *Antandros* flies  
 By Seas, and shuns the wicked *Thracian* shore,  
 Defil'd with bloud of mured *Polydore*:  
 VVith prosperous windes arriving with his traine  
<sup>h</sup> At *Phæbus* towne, where *Anius* then did raigne,  
*Apollo's* holy Priest; who, with the rest,  
 Into the Temple leads his honour'd Guest:  
 The city, with the sacred places, shewes;  
 And <sup>i</sup> trees held by *Latona* in her throwes.  
 Incense on flames, and wine on incense powr'd;  
 Entrailles of slaughtered beeves by fire devour'd;  
 His Guests conducts to Court: on carpet spread.  
<sup>k</sup> With *Ceres* and *Lyæus* bountie fed.  
 When thus *Anchises*: *ô* to *Phæbus* deare!  
 I am deceiv'd; or, when I first was here,  
 Foure daughters and a sonne thy solace crown'd.  
 He thook his head, with sacred fillets bound;  
 And sighing said: *ô* most renown'd of men,  
 I was the father of five children then:  
 VVhom now (such is the change of things!) you see  
 Halfe childlesse: for my absent sonne to me  
 Is of small comfort; who, my Vice-roy, raignes  
 In sea-girt <sup>l</sup> *Andros*, which his name retaines.  
 Him, <sup>m</sup> *Delius* with prophetick skill inspir'd,  
 A gift past credit, still to be admir'd;  
 My daughters *Bacchus* gave; above their sute:  
 That all they toucht should presently transmute  
 To wine, to corne, and to *Minerda's* <sup>n</sup> oyle.  
 Rich in the use. To purchase such a spoile,  
 Great *Troy's* Depopulator, <sup>o</sup> *Atreus* Heire,  
 (Lest you should thinke we have not borne a share  
 In your mis-haps) with armed violence  
 Infore't them from me: charged to dispence  
 That heavenly gift unto th' <sup>p</sup> *Argolian* Host.  
 They scape by flight: two to *Eubœa* crost;  
 Two fled to *Andros*: these the Souldier  
 Persu'd, and threatned (if unrender'd) warre.  
 Feare nature now subdu'd: his sisters were  
 By him resign'd; forgive a brothers feare.  
 Not *Hector* not *Aeneas* then were by  
 To guard his towne; who so long guarded *Troy*.  
 About to binde their captive armes in bands;  
 Rearing to heaven their yet unchained hands;  
 O father *Bacchus* helpe! While thus they praid;  
 The Author of that gift presents his aid.

(If such a losse may be accounted so)  
 Yet how they lost their shapes I could not know;  
 Nor yet can tell. It selfe the sequell proves;  
 Converted to thy <sup>q</sup> Wives white-feather'd Doves.

With such discourse they entertaine the feast:  
 That ta'ne away, dispose themselves to rest.  
 With day they rose; the Oracle exquire:  
 VVho bids them to their <sup>r</sup> ancient Nurse retire,  
 And kinred shores. Now ready to depart  
 The King presents rich gifts, wrought with rare art  
 A scepter to *Anchises* gives: a brave  
 Robe, and a quiver, to *Ascanius* gave:  
 A cup to *Aeneas*, which surpasst the rest;  
 By *Theban Therses* sent him once his Guest.  
*Mylean Alcon* made what *Therses* sent;  
 And carv'd thereon this ample argument.

A City with seven gates of equall grace;  
<sup>f</sup> These serve for names to character the place.  
<sup>t</sup> Before it, exequies, tombes, pyles, bright fires,  
 Dames with spread haire, bare breasts, and torne attires,  
 Decipher mourning: Nymphs appeare to weepe  
 For their dry Springs: sap-fearing cankers creep  
 On naked trees: Goats lick the foodlesse ground.  
 In midst of *Thebes*, <sup>u</sup> *Orion's* daughters crown'd  
 VVith fillets stand: This proffers to the sword  
 Her manly brest; Her hands her death afford,  
 For common safety. All the people mourne;  
 And with due funeralls their bodies burne.  
 Yet lest the world should such a linage lose,  
 Two youths out of their virgin ashes rose.  
 These Orphans wandring Fame *Corona* calls:  
 VVho celebrate their mothers funeralls.  
 The antick brasse with burnisht figures shin'd:  
 Whose brim neat wreaths of guilt <sup>x</sup> *Acanthus* bind.

Nor were the *Troian* gifts of losse expence:  
 Who gave a *Censor* for sweet frankincense,  
 An ample *Chalice* of a curious mold;  
 With these a crowne, that shone with gems and gold.  
 In that the *Tœcrans* sprung from <sup>y</sup> *Tœcers* blood;  
 They saile to *Crete*: <sup>z</sup> but *Iove* their stay with-stood.  
 Leaving those <sup>a</sup> hundred Cities, now they stand  
 For wisht <sup>b</sup> *Ansonia's* destinated strand.  
 Toft by rough Winter and the wrath of seas,  
 They anchor at the faithlesse *Strophades*,  
 Thence frighted by <sup>c</sup> *Aello*; saile away  
 By steepe *Dulichium*, stonie *Ithaca*,  
*Samus*, high *Neritus* clasp'd by the Maine;  
 All subject to the fly *Vlysses* raigne.  
 Then at <sup>d</sup> *Ambracia* touch, the strife and grudge  
 Of angrie Gods; <sup>e</sup> the Image of the Iudge  
 Behold; by them converted into stone:  
 Now by <sup>f</sup> *Ætiacan Apollo* knowne.  
 Then the *Dodonean's* speaking Oake they view;  
*Chaonia*, where <sup>h</sup> *Molosus* children flew  
 With aiding feathers from the impious flame;  
 Next to *Phœacia*, rich in Orchards came;  
 Then to *Epirus*: at *Butthrotos* staid,  
 Whose scepter now the <sup>i</sup> *Phrygian* Prophet swaid;

in descent from *Dardanus*. <sup>a</sup> *Crete* had a hundred cities. <sup>b</sup> *Latium*, a part of *Italy*.  
<sup>c</sup> One of the Harpyes. <sup>d</sup> A City of *Epirus*. See the Comment. <sup>e</sup> A fable unknowne.  
<sup>f</sup> So named for favouring *Augustus* in the battell of *Actium*, against *Marcus Antonius*, who amplified his temple with the city, which of that victory he called *Nicomopolis*. <sup>g</sup> The Oake of *Dodona* which gave Oracles. <sup>h</sup> Were turned into birds an obscure fable. <sup>i</sup> *Helennus*. See the Comment.

<sup>q</sup> *Venus* the wife of *Anchises*.

<sup>r</sup> *Italy*; mistaken by *Anchises* for *Crete*.

ORIONS.  
 DAYGH-  
 TERS.  
<sup>t</sup> *Thebes*.  
 See the Comment.

<sup>u</sup> *Meliocœ* and *Menippa*

<sup>x</sup> An hearbe so called.

<sup>y</sup> Who came from *Crete* into *Phrygia*.  
<sup>z</sup> For the former Oracle meant *Italy*, from whence *Dardanus* came into *Asia*, and marrying the daughter of *Teucer* commanded that people, called afterward *Trojans* of King *Tros* the third

And

<sup>a</sup> Accomplishing the year.

<sup>b</sup> *Aeneas*.  
<sup>c</sup> *Venus*: Of the Island *Cythera* consecrated unto her.  
<sup>d</sup> Their Images.  
<sup>e</sup> *Anchises*.  
<sup>f</sup> His son by *Creusa*.  
<sup>g</sup> A Port towne of *Phrygia*.  
<sup>h</sup> *Delos*, a city of the same name with the Island.  
<sup>i</sup> A Palme and an Olive: then when delivered of *Apollo* and *Diana*.  
<sup>k</sup> Bread and Wine.

ANIS  
 DAYGH-  
 TERS.

<sup>l</sup> An Island of the *Ægean* sea, the first of the *Cyclades*.  
<sup>m</sup> *Apollo*; of *Delos* where he was born, and honored.  
<sup>n</sup> For *Minerva* produced the Olive tree.  
<sup>o</sup> *Agamemnon*.  
<sup>p</sup> *Grecian*.



a Sicilia.  
b Three Promontories, *Pachynus* stretching to the South, *Lilybæus* to the West, and *Pelorius* to the North.  
c A Northern constellation never under our Horizon  
d Called thereof *Zancle* after *Messana*.  
e A rock on the North side of those Straights.  
f A Gulph at the entrance of the Straights of *Messana*.  
g *Charybdis*.  
h *Scylla*.  
i A Sea Nymph, the daughter of *Nereus* and *Doris*.  
k The *Nereides*, of whom there were fifty.  
l *Polyphemus*.  
m So called of their whitenesse.  
n *Galatea* the daughter of *Nereus*.  
o *Scylla*, the daughter of *Cretus*, a River of *Calabria*.  
p The daughter of the River *Simethus*.  
GALATEA AND ACIS.

q Heaven.

r The son of *Eurymus*, a Prophet among the *Cyclops*.  
s *Homer. Odyssey. l. 9.* See the Comment on the fourteenth booke.  
t *Galatea*.

And see resembled *Troy*. Fore-told of all  
By *Priam's Helenus*, that would befall,  
They reach <sup>a</sup> *Sicania*. This <sup>b</sup> three tongues extends  
Into circumfluent Seas. *Pachynus* bends  
To showrie *Auster*; flowry *Zephyr* blowes  
On *Lilybæus* browes; *Pelorius* shoves  
His Cliftes to *Boreas*; <sup>c</sup> and the frozen *Beares*  
That shuns the *Ocean*. Under this they steare  
And stretch their oares; who favoured by the tide,  
That night in *Zancle's* <sup>d</sup> crooked harbor ride.  
The right side dangerous <sup>e</sup> *Scylla*, turbulent  
<sup>f</sup> *Charybdis* keeps the left; on ruine bent.  
g She belches swallowed ships from her profound;  
h Her sable wombe, dogs, ever rav'ning, round;  
Yet beares a virgins face: if all be true  
That Poets sing, she was a virgin too.  
By many fought, as many she despis'd:  
To Nymphs of Seas, of Sea-nymphs highly priz'd,  
She beares her visits; and to them discovers  
The history of her deluded lovers.  
To whom thus <sup>i</sup> *Galatea*, sighing, said;  
While *Scylla* comb'd her haire. You, lovely Maid,  
Are lov'd of generous-minded men, whom you  
VWith safety may refuse, as now you doe.  
But I, great *Nereus* and blue *Doris* Seede,  
Great in <sup>k</sup> so many sisters of that breede;  
By shunning of the <sup>l</sup> *Cyclops* love provok't  
A sad revenge. Here teares her utterance chok't.  
These cleansed by the <sup>m</sup> marble-finger'd maid;  
Who, having comforted the Goddesse, said:  
Relate, o most ador'd, nor from me keep  
The wretched cause that makes a Goddesse weep;  
For I am faithfull. <sup>n</sup> *Nereis* consents,  
And thus her griefe to <sup>o</sup> *Cræis* daughter vents.  
The Nymph <sup>p</sup> *Simethis* bore a lovely Boy  
To *Favrus*, *Acis* call'd; to them a joy;  
To us a greater. For the sweetly-Faire  
To me an innocent affection bare. (crowne,  
His blooming youth twice-told eight birth-dayes  
And clothe his cheekes with scarce-appearing downe.  
As I the gentle boy, so *Polypheme*  
My love perfude; our loves alike extreame.  
Whether my love to *Acis*, or my hate  
To him were more, I hardly can relate.  
Both infinite! o *Venus*, what a powre  
Hath thy command! He, still austere and fowre,  
A terror to the woods, from whom no guest  
With life escapes, accustomed to feast  
On humane flesh; who all the Gods above,  
With them <sup>q</sup> *Olympus* scorn'd; now stoopes to love.  
Forgetfull of his flocks and caves, a fire  
Feeds in his breast, inflamed with desire.  
His feature now intends, now bends his care  
To please: with rakes he combs his stubborne haire;  
His bristles barbes with scithes: and by the brook's  
Vnfold mirror calmes his dreadfull lookes:  
His thirst of blood, and love of slaughter cease;  
Lesse cruell now: ships come and goe in peace.  
When *Telemus* came from *Sicilian* seas,  
The Augur *Telemus* <sup>r</sup> *Eurymides*,  
And said to *Polypheme*, thy browes large sight  
s Shall by *Vlysses* be depriv'd of light.  
O foole, he laughing said, thou tell'st a lye;  
t A female hath already stolne that eye.

Thus flouts the Prophets true prediction:  
And with extended paces stalkes upon:  
The burnd shore; or weary, from the wave-  
Beat beach retireth to his gloomie cave,  
A promontorie thrust into the maine;  
Whose clifflie sides the breaking Seas restraine:  
The *Cyclop* this ascends: whose fleecie flock  
Vnforced follow. Seated on a rock;  
His staffe, a well-growne Pine, before him cast,  
Sufficient for a yard-supporting mast;  
He blowes his hundred reeds: whose squeaking fils  
The far-resounding Seas, and echoing hills.  
Hid in a hollow rock, and laid along  
By *Acis* side, I heard him sing this song.  
O *Galatea*, more then lilly-white,  
More fresh then flowrie meads, then glasse more bright,  
Higher then Alder tree, then kids more blithe,  
Smoother then shels whereon the surges drive,  
More wisht then Winters Sun, or Summers aire,  
More sweet then grapes, then apples farre more rare,  
Clearer then Ice, more seemely then tall <sup>u</sup> Planes,  
Softer then tender curds, or downe of Swans,  
More faire, if fixt, then gardens by the fall  
Of springs inchac't. Though thus, thou art withall  
More fierce, then salvage bulls, who know no yoke,  
Then waves more giddy, harder then the oke,  
Then vines or willow twigs more easlie bent,  
More stiffe then rocks, then streames more violent,  
Prowder then peacocks prais'd, more rash then fire,  
Then *Beares* more cruell, sharper then the brier,  
Deafier then Seas, more fell then trod-on snake;  
And, if I could, what I would from thee take,  
More speedy then the hound-pursued Hinde,  
Or chased clouds, or then the flying winde.  
If knowne to thee, thou wouldst thy flight repent;  
Curse thy delay, and labour my content.  
For I have caves within the living stone;  
To Summers heat, and VVinters cold unknowne:  
Trees charg'd with apples; spreading vines that hold  
A purple grape, and grapes resembling gold.  
For thee I these preserve, affected Maide.  
Thou strawberries shalt gather in the shade,  
Autumnal cornels, plummes with azure rinde,  
And wax-like yellow of a generous kinde;  
Nor shalt thou ches-nuts want, if mine thou be;  
Nor scalded wildings: serv'd by every tree.  
These flocks are ours: in vallies many stray,  
VVoods many shade, at home as many stay.  
Nor can I, should you aske, their number tell:  
Who number theirs, are poore. How these excell,  
Beleeve not me, but credit your ownr eyes:  
See how their udders part their stradling thighes.  
I in my sheepe-coats have new-weaned lambs;  
And frisking kids late taken from their dams.  
New milk, fresh curds & cream, with cheefe well prest,  
Are never wanting for thy palats feast.  
Nor will we gifts for thy delight prepare  
Of easie purchase, or what are not rare:  
Deere, red and fallow, Roes, light-footed Hares,  
Nests scal'd from cliffe, and Doves produc't by paires.  
A rugged *Beares* rough twins I found upon  
The mountaine late, scarce from each other knowne,  
For thee to play with: finding these, I said,  
My Mistris you shall serve. Come lovely Maid,  
Come

u Plane trees.

Red berries with hard stones which are not ripe untill October.



Come *Galatea*, from the surges rise,  
Bright as the Morning; nor our gifts despise.  
I know my selfe; my image in the brooke  
I lately saw, and therein pleasure tooke.  
Behold, how great! not *Jupiter* above  
(For much you talke I know not of what *Iove*)  
Is larger siz'd: curls, on my browes displaid,  
Affright; and like a grove my shoulders shade.  
Nor let it your esteeme of me impaire,  
That all my body bristles with thick haire.  
Trees without leaves, and horses without maines,  
Are sights unseemely: grasse adorne the plaines,  
Wooll sheepe, and feathers fowle. A manly face  
A beard becomes: the skin rough bristles grace.

<sup>a</sup> See the  
Comment.

<sup>a</sup> Amid my fore-head shines one onely light;  
Round, like a mighty shield, and cleare of sight.  
The Sun all objects sees beneath the skie:  
And yet behold, the Sun hath but one eye.  
<sup>b</sup> Besides, your Seas obey my fathers throne:  
I give you him for yours. Doe you alone  
Vouchsafe me pittie, and your suppliant heare;  
To you I onely bow; you onely feare.  
Heaven, *Jupiter*, his lightning I despise:  
More dread the lightning of thy angry eyes.  
And yet your scorne my patience lesse would move,  
Were all contemn'd. Why should you *Acis* love,  
And slight the *Cyclop*? why to him more free?  
Although himselfe he please; and pleaseth thee,  
(Which frets me most) could I your darling get,  
He then should finde my strength and me like great.  
His guts I would extract, squeeze out his braines,  
Throw his dissevered lims about the plaines:  
And if with thee he mingle, mixe thy wave  
With his hot blood; and make thy deepe his grave.  
For ô, I frye! despis'd affection burnes  
With greater rage: my bulke to <sup>c</sup> *Ætna* turnes,  
And all her flames are in my bosome pent:  
Yet *Galatea*, wilt not thou relent.

<sup>c</sup> A burning  
mountaine  
whereon he  
dwelt.

This said, he rose; (for I beheld him well)  
Nor could stand still; but terrible and fell,  
Hurries about the woods and well knowne coast;  
Much like a Bull that hath his Heifer lost.  
Who me and *Acis*, too secure, espy'd:  
And with a voyce that futes a *Cyclop*, cry'd,  
This houre shall be the last of all your joyes.  
Affrighted *Ætna* rored with the noyse.  
I under water div'd: he flying said;  
Helpe *Galatea*! you, ô parents, aid  
The utterly undone; and entertaine  
<sup>d</sup> Your issue in the Empire where you raigne:  
A torne off rock the following *Cyclops* threw:  
Whose corner over-whelmed *Acis* flew.  
VVe did, what could be licens'd by Fate:  
Resuming *Acis* to <sup>e</sup> his Grand-fires state.  
The purple blood from his crush't body fled;  
VWhich presently forooke the native red:  
First like a raine-discoloured streame appeares;  
Then crystalline. The rock in sunder teares:  
Whose crannies with up-starting reeds abound;  
And in the breach insulting waves resound:  
From whence a youth arose above the waft;  
<sup>f</sup> His horned browes with quivering reeds imbrac't.  
'Twas wondrous strange: but that his lookes appeare  
More blew, and he more great, it *Acis* were:

<sup>d</sup> The sonne  
of a River.

<sup>e</sup> The river  
*Simethus*.

<sup>f</sup> River-gods  
were fained  
to have  
hornes, as  
resembled to  
Bulls, in re-  
gard of the  
noyse of the  
waters, and  
flexure of  
their cur-  
rents.

And so it was: although he now became  
A living streame, which still preserves his name.

Here *Galatea* ends; th' assembly brake:  
To smiling Seas the Nymphs themselves betake.  
*Seylla* returning, dares not trust the Deepes:  
But naked, nigh the thirstie gravell keepes;  
Or wearie, in the more sequestred waves  
Her comely limmes in cooling water bathes.  
Loe, *Glancus* in the Sea but lately knowne.  
Transformed neere *Eubæan Anthedon*,  
Through yeelding waves arrives: rapt with her sight;  
By gentle words attempts to stay her flight.  
She faster fled: who swift with feare ascends  
A lofty hill, which neere the shore extends:  
Whose round congested summit, crown'd with wood,  
Did over-peere the under-swelling flood.  
There staves, secured by the place; nor knew  
If God, or Monster: much admires his hiew,  
His spreading locks, which all his shoulders veile;  
And hinder parts, that beare a fishes taile.  
Perceived; leaning on a rock, he said:

I am no beast, nor prodigie, faire Maid:  
Not *Proteus*, *Triton*, <sup>h</sup> *Athamanti des*,  
Are greater Gods, or more command in Seas.  
Yet once a mortall; and did then frequent  
Th' affected Seas. On those my labour spent.  
Sometimes with nets I fishes hale to land:  
Sometimes the line directed with my wand.  
The shore a meadow bounds; whereof one side  
Is fring'd with weeds, the other with the tyde.  
On this nor horned cattle ever fed,  
Nor harmelesse sheepe, nor goats on mountaines bred.  
No bees from hence their thighes with hony lade;  
Those flowers no marriage garlands ever made:  
That grasse ne'r cut with sithes. Of mortals I  
First thither came; my nets hung up to dry.  
While I expos'd the fishes which I tooke;  
By their credulity hung on my hooke,  
Or masht in nets; (what would a lye behove?  
Yet such it seemes) my prey began to move,  
Display their finnes, and swim as on the flood:  
While I neglect their stay, and wondring stood;  
They all by flight avoiding my command,  
Together left their owner and the land.  
Amaz'd, and doubting long; the cause I fought,  
If either God or Hearb, this wonder wrought.  
What hearb, said I, hath such a power? in hast  
An hearb I puld, and gave it to my tast.  
No sooner swallowed, but my entrailles shook:  
VWhen forth-with I another nature took.  
Nor could refraine; but said, ô Earth, my last  
Farewell receive! in seas my selfe I cast.  
The Sea-gods now vouchsafing my receipt  
Into their sacred fellowship, intreat  
Both *Thetis* and *Oceanus*, that they  
VWould take, what ever mortall was, away.  
Whom now they hallow, and with charmes nine times  
Repeated, purge me from my humane crimes:  
And bad me dive beneath a hundred streames.  
Forth-with the rivers rusht from sundry Realmes;  
And sea-raisd surges roule above my crowne.  
As soone as streames retire, and seas were downe;  
Another body, and an other minde;  
Vnlike the former, they to me assign'd

GLAVCVS.

<sup>g</sup> *Anthedon*  
is a city of  
*Bæotia*, here  
called *Eubæa*;  
an, the Island  
of *Eubæa*  
joyning by a  
bridge to  
*Bæotia*.

<sup>h</sup> *Melicerres*  
the sonne of  
*Athamas*  
converted  
into a Sea-  
God and  
called *Palaemon*.

Thus



Thus much of Wonder I remember well;  
 Thenceforth insensible of what befell.  
 Then first of all this sea Greene beard I saw,  
 These dangling locks, which through the deepe I draw;  
 Broad shoulder-blades, blew armes of greater might;  
 And thighs which in a fishes taile unite.

VVhat bootes this forme? my grace with Gods of seas?  
 Or that a God? if thou affect not these?

VVhile thus he spake, and would have uttred more,  
 Coy *Scylla* flies. He with impatience bore  
 His loves repulse: whom strong desires transport;  
 To great <sup>a</sup> *Titanian Circes* horrid Court.

<sup>a</sup> The  
 daughter of  
 the Sunne,  
 of the Race  
 of the *Titans*.

V P O N



# VPON THE THIRTEENTH BOOK OF OVIDS METAMORPHOSIS.

**T**hat our Poet was one of the best Orators of his times, need not much the testimony of Seneca the elder, his admiring auditor: it being abundantly confirmed by these his unparallel'd Orations of Ajax and Ulysses for the armes of Achilles; feigned to have beene forged by Vulcan, at the intreaty of his mother Thetis: and so admirably temperd as not by weapon to be penetrated. By which is to be understood, how they continue invulnerable, maugre all the assaults of men, and malice of Fortune; who are invested with the divine protection. His mysticall shield (here objected to be too heavy for the one, and not understood by the other) is rarely described by Homer. Of which to give onely a touch.

THE CON-  
TENTION  
FOR A-  
CHILLES  
ARMOR.

Achilles  
shield.

He tinne, hard brasse, rich gold, and silver, cast  
Amidst the fire, then his huge anvill plac't  
On the broad stock: his tongs in his left hand;  
His right a mussy hammer doth command.  
First forg'd a strong and ample shield, of hew  
Most rarely diverse: round about he threw  
Three radiant rings (a silver lore behinde)  
The shield charg'd with five files, in which his minde  
Expressed in divine variety  
The fruitfull earth, blew seas, the figur'd sky,  
The never-wearied Sun, the Moone unhorn'd,  
And heaven with all his sparkling fires adorn'd,  
The Pleiad's, Hyades, Orion stout;  
The Beare sur-nam'd the Waine, which wheelles about  
Heavens Axeltree, and still Orion eyes:  
Repulsed by the watry Deities.  
Two goodly Cities he erected then;  
Inhabited by divers-languag'd men, &c.

*As autem in ignem jecit prae durum stannum-  
que  
Et aurum pretiosum & argentum, at de-  
inde  
Posuit in trunco magnam incudem: accepit  
autem manu  
Malleum gravem: altera vero accepit for-  
cipem.  
Fecit autem primum Clypeum magnumque  
firmumque,  
Undique variegans, circumque jecit lucidum  
Triplicem, splendens: extra autem argen-  
teum lorum.  
Quinque autem ipsius erant Clypei siticae, sed  
in ipso  
Fecit varia multa sapienti mente.  
In eo quidem terram effinxit, inque caelum,  
inque mare,  
Solemque infatigabilem, lunamque plenam:  
In eoque sidera omnia, quibus caelum corona-  
tum est,  
Pleiadasque, Hyadasque, roburque Orio-  
nis,  
Vrsamque quam & Plaustrum cognomine vo-  
cant,  
Quae ibidem vertitur & Oriona observat:  
Sola autem expers est undarum Oceani:  
Inque eo duas fecit civitates varia lingua ho-  
minum  
Pulchras.* Hom. Ili. l. 18.

The one frolick in nuptials, distributing Justice, and injoying the plenty and delights of peace: the other besieged; exercised with martiall stratagems and conflicts. Another part presented the culture of the earth, with her harvests and vintages. Here, Heardsmen grased their Heardes: there shepheards their flocks, and solaced themselves with their rurall pastimes: the confines of all was the Ocean. To conclude, it contained the whole world, expressed by the orbicular forme of the shield: the foure metals whereof it was made the foure Elements; Gold presenting fire; in regard of his puritie; Brasse, Earth, in that hard and solid; Tinne, Water; of its softnesse, and facility in melting; and Silver, Ayre, in regard of the dulnesse and obscuritie thereof, before it be refined. The three incircling rayes defiguring the Zodiack, treble in respect of the breadth (comprehending six Degrees on either side of the Ecliptick, as is usually computed for the latitude of the Planets, although some expatiate farther, and others not so farre) in which the twelve signes have their motion; and shining, in that the way of the Sunne. The silver handle is taken for the Axeltree, about which the heavens rowle: and by the five files the Aequator, the two Tropicks the Artick and Antartick Circles. How ever this may be carpt at, as the meere conjecture of Eustathius, yet the figures in the shield informe the minde and erect it to no mean contemplations. For here Vulcan had formed the variety of the starres; the arts and employments both of peace and warre; and whatsoever conduceth to a perfect government. Neither commends he unto us a slothfull and unactive Philosophy: but that which for knowledge and execution might comply with so great a spirit as Achilles.

In this contention for the Armor, that difference is arbitrated, how the courage of the minde, and strength of the body, is of lesse use in affaires of warre, then counsell and policy; the one personated in Ajax, and the other in Vlysses. Wherein our Poet hath admirably suted the words to the matter, and both to the qualitie of the persons. Ajax Oration is souldier-like; vehement, disdainfull, boasting of his birth and glory of his actions: Vlysses, on the other side, composed, rhetoricall, and prevalent to his purpose; by which he obtaineth the Armour. Such is the power of Eloquence: agreeable to the an-



A I A X.

swer of Thucidides to Archidamus King of Sparta, asking him pleasantly whom he wrestled best, either he or Pericles: (they ever opposing one another in the Senate) When I throw him, replied Thucidides, he yet perswades the lookers on that I have the fall. Ajax at this indignity grows distracted with wrath, and in his madnesse slaughters whole flocks of sheepe, mistaking them for the Grecian Army; hanging up two of an extraordinary size (whipping, and insulting over them with a furious mirth) for his Iudge and Competitour: When recovering his senses, through griefe and impatience, he fell on that sword which Hector had formerly given him. Fatall in that given by an enemy; as he complaineth in Sophocles: so was the Belt, which he gave to the other, by which his body was dragged about the walls of Troy at Achilles his Charriot. This selfe-slaughter of Ajax, exemplifies the frailtie of humane vertue. He, whom no force could subdue, is vanquished by sorrow. An act that deserves not the name of valour, but rather proceeding from a faintnesse of spirit, and disability to suffer.

Rebus in adversis facile est cōtemnere vitam.  
Fortius ille facit qui miser esse potest.  
Martial.

The miserable easily life despise:  
More valiant he who beares his miseries.

And expects the resolution of fortune: as Josephus, who constantly rejecting the advice of self-slaughter, was delivered beyond all humane apprehension: when Cassius contrarily, fatally misinterpreting the gratulation of friends, even within view and hearing, for the insultation of enemies; by a precipitate dispaire, both lost himselfe, and the publique liberty. Yet the killing of a mans self was by the Stoick in some cases allowed of, and dignified by the practice of former ages. At Marseilles in France, a city, saith Tacitus, well tempered with Grecian civility and Provinciaall frugality, they accustomed to keepe poyson for such as desired to make themselves away; first having their reasons approved by the Senate. But O deceitfull physick! which by curing the short sorrowes of this life, transmits us to eternall! where we vainely wish our former condition, and ever labour with a fruitlesse penitence. A truth not unknowne to the ancient Pagans: vindicated by the Poet from the tyranny of custome, and seducing Philosophy.

Proxima deinde tenent mæsti loca, qui sibi  
letum  
Infantes peperere manu, lucemque perosi  
Proiecere animas: quam vellent aethere in alto  
Nunc & pauperiem, & duros perferre labores!  
Fata obstant, tristisque palus innabilis unda  
Alligat, & novies Stryx interfusa coerco.  
Virg. Æn. l. 6.

The next those penfive wretches hold, which flew  
Themselves, and cast away their soules, t'eschew  
The hated light. How faine would they again  
Returne to want and royle! but Fates restraine;  
And the unrenavigable Stygian sound, (bound.  
Whose nine times winding streames their mansions

His blood is feigned to have beene converted into an Hyacinth: either because that flower was after his death first discovered by the inhabitantts of Salamina, which was his city; or that it presents the two first letters of his name, both the one and the other expressing lamentation. Of the Hyacinth enough hath beene spoken in the fable of Hyacinthus. Ajax was intombed on the Promontory of Rhæteum. The Æolians, who inhabited reedified Ilium, reported how after the shipwrack of Ulysses, the armes of Achilles were cast by the sea on the bases of his monument.

Æacide Hectoreo perfusum sanguine scutum  
Quod Græcorum Ithaco concio iniqua dedit,  
Iustior arripuit Neptunus in æquora jactum  
Naufragio, ut dominum posset adire suum.  
Alc. Em. 28.

Achilles shield, which Hectors blood distain'd  
By partiall sentence fly Ulysses gain'd:  
Which wrackt, on Ajax tomb just Neptune threw.  
Though men with-hold, the Gods give each their due.

So their owne Apollo gave the deserved Palme of wisdom to Socrates, whom they unjustly condemn'd of Atheisme. Ulysses after his victory, sets saile for Lemnos: and brings back Philoctetes, with the arrowes of Hercules: without which Troy could not be taken, as foretold by the Oracle; to declare how no great matter can be atchieved without heroicall assistance.

HECUBA.

Now Ilium flames in one funerall Pile, and suffers whatsoever a remorselesse enemy could inflict. But no calamity was like that of Hecuba, to whom old age became the worst of punishments.

Incolumi Troia Priamus venisset ad umbras  
Assaraci magni solenibus, Hectore summo

Priam, Troy flourishing, in pompe had gone  
To great Assaracus; then borne upon

The



The necks of his brave sonnes amidst a throng  
Of weeping *Ilians*; ere *Cassandra* sung  
Neglected truths, or faire *Polyxena* tore  
Her golden haire; if he had dy'd before  
Bold *Paris* built his ships. What did his age  
Produce? He saw all ruin'd by the rage  
Of sword and fire, the *Asian* Powers ore-thrown.  
The feeble Souldier puts his armor on,  
And at *Ioves* Altar falls: resembling now  
An aged Oxe, worne by th' ungratefull plow:  
Which his leane withered throate and uselesse life  
Submits unto his cruell Masters knife.  
Yet men thus dye: but his surviving Queene  
Barkt with fierce jawes. Old age too much had seene.

Portante, ac reliquis fratrum cervicibus, in-  
ter  
Iliadum lachrymas, ut primos edere planctus  
Cassandra inciperet, scissaque Polyxena palla:  
Si foret extinctus diverso tempore, quo jam  
Ceperat audaces Paris edificare carinas.  
Longa dies igitur quid contulit? omnia vi-  
dit  
Eversa, & flammis Asiam, ferroque caden-  
tem.  
Tunc miles tremulus posita tulit arma iatara,  
Et ruit ante aram summi Iovis, ut verulus  
Bos,  
Qui Domini cultus tenues, & miserabile col-  
lum  
Præbet, ab ingrato jam fastiditus aratro.  
Exitus ille utique hominis: sed torva ca-  
nino  
Latravit rictu, quæ post hunc vixerat; ux-  
or.

Iuv. Sat. 10.

She having lost by violent death so many of her valiant sonnes, seene her husband slaughtered before the Altar of Jupiter, *Cassandra* ravish't in the Temple of *Minerva*, *Astyanax* throwne from the top of a tower, *Polyxena* sacrificed on the tombe of *Achilles*, fallen from the greatnesse of birth, and glory of Empire, to that contempt and poverty, that none would have accepted her for a servant, had she not beene cast by lot upon *Ulysses*: which affords a sad consideration of humane instability, and may abate their pride and confidence who too much insult in prosperitie; high fortunes confining steepe præcipitations. Lastly: that sorrow might proceed to distraction, poore *Hecuba* encounters with the corps of her young *Polydorus*, murdered by greedy *Polymnestor*, to whose charge he was committed; who with the helpe of the Trojan women pulls out the eyes of the Tyrant: when stoned by the Thracians, she became a bitch, and bit the stones they threw at her. This feigned conversion, was not onely derived from her contemptible condition; but from the acerbity and fury of her sorrow, expressed in revilings and execrations: for which they threw so many stones at her, as buried her under their burden. On whom *Ausonius* bestowes this Epitaph;

A Queene, great *Dima's* daughter, *Priams* wife;  
Who gave the all illustrious *Hector* life:  
Here lies, opprest with stones upon me flung;  
Yet first reveng'd with curses of my tongue.  
Trust they to thrones, high birth, and glorious seed,  
Who on the Bitches monument this read.

Quæ regina fui, quæ claro nata Dymante,  
Quæ Priami conjux, Hecuba quæ genui,  
Hic Hecuba inuestu perii superobruta saxis,  
Sed Rabies lingua est me tamen ultra prius.  
Fidite ne regni, & prole, & stirpe parentum,  
Quicumque hoc nostrum cuncta nubes legitur.  
Ausonius.

In the Thracian Chersonesus there is a place called *Cynosema*, which signifies the tombe of the Bitch, renowned for her sepulcher.

The dysasters of *Hecuba* were deplored by all the Cælestials: *Aurora*, onely excepted; confounded with a neerer sorrow for the death of *Memnon*, lately slaine by *Achilles*. Her sonne by *Tythionius* the brother of *Priamus*, whom the inamoured Goddesse tooke to her husband, and obtained for him immortality from *Jupiter*. Notwithstanding growing old and decrepit she loathed his bed; the cause why she riseth so timely. Which fable signifieth pleasure: so affected in the morning and prime of our youth, that we make it our onely darling; desire a perpetuitie thereof, and how to ingrosse it to our selves: forgetfull of that satiety and tediousnesse, which like to old age, ere we are aware, it begets by continuance. *Memnon* is said to have led an army from *Æthiopia* unto *Troy* in succour of his unkle. Perhaps supposed an *Æthiopian* in regard of his complection. But as others write he reigned in *Susa* a City of *Persia*: who in that he came from the East, was said to be the sonne of the morning. For *Arianus* reports that *Alexander* incountred with black men in those countries. And such I verily beleeeve were the *Cussites*, who inhabited thereabout (I know not by what naturall cause or supernaturall judgement) who after remooved into *Æthiopia*. For it can be neither the soyle nor fervor of the Sun which produceth that colour: since it is well knowne that blacke men dwell on the one side the river *Niger* and tawnie on the other. Neither are there any Negro's but of that race in the Universe. Who though they change their clime, never change their complections, if unmixed with others. Notwithstanding it is to be supposed that *Memnon* extended his conquests as farre as *Æthiopia*; for it is written that he vowed his haire unto *Nilus*, when he should returne from the Trojan warre. And neere Egyptian *Thebes* in the grove of *Serapis*, he had his miraculous statue; sitting and consisting

MEMNON.

Tythionius.



of a hard darke marble: made with such admirable art, that when the rising Sunne cast his beames thereon, it would render a mournfull sound, and salute as it were his approaching mother: which Tacitus reporteth (as a wonder and no fable) to have beene seene by Germanicus at his being in Egypt. Neither is this much to be doubted, if we but consider the wonderfull skill of the Egyptians: Nor unlike or lesse to be admired, is that experiment of Cornelius Dribles, who without touching of a key, by the cooperating rayes of the Sunne, will play on the Virginalls. Now Jupiter, in honour of Memnon, converts the sparkles into Fowle which ascend from his funerall Pyle; who fly over his ashes, and teare one another with miserable screeches: in the same sort yearly solemnizing his exequies. The fable derived from a kinde of birds, blacke of colour, with crooked beakes and hooked talons, who at a certaine season flock to those parts that neighbour his sepulcher; which stood by the river Belus in the valley of Acre, not farre from a City of that name; who thereupon were called Memnonides. This Metamorphosis was likewise devised to glorifie their dead Prince, and flatter his successor. Alluding also to the custome of those Easterne Countreys where the neere servants and favorites of Princes, having compassed the funerall Pyle with howlings and lamentations, threw themselves into the fire, that they might be ready in another world to give their attendance. So farther East, the wives of the Indians would eagerly contend for the honour of burning themselves with their dead husbands: performed with great alacritie and triumph: nor out of use in those parts at this day, if we may give credit to Linscot and the relation of others. The whole fable of Memnon perhaps expresseth the lamented ends of such hopefull youths, as had possesst the world with high expectation. Who like the sonnes of the Morning, elated with empty and externall apparances, attempt what is above their abilities: provoking and incountring with those valiant Heroës, by whose oddes of strength they fall; and extinguish; whose deaths are accompanied with great commiseration. For nothing in humane destiny is more deplorable, or so powerfully works upon our compassion, as when budding vertue is cropt by an untimely accident. For the first age of man neither gluts with satiety, nor lasts to be envied; which might lenise sorrow at their deaths, or moderate pitty. Wherefore grieve and lamentation, not onely like these funerall birds fly about their Pyles; but continue and propagate: especially when renewed in our desires, as by the rayes of the morning Sunne; through new occasions, motives, and enterprises.

Yet Æneas surviving, all the hopes of Troy were not ruined with her walls: this prophesie of Homer confirm'd in his posterity; who dyed before they were of any esteeme.

*Fatale enim ei est evitare ut ne sine prole  
genus prorsus extinctum pereat  
Dardani: quem Saturnides pra omnibus di-  
lexit liberis  
Qui ex se nati sunt, mulieribus mortalibus.  
Iam enim Priami genus odit Saturnius.  
Nunc autem jam Ænea vii Troianis impe-  
rabit,  
Et nati natorum qui deinceps nascentur.  
Homer. Ili. l. 20.*

———— Fate doth his scape intend  
For feare the stock of Dardanus should end:  
Whom Iove, (who now doth Priams race detest)  
Of all begot on mortall dames lov'd best.  
Æneas and his childrens children, shall  
The Trojans rule, and re-erect their fall.

Who now by bearing away his house-hold Gods, and aged father on his shoulders (as his chiefe treasure) purchased the perpetuall attribute of Pious. Nor much inferior was the piety of those women, when Conrade the third besieged the Duke of Bavaria; who having their lives granted them by the Conqueror, upon the surrender of their City, with as much of their goods as they could carry about them, tooke up their husbands and sons on their backs; and by that honest deceit preserved them from slaughter. The like libertie being given at the taking of Cales, by that victorious and noble Earle (desirous to secure the honour of the women) a Spanish Lady, neglecting whatsoever was precious, though young and beautifull, bore away her old and decrepit husband, whom before she had hidden. This piety of Æneas was rewarded in his posteritie with the greatest, and longest continuing Empire, that ever vertue or fortune afforded. Nor shall the fame of the Sicilian brethren, for the like preservation of their parents from the Conflagration of Ætna, be ever forgotten, if statues of brasse, or the Muse of Claudian, can promise eternitie.

*Adspice sudantes venerando pondere fratres,  
Divino meritis semper honore coli.  
Lustra quibus rapida cecidit reverentia flam-  
me,  
Et mirata vagas repulsi Ætna faces,  
Complexi manibus fultos cervice parentes,  
Attollant vultus, accelerentque gradus, &c.*

Lo! how they sweat beneath their reverent loads!  
Who merit equall honour with the Gods.  
The furious flame in reverence retires:  
And wondring Ætna checks her wandring fires.  
Their hands their parents on their shoulders stay,  
And with erected lookes inforce their way, &c.



O youths well taught in natures sacred laws :  
Of young and old the glory and applause.  
Who slighting wealth, rush through the violent rage  
Of fire ; alone to rescue feeble age.  
The vertue which in these triumphed thus,  
Shut up the jaws of fierce *Enceladus* :  
Ev'n *Vulcan*, to preserve these monuments  
Of pietie, chokes *Aetna's* flaming vents.  
The Elements had sense Their father Aire  
And mother Earth assists them with their care.  
If the two *Lacon's* won immortall fame ;  
Or he who bore his father from *Troys* flame :  
If glory the *Argolian* brethren crown,  
Who to their mothers yokes their necks held down ;  
Why should not the *Sicilians* temples raise  
T' *Amphinomus*, and bold *Anapis* praise.  
Although *Trinacria* have great things brought forth,  
Yet none that can compare with so great worth.  
Nor should she mourn her losse, her people burn'd,  
Her fields laid waste, her towres to cinders turn'd :  
Else such a pietie she had not shown ;  
Now by calamitie renowned grown.

O bene natura memores, Documenta su-  
perna  
Iustitia, Iuvenum Numina, vota senum :  
Qui spectis opibus medios properasti in ignes.  
Nil prater sanctam tollere canitiem.  
Haud equidem immerito tantas virtute re-  
pressas,  
Enceladi fauces obriguisset reor.  
Ipse redundantem franxit Mulciber *Ae-*  
*nam*,  
Laderet exempli ne monumenta pii.  
Senserunt elementa fidem, pater affuit aether,  
Terraque maternum sedula iuvit onus.  
Quod si notus amor provexit in astra *Laco-*  
*nes*,  
Aeneam Phrygio raptus ab igne pater :  
Si verus Argolicos illustret gloria fratres,  
Qui sua materno colla dedere iugo :  
Cur non Amphinomo, cur non tibi fortis  
Anapi  
Aeternum Siculus templa dicavit honos ?  
Plura licet summa dederit Trinacria Laudi,  
Noveris hoc majus se genuisse nihil.  
Nec doleat damnum, quae devius intulit ardor :  
Nec gemat exustas igne furente domos.  
Num potuit pietas flamma cessante probari ?  
Emptum est ingenti elade perenne decus.

*Aeneas* flying from *Troy*, took ship at *Antandros*, and sailed from thence unto *Delos*, where *Anius* the Priest of *Apollo*, then reigned. The concurrence of those two dignities in one person, declare that supreme authoritie should ever be accompanied with the care and protection of Religion. Of diverse such we read both in sacred and prophane stories ; *Trismegistus* taking his name ( as observed by *Alexander ab Alexandro* ) from being a King, a Priest, and a Philosopher. And *Julius Caesar*, the High-Priest, obtaining the Empire ; that office, with the other, was ever after united in the person of the Emperour ; untill *Gratian* cast off both the name and attire as contrary to the profession of a Christian. *Anius* relates the change of his foure daughters, who could turne whatsoever they handled into Corn, Wine or Oyle ; and for that cause were surprised by *Agamemnon* to sustaine his Army, but by being converted into Doves, they avoided their durance. This *Anius* was a carefull and provident Prince in providing for his family ; and his daughters as frugall in disposing ; whereupon it was feigned, how all that they toucht converted into sustenance. Now the *Græcians* suffering much scarcitie at the Siege of *Troy* ; and hearing that *Delos* abounded with all necessaries ( the Ilands thereabouts prohibited to trade ) they inforced *Anius* to furnish them with provisions, and carryed away his daughters in hostage. When the plentie of the Ilands being utterly exhausted and they sent back, they were said to have been converted into Doves, ( as great devourers of Corn ) because all was consumed. A hungry conceit : but *Sabinus* is my Author.

ANIVS  
DAUGH-  
TERS.

*Anius* presents *Aeneas* with a Goblet, whereon was ingraven the story of *Orions* daughters who sacrificed themselves for their Countrey : from whose funerall Pile, two youths ascend, who celebrate the obsequies of their mothers ; The names of the virgins, *Meliocha* and *Menippa* : of those who sprung from their ashes *Coronæ*. And what were these, but the Crowning of their merits, and propagation of their glory to posteritie ? For *Boeotia* labouring with a deadly drought, it was answered by the Oracle, that the anger of the Gods was onely to be appeased by their sacrificing of two virgins. When these *Thebane Ladies*, all other refusing, offered themselves for the publique safetie. It is feigned how *Pluto* and *Proserpina*, commiserating their deaths, tooke away their bodies, and raised two starres in their roome, which forthwith ascended the Firmament. This may unforcedly admit of the former interpretation. A temple was dedicated unto them in *Orchomenus* ; whither the young men and virgins of that Countrey brought presents yearely ; and celebrated their memories.

ORIONS  
DAUGH-  
TERS.

*Aeneas* here consulting with *Apollo*, to know where he should plant himselfe and his *Trojans*, the Oracle replied.

You *Dardans*, let that fruitfull Land, the Seat  
Of your first fathers, harbour your retreat:  
Your ancient mother seeke.

Dardanida duri, quæ vos a stirpe parentum  
Prima tulit tellus, eadem vos ubere lato  
Accipiet reduces : antiquam exquirite ma-  
trem.  
Virg. *Æn.* l. 3.

Which



Which Anchises interprets for Creet, in that Teucer their ancestor came from thence into Phrygia: Thither they saile: where they began to build and manure the earth; when a mortall pestilence caused them to suspect the mistaking of the Oracle who were thus reformed by their Penates.

*Mutanda sedes, non hac tibi litora suavit  
Delius, aut Cretæ jussit considere Apollo.  
Est locus, Hesperiam Graii cognomine di-  
cunt,  
Terra antiqua, potens armis atque utere  
gleba.  
Genotrii colere viri: nunc fama, Minores  
Italiam dixisse duci de nomine gentem.  
Ha nobis propria sedes, hinc Dardanus ortus,  
Iasusque pater, genus a quo principe nostrum.  
Virg. Æn. l. 3.*

This Soyle is not design'd you; lanch your fleet:  
Nor did *Apollo* bid you, plant in *Creet*.  
There is an ancient Land, *Hesperia* nam'd  
By men of *Greece*, for warre and plentie fam'd,  
Till'd by th' *OEnotrii*; by their off-spring since  
Call'd *Italy* by *Italus* their Prince:  
There must we fix. From whence great *Dardanus*  
And *Iasus* sprung: the root of *Troy* and us.

*Æneas* therefore departing from *Creet* in the search of *Italy*, is driven by tempests on the *Ilands* of the *Strophades*, the seat of the *Harpyes*, of whom we have spoken before; proceeding on their voyage they passe by *Dulichium*, *Ithaca*, *Samos*, and *Neritus*; all under the command of *Vlysses*. From then to *Ambracia*, a Citie of *Epirus*: where our Poet mentions the strife of the Gods, and a judge converted into marble. A fable no where else to be read of. Vpon the top of the Cliffe, overlooking the Sea, stood the temple of *Apollo*; from whence by leaping into the Sea, it is said, that such, as unfortunately loved, were cured of that fury. To this the Poetresse *Sappho* was thus advised.

*Quoniam non ignibus aquis  
Vreris, Ambracia est terra petenda tibi.  
Phæbus ab excelsa, quantum patet, aspicit  
aquor:  
Adæum pepuli, Leucadiumque vocant.  
Hinc se Deucalion Pyrrha succensus amore  
Misit, & ille so corpore presit aquas.  
Nec mora, versus amor fugit lentissima  
mersi  
Pectora: Deucalion igne levatus erat.  
Hanc legem locus ille tenet: pete protinus  
altam  
Leucada: nec saxo desiliisse time.  
Ovid. Ep. 21.*

Hie to *Ambracia*, since unequal fires  
Consume thee. From a rock that there aspires  
*Phæbus* doth all the ample deep survey:  
Men call't *Adæum* and *Leucadia*.  
*Deucalion*, mad for *Pyrrha*, griefto ease,  
Leapt down from thence, and safely preft the seas.  
Forthwith chang'd love fled from the carelessse brest  
Of drencht *Deucalion*: and his fury ceast.  
That place retaines this vertue: thither hast:  
And feare not from on high thy self to cast.  
And so she did if we may credit *Menander*.  
Who with ambitious glory stung  
And scorn'd loves fury, headlong flung  
Herself from high Cliffs; after thee,  
*Phæbus*, had made her vows to thee.

*Superbam nimium venata gloriam,  
Furioso desiderio precipitem dedit.  
Ab ærio sese scopulo, cum rex tibi,  
Phæbe vota fecisses.*

*Artemisia*, after the death of *Mausolus*, contemned by *Dardanus*, a youth of *Abydos* in revenge thereof pulled out his eyes: notwithstanding still desperately affecting, repaired to this rock for a remedy; who perished in the fall, and had here her sepulcher. Next came they to *Dodona*, a Citie of *Chaonia*: close by in a grove of *Oakes* stood the temple of *Jupiter*: in with his oracle, of all among the *Græcians* the most ancient. It is reported (as here by our Author) that the *Oakes* themselves gave oracles; others that they were given from their loughs by *Pigeons*. Whom *Herodotus* interprets to be certaine old women with beards, transported thither from *Ægyptian Thebes*; appearing at the first to coo like *Doves*, in that their language was not understood; and thereupon so called. Then entred they the bay of *Chaone*, where our Poet tells of the *Sonnes* of a *Molossian king*, converted into birds, to avoyd the flames that inviron'd them, a fable altogether unknown. From hence they sailed unto *Phæacia*, (now called *Corcyra*) an *Iland* famous for the *Hortyards* of *Alcinous*, and wonderfull pregnancy of the soyle (a fable derived from the terrestriall *Paradise*) whose happie inhabitants, (beloved of the Gods for their hospitalitie) in that excellent sea-men, were feigned to descend from *Neptune*. And now they arrive at *Buthrotas*, where amazed *Æneas* meets with the Prophet *Helenus*, and *Andromache* his wife, late widow unto *Hector*. These among the spoyle of *Troy* became slaves unto *Pyrrhus* the sonne of *Achilles*: who now soliciting the marriage of *Hermione* the daughter of *Menelaus*, gave *Andromache* to *Helenus*, who succeeded him in a part of his Kingdome, (*Pyrrhus* being murdered by his rivall *Orestes* before the Altar of *Apollo*) which he called *Chaonia* of his brother *Chaone*, whom he had formerly slain accidentally: so called he the Citie *Troy*, and the river *Simois*, in memoriall of his native Countrey. *Æneas* informed by him of



his native Countrey. Æneas informed by him of his future affaires, puts again to Sea: and after a few daies sayling, thrusts into the straights of Zancle, now called Messina. On the left hand lay Charybdis: once, as they fable, a ravenous woman, struck with lightning by Jupiter, and thrown into the Sea for stealing Hercules Oxen. This whirlepit is said to belch up her swallowed wracks as farre as Tauromenia.

But Scylla ariseth aloft neere the opposite shoare: her wast hem'd round with barking dogs, yet retaining in her upper part the face and proportion of a Virgin. For such she formerly was: who making her many sutors the subject of her scorne, accustomed to repaire to the Nymphs of those seas, and acquaint them with the stories of her slighted lovers. But Galatea could not so safely put off the pursuit of Polyphemus: whose hated affection, with the tragicall end of her beloved Acis, she relates unto Scylla. This Polyphemus was one of the Cyclops, and chosen Prince of the rest, in regard of his bodily strength, and more then Gyant-like proportion; who inhabited that part of Sicilia which borders on Ætna. Yet is this monster, as well in minde as in body, mollified by love; if love can harbour in so monstrous a bosome: rather a furious desire, and naturall impulsion to Venus, wherein the reasonable soule is no agent; and proper to beasts as well as to men.

GALA-  
TEA AND  
ACIS.

Fierce bulls, when Venus stings incite,  
Lowd-bellowing, for their heifers fight:  
The jealous heart, not then inclin'd  
To feares, dares combate for his hind;  
And ambient aire with braying teares.  
The Indian then the Tyger feares.  
Fell bores their wounding Tusshes whet;  
And froth'd with champ'd laver fret.  
Their manes then Lybian Lions shake;  
And with their hideous roarings make  
The Forrest grone. The Elephant,  
Nor huger Whale, these furies want,  
All are oblig'd in natures band:  
Not one exempt. At loves command  
Hate sinks to hell, and wrath expires;  
Consum'd to ashes in his fires.

Venere instinctus suscipit audax  
Grege pro toto bella juvenca,  
Si conjugio timore suo.  
Poscunt timidi praelia cervi,  
Et mugitu dant concepti  
Signa furoris: tunc virgatas  
India Tigres decolor horret.  
Tunc vulnificos acuit dentes  
Aper, & toto est spumeus ore.  
Pæni quatunt colla Leones,  
Cum movit amor: tum silva gemit  
Murmure saevo. Amat insani  
Bellua ponti, Lucaque boves.  
Vendicat omnes natura sibi.  
Nihil immune est, odiumq; perit,  
Cum jussit amor: veteres cedunt  
Ignibus ira.

Sen. Hippo.

So Polyphemus puts off for a while his fierce disposition, and vents his amorous passions in songs which our Poet hath so suted to his person and character, as not to be esteemed the worst of his master pieces. At length espying unhappy Acis, laid in the bosome of his Galatea, he quasheth him under a rock; whom the compassionate Sea-Gods convert into a river. By the huge proportion of Polyphemus the Physiologists present wrath, violence, and dissolute appetite: by his shaggy locks and skin all hairy, a cruell disposition: according to that of Juvenall.

Rough limbs, all bristled o're with haire,  
A sterne and salvage minde declare.

Hispida membra quidem, &  
dura per corpora cetæ  
Ostendunt atrocem animum.

He was feigned to have had but one eye, of the round visor in the front of his helmet, declaring how oppression and injustice is ever armed to do mischief; said to be the sonne of Neptune, in regard of the rage and immanitie of the sea; which is called the father of prodigies. His violent love to Galatea, no other then brutish concupiscence; of whom he is hated. For Galatea, begot by Nereus on Doris, to expresse her divine originall, signifies beantie: and what sympathy hath beantie with deformitie, be it either in person or manners? who contrarily delights in her loving and beloved Acis: For love is the ciment of love; and beantie affects her own similitude in another. But by the jealousie and envy of Polyphemus their happy union is divorced: yet now a River makes hast (for Acis signifies swift) to mingle his streame with Galatea; nor are they in their immortall parts to be separated. The physicall construction of the fable of Polyphemus we have formerly delivered in that of the Cyclops: and of him more hereafter.

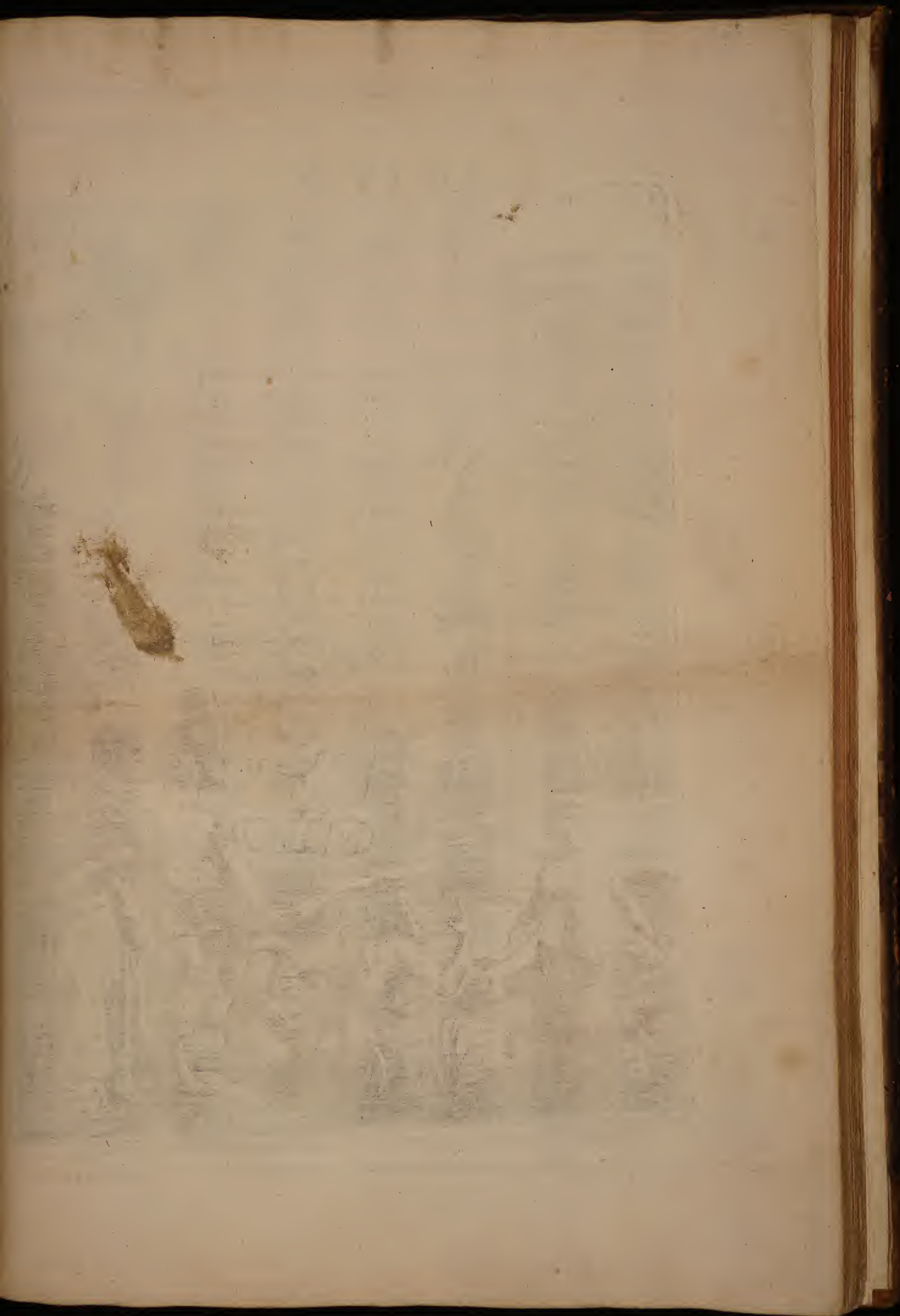
Scylla returning along the shoare, is no sooner seen then affected by Glaucus: when frightened with his uncouth shape, he relates unto her the story of himself: how once a fisherman of Anthedon, a town of Boeotia; transformed by the Marine Gods; and received into their societie. But first they

cleanse



*cleanse him from his humane corruptions, since no impuritie can partake of immortalitie; by spouting him with sea water; which the ancient held to have a purifying vertue. Philostratus describeth him to have a mossie beard, of colour blew, his haire shaggy and dishevel'd; thick and arched eye-browes which touch one another, armes formed to swim, his breast all furr'd with sea-weeds, his belly lanke, the rest of his body like a fish, with a taile reversed. On the Boeotian shore there is a Promontory called the leap of Glaucus. He was said to have his originall from the Genius of the sea; in that so excellent a swimmer: who often would swim from the haven of Anthedon, the Townesmen looking on, so farre into the sea, as they could no longer discern him: when concealing himself in some desert place, and swimming back a day or two after, he would make them believe, that all the while he had feasted with the sea-Gods, and enjoyed their conversations. But in the end being lost in the sea (devoured belike by some fish) they reported that he was changed into a Sea-God: and withall to be Nereus his Prophet; in that out of long observation at sea, by the rising of the starres, and complexion of the sky, he could foretell what weather would follow. But the later age hath produced a man more deserving this honour; his name Colon, his Countrey Sicilia, of the Citie of Catane; who was called the Sea-fish, for his admirable swimming and affection to that Element. Who abode in the water, more then on the land: not onely out of his inclination but a strong necessitie; and would say how he neither could breath nor live, should he long forbear it. From what fate or influence this sprung surpasseth all humane apprehension: which grew to such a habite, that he would swim like a Dolphin about five hundred furlongs together, even in a Tempest and against the rake of the billow, with incredible celeritie. And what is as strange to report, would overtake a ship when under saile before a stiffewind; hailing her, and calling the Mariners by their names: so well known to them all thereabout, that as a lucky signe they would receive him a board, enquire from whence he came and whither he went, with the accidents which had befallen him at sea; refreshing him with their best provisions. Who after a while (having undertaken to deliver their severall messages, and to dispatch what they trusted him withall) would leap from the Poop of the ship into the midst of the surges; now swimming to Caieta, now to the coasts of Salentina, Brutia, or Lucana, and sometimes to his native Sicilia: performing faithfully his severall engagements. This was his practice: when at a solemne festivall in the Phare of Messina, the King of Naples before a multitude of people caused a piece of Plate to be thrown into the Haven a reward for him who should fetch it from the bottome; which Colon attempted, but was never seene after. Either devoured by a fish or ingaged in the concaves of the rock (whereof there are many) cast in, and choaked by the violent eddies and turnings of the waters: where he found a concealed sepulcher. But by the deifying of Glaucus they declared, that there is none of so humble and meane a condition; whom an extraordinary eminency in commendable arts cannot make immortall: as this of Glaucus may not improperly allude to the skill of Navigation; by which Barbarossa of a fishermans sonne became King of Tunis; Andrew Doria was courted by Charles the fifth, and Francis the first; steering as it were the fortunes of those powerfull Monarchs; and Columbus by his glorious discoveries more justly deserved a place for his ship among the Southerne Constellations, then ever the Argonauts did for their so celebrated Argo.*











## OVIDS

## METAMORPHOSIS

## The Fourteenth Book.

## THE ARGUMENT.

**I**Nchanted Scylla, hemb'd with horrid shapes,  
 Becomes a Rock; Cercopians turn'd to Apes.  
 Sibylla weares t' a Voice. Vlysses men  
 Transform'd to Swine, are re-transform'd agen.  
 Picus a Bird? his Followers Beasts. Despaire  
 Resolves sad-singing Canens into Aire.  
 The Mates of Diomed unreconcil'd  
 Idalia turns to Fowle. An Olive wild  
 Rude Apulus deciphers. Turnus burns  
 Æneas ships: these Berecynthia turns  
 To Sea-nymphs; who Alcinous ship with joy  
 Behold a Rock. The Trojan flames destroy  
 Besieged Ardea; from whose ashes springs  
 A meager Herne, that beares them on her wings.  
 Æneas, Deifi'd. Vertumnus tries  
 All shapes. Rhamnusia, for her cruelties,  
 Congeales proud Anaxarete to Stone.  
 Cold Fountains boyle with heat. T' a heavenly throne  
 Mars Romulus assumes. Hersilia  
 Like grace receives: who joyn in equall sway.

**N**OW Glaucus, thron'd in tumid floods, had past  
 High Aetna,<sup>a</sup> on the jaws of Typhon cast;  
 Cyclopien fields,<sup>b</sup> where never Oxen drew  
 The furrowing plough; nor ever tillage knew;  
 Crookt<sup>c</sup> Zancle; <sup>d</sup> Rhegium on the other side;  
 The wrackfull Straights, whose double bounds divide  
 Sicilia from<sup>e</sup> Ausonia: forward drives  
 Through spacious Tyrrhen Seas; at length arrives  
 At<sup>f</sup> hearbie Hills, <sup>g</sup> Phœbean Circës seat,  
 With sundry formes of monstrous beasts repleat.  
 When, mutually saluting, Glaucus said:  
 A God,<sup>h</sup> ô Goddesse, pitie: on your aid  
 Alone relies (if my desert might move  
 So deare a grace) th' asswagement of my Love.  
 For none then I,<sup>i</sup> Titania, better knows  
 The powre of hearbs, that was transform'd by those:  
 T' informe you better, in Italia  
 Against Messena, on a sandie Bay,  
 I Scylla saw: it shames me to recite  
 My slighted court-ship, answered by her flight.

Do thou, if charmes avails, in charmes untie  
 Thy sacred tongue: or soveraign Hearbs apply,  
 If of more power. Yet I affect no cure,  
 Nor end of Love: like heat let her indure.  
 But Circe (none to such desires more prone,  
 Or that the cause is in her self alone;  
 Or stung by Venus angry influence,  
 In that her<sup>k</sup> Father publisht her offence)  
 Reply'd: The willing with more ease persue;  
 VWho wish the same; whom equall flames subdue.  
 For Thou ô well deserv'st to be persude:  
 Give hope; and, credit me, thou shalt be woo'd.  
 Rest therefore of thy beautie confident:  
 Loe, I, a Goddesse,<sup>l</sup> radiant Sol's descent:  
 In hearbs so potent, and no lesse in charmes;  
 Proffer my self, and pleasures to thy armes.  
 Scorne her that scornes thee; her, that seeks, persue:  
 And so at once be thou reveng'd of two.  
 Glaucus reply'd to her who sought him so:  
 First shady groves shall on the billows grow;

M m

And

SCYLLA.  
 a Whereof  
 in the sixt  
 book.  
 b The Cy-  
 clops, who  
 dwelt about  
 Aetna, were  
 all of them  
 Shepherds  
 and Heards-  
 men.  
 c Messena,  
 built in a se-  
 micircle.  
 d A citie in  
 Calabria,  
 opposite to  
 Messena.  
 e Italy.  
 f A Promon-  
 tory in Italy  
 called Circe-  
 um abound-  
 ing with me-  
 dicinable  
 simples.  
 g The daugh-  
 ter of Phœ-  
 bus.  
 h Circe.  
 i Circe, de-  
 scended of  
 Titans.

k The Sun  
 who disco-  
 vered her  
 adultery  
 with Mars.

l The daugh-  
 ter of the  
 Sun.  
 m On me  
 who would  
 not grant  
 thy request,  
 and on Scyl-  
 la who con-  
 temnes thee.



a The In-  
ventresse of  
forcery.  
b The true  
description  
of that place.  
c Like those  
of that in-  
fernall Dog  
d The Poet  
here speaks  
of what be-  
fell after: V-  
lysses belo-  
ved of Circe,  
losing most  
of his men  
in those  
straights.  
Hom. Odys.  
e Aeneas his  
fleet.  
f A danger-  
ous Gulph  
at the en-  
trance into  
the Straights  
of Messina.  
g The shores  
of Latium.  
h At Car-  
thage.  
i Aeneas; the  
marriage  
consumma-  
ted in a  
Cave:  
k A citie in  
Sicilia, on  
the top of a  
mountain,  
dedicated to  
Venus: where  
of she was  
called Ery-  
cina.  
l His mother  
being a  
Troian who  
before had  
entertained  
him and his  
father: where  
his father  
died.  
m Anchises.  
n Who by  
Junos ap-  
pointment  
perswaded  
the Troian  
women to  
set them on  
fire.  
o Aeolus the  
son of Ace-  
sthe daugh-  
ter of Hippo-  
tes the Tro-  
jan.  
p Called the  
Aetolian Is-  
lands lying  
West of Li-  
bya.  
q The Pro-  
montory of  
Minerva.  
r The daugh-  
ters of A-  
chelous.  
s Palinurus.  
t Islands in  
the Bay of  
Puteoli.  
u Pithecos.  
signifying an  
Ape.  
CERCO-  
PIANS.  
x See the  
Comment.

And Sea-weeds to the mountain tops remove;  
Ere I (and *Scylla* living) change my love.  
The Goddesse frets: who since she neither could  
Destroy a Deitie, nor, loving, would;  
On her, prefer'd before her, bends her ire:  
And high-incensed with repulst desire,  
Forth-with infectious drugs of dire effects  
Together grinds; and <sup>a</sup> *Hecate's* charmes injects:  
A sea-green robe puts on, the Court forsakes  
Through throngs of fawning beasts: her journey takes  
To *Rhegium* opposite to *Zancle's* shore;  
And treads the troubled waves that lowdly rore.  
Running with unwet feet on that Profound;  
As if sh' had trod upon the solid ground.  
<sup>b</sup> A little Bay, by *Scylla* haunted, lies  
Bent like a Bow; icoust from the Seas and skies  
Distemper, when the high-pitcht Sun invades  
The world with hottest beames, and shortest shades.  
This with portentuous poysons she pollutes;  
Besprinkled with the juyce of wicked roots:  
In words dark and perplexed nine-times thrice  
Inchantments mutters with her magick voice.  
Now *Scylla* came; and, wading to the waft,  
Beheld her hips with barking dogs imbrac't.  
Starts back: at first not thinking that they were  
Part of her self; but rates them, and doth feare  
Their threatning jaws: but those, from whom she flies,  
She with her haies. Then looking for her thighs,  
Her legs, and feet; instead of them she found  
<sup>c</sup> The mouthes of *Cerberus*, inviron'd round  
VVith rav'ning Curres: the backs of salvage beasts  
Support her groine; whereon her belly rests.  
Kinde *Glancus* wept; and *Circes* bed refus'd:  
Who had so cruelly her Art abus'd.  
But *Scylla*, still remaining, *Circe* hates;  
<sup>d</sup> VWho for that cause destroy'd *Vlysses* mates.  
And had the <sup>e</sup> *Troian* navie drown'd of late,  
If not before transform'd by powerfull Fate  
Into a Rock: the stony Prodigie  
Yet eminent, from which the Sea-men flie.  
This, and <sup>f</sup> *Charybdis* past with stretched oares;  
The *Troian* fleet, now neer th' <sup>g</sup> *Ansonian* shoares,  
Crosse windes, and violent, to *Libya* drave.  
There, in her heart, and <sup>h</sup> palace, *Dido* gave  
*Aeneas* harbour: with impatience beares  
Her <sup>i</sup> husbands flight: forth-with a Pile she reares,  
Pretending sacrifice; and then doth fall  
Vpon his sword: deceiv'd, deceiving all.  
Flying from *Carthage*, <sup>k</sup> *Eryx* he re-gain'd;  
There where his faithfull friend <sup>l</sup> *Aestes* reign'd.  
His <sup>m</sup> fathers funeralls re-solemniz'd,  
He puts to Sea, with ships well-nigh surpriz'd  
By <sup>n</sup> *Iris* flames. <sup>o</sup> *Hippotades* Command,  
The <sup>p</sup> sulphur-fuming Iles, <sup>q</sup> the rocky Strand  
Of <sup>r</sup> *Acheloian Sirens* leaving, lost  
His <sup>s</sup> Pilot: to <sup>t</sup> *Inarime* then crost,  
To <sup>u</sup> *Prochyta*, and <sup>v</sup> *Pithecosa*, wall'd  
With barren hills; <sup>w</sup> so of her people call'd.  
For *Iupiter*, detesting much the flie  
<sup>x</sup> And fraudulent *Cercopeans* perjurie,  
Into deformed beasts transform'd them then;  
Although unlike, appearing like to men:  
Contracts their limbs, their noses from their brows  
He flats, their faces with old wrinkles plows;

And, covering them with yellow haire, affords  
This dwelling; first depriving them of words,  
So much abus'd to perjurie and wrongs:  
Who jabber, and complain with stammering tongues.

Then on the right-hand left <sup>y</sup> *Parthenope*,  
<sup>z</sup> *Misenus* on the left, far-stretcht in Sea,  
So named of his Trumpetor: thence, past  
By slimie Marishes, and anchor cast  
At *Cuma*; entring <sup>a</sup> long-liv'd *Sibyls* Caves  
A passage through obscure <sup>b</sup> *Avernus* craves  
T'his <sup>c</sup> Fathers *Manes*. She erects her eyes,  
Long fixt on earth, and with the <sup>d</sup> Deities  
Reception fild, in sacred rage repli'd.  
Great things thou seek'st, o thou so magnifi'd  
For mightie deeds: <sup>e</sup> thy pietie through flame,  
Thy arme through Armies consecrate thy name.  
Yet feare not, *Troian*, thy desires enjoy:  
T' *Elysian* Fields, th' infernall Monarchie,  
And Fathers shade, I will thy person guide:  
No way to noble Vertue is denide.

Then to a Golden bough directs his view,  
Which in <sup>f</sup> *Avernian Iuno's* Hort-yard grew:  
<sup>g</sup> And bade him pull it from the sacred tree.  
*Aeneas* her obayes: and now doth see  
The Spoyles of dreadfull Hell; his <sup>h</sup> Grand-fires, lost  
In death, and great *Anchises* aged Ghost.  
There knows the customes of the <sup>i</sup> *Latian* State,  
The toyle of future warre, and following fate.  
Then, in retreat, his weary steps applyde:  
And by discourse with his <sup>k</sup> *Cumean* Guide  
His toyle beguiles; as in that horrid way,  
Through gloomie twy-light, he remounts to Day.

Whether, said he, thou bee'st a Deitie,  
Or of the Gods belov'd; for ever I  
Will serve thee as a Goddesse: and confesse  
That by thy favour I have wonne access  
Vnto th' abodes of Death; that by thee I  
Escape from his infernall Monarchie.  
And therefore will, when I to day return,  
A Temple build, and incense to thee burn.

The Prophetesse on him reverts her eye;  
And sighing, said; I am no Deitie:  
To mortalls offer no immortall Dues;  
Least ignorance thy gratitude abuse.  
Yet had been free from deaths impetuous powre,  
Had I to *Phœbus* given my virgin flowre.  
While hopefull; tempting me with gifts, he said,  
Aske what thou wilt, my faire *Cumean* Maid,  
And take thy wish, I shew'd a heap of sand,  
And wisht as many Birth-daies as my hand  
Contained grains: forgot to adde the prime  
Of youthfull yeares, w<sup>ch</sup> should have crown'd my time.  
VWho this had granted also, if my bed  
He could have won. His gifts despis'd, I led  
A single life. Those happier times are gone;  
And crasie age with trembling steps comes on.  
<sup>l</sup> Seven Ages have I liv'd; and live I must  
Till yeares have equalled those grains of dust.  
Three hundred Harvests consummate the summe;  
Three hundred Vintages. The time will come,  
VWhen length of dayes my body shall abate,  
And little leave in quantitie or weight.  
None then will think that I belov'd had been,  
Or pleas'd a God. <sup>m</sup> He, by whom all is seen,

y Naples; so  
called of  
*Parthenope*  
the Siren.  
z A Promon-  
tory on the  
South-side of  
the Bay of  
*Puteoli*.  
SIBYLLA.  
a Who then  
had lived  
seven hun-  
dred yeers.  
b A Lake  
not farre  
from *Cuma*;  
so infectious  
that no Bird  
could flie o-  
ver it; and  
therefore so  
named: sup-  
posed a pas-  
sage to Hell.  
c *Anchises*  
Ghost.  
d *Apollo*; <sup>g</sup>  
whose Priest  
she was.  
e Who car-  
ried his fa-  
ther on his  
shoulders  
through the  
flames of  
*Troy*.  
f *Proserpina*,  
called *Aver-*  
*nan* or In-  
fernall *Iuno*;  
as *Pluto* the  
Infernall  
*Iupiter*.  
g See the  
Comment.  
h His Ance-  
stors the off-  
spring of  
*Dardanus*.  
i Italian.  
k *Sibylla*.

l Seven hun-  
dred yeers.

m *Apollo*.

(Such



<sup>a</sup> See the  
Comment.

(Such change shall I indure) or, will not know,  
Or else deny, that he had lov'd me so.  
No eye shall see me: <sup>a</sup> yet a voice alone  
Fate will afford; by which I shall be known.

<sup>b</sup> *Cajeta*.  
<sup>c</sup> *Macareus*  
of *Neritus* a  
mountain of  
*Ithaca*.  
<sup>d</sup> *Vlysses*; of  
*Ithaca*, where  
he was born.

Thus *Sibyl*, as they clim'd that steep ascent:

Pious *Aeneas* through this *Stygian* vent  
At *Cuma* rose: and sacrificing, came  
To shoares since called of his <sup>b</sup> Nurfes name.

<sup>c</sup> *Neritian Macareus*, the friend

Of <sup>d</sup> *Ithacus* did here his travells end.

Who knowing *Achamenides*, of late

On *Aetna* left, admires to see his mate

Long given for dead. What chance, or God, said he

O *Achamenides*, hath set thee free?

How comes a *Gracian* souldier to be found

In *Troian* vessell? for what Countrey bound?

POLYPHEMUS.

When *Achamenides*: (not now forlorne,  
Now like himself, his rags not pind with thorne)

May I fell *Polyphemus* behold again,

<sup>e</sup> See the  
Comment.

<sup>e</sup> Whose jaws ore-flow with blood of strangers slain;

If I this home preferre not farre above

*Vlysses* ship; or lesse *Aeneas* love

Then my own father. Could I render more

Then all my All, the recompence were poore.

That now I speake, I breath, Heaven, Sun-shine see

(Can I unmindefull or ungratefull be?)

Is by his bountie: that the *Cyclops* foule

And hungry maw had not devour'd my soule:

That now I may be buryed when I die;

Or at the least, not in his entrailles lie.

O what a heart had I! with feare bereft

Of soul and sense! when I behind was left,

And saw your flight! I had an Out-cry made,

But that afear'd to have my self betray'd:

Yours, <sup>f</sup> almost had *Vlysses* ship destroy'd.

<sup>f</sup> *Hom. Odyf.*  
l. 6.

I saw him rive out of the mountains side

A solid rock, and dart it on the Main:

I saw the furious Giant once again,

When mightie stones with monstrous strength he flung:

Like quarries by a warlike engine slung.

Left ship should sinke with waves and stones I feare:

Not then remembring, that I was not there.

He, when your flight had rescu'd you from death,

O'r *Aetna* paces; sighing clouds of breath:

And groping in the woods, <sup>g</sup> bereft of sight,

<sup>g</sup> His eye  
burnt out by  
*Vlysses*.

Incounters juggling rocks: mad with despight

Extends his bloody armes to under waves,

The *Greeks* pursues with curses; and thus raves.

O would some God *Vlysses* would ingage,

Or some of his, to my insatiate rage!

I'd gnaw his heart, his living members rend,

Gulpe down his blood till it again ascend,

And crash his panting sinews. O, how light

A losse, or none, were then my losse of sight!

This spake, and more. My joynts pale horror shook,

To see his grim, and slaughter-smear'd look,

His bloody hands, his eyes deserted seat,

Vast limbs, and beard with humane gore concreat.

Death stood before mine eyes (my least dismay:)

Now thought my self surpriz'd; now, that I lay

Drown'd in his paunch. That time presents my view;

When two of ours on dashing stones he threw:

Then on them like a shagged Lion lies;

Their entrailles, flesh, yet moving arteries;

White marrow, with crasht bones, at once devoures.

I, sad, and bloodlesse stood: feare chil'd my powres,

Seeing him eat, and cast the horrid food;

Raw lumps of flesh, wine mixt with clotted blood.

Even such a fate my wretched thoughts propound.

Long lying hid, afraid of every sound,

Abhorring death, yet coveting to die;

With malt, and hearbs repelling famine; I,

Forlorn, to death and torment left, at last

This ship espy'd: and wafting it, in hast

Ran to the shoare, nor safetie vainly seek:

A *Troian* vessell entertain'd a *Greek*.

Now, worthy friend, your own adventures tell;

And what, since first you put to sea, befell.

He told how *Aeolus* raig'd in *Thuscan* Seas;

Storme-fettering *Aeolus* <sup>h</sup> *Hippotades*,

Who nobly gave to their <sup>i</sup> *Dulichian* Guide

A winde, inclosed in an Oxes hide.

Nine dayes they sailed with successfull gales;

Sought shores descry'd: the tenth had blancht their

When greedy Sailers, thinking to have found

A masse of envi'd gold, the wind unbound.

This through rough seas the Navie backward drives,

Which at th' *Aeolian* port again arrives.

To *Lastrigonian* <sup>k</sup> *Lamus* ancient <sup>l</sup> town

From thence, said he, we came. That countries crown

*Antiphates* then wore. Three thither sent,

Two of us scarce by flight our death prevent:

The third the <sup>m</sup> *Lastrigian's* teeth imbrude

With his hot gore. *Antiphates* persude

Our flights; incites his troops; who tumbling down

Huge stones and trees, our men and vessels drown.

One scap't; which us, and sad *Vlysses* bore:

Ioyntly our lost companions we deplore;

And grieving reach that <sup>n</sup> Sea inviron'd land,

Which farre from hence you see: Still may it stand

Farre from my sight! beware thou <sup>o</sup> Goddesse Sonne,

Iust *Troian* Prince; (for now the warres are done,

With them for ever end our enmitie)

From *Circes* Mansion, <sup>o</sup> *Aeneas* flee.

There anchoring; mindfull of the *Cyclops* strand,

And fell *Antiphates*, we feare to land.

But casting lots, the lot elected us,

Faithfull *Polites*, sage *Eurylochus*,

<sup>p</sup> *Elpenor* prone to wine, and eightene more

To visit *Circe* on that unknown shore.

Approching, we before the Portall staid:

A thousand Lions, Beares, and Wolves invade

Our hearts with feare, which needed not for they

Instead of teeth their flattering tiales display,

And fawning follow; till her hand-maids came

And led us through that marble-coverd frame

Vnto their Mistris. On a throne of State,

She in a sumptuous inward chamber sate.

With gold her under garment richly shone;

And over it a purple mantle thrown.

<sup>q</sup> *Nereides*, and Nymphs; nor carded wooll,

Nor following twine with busie fingers pull:

But weeds dispose in order; mingled flowres

Select in maunds, and hearbs of different powres,

At her direction: who the vertue knew

Of every simple, of their compounds too;

And gives them their due weight. Saluted; she

Salutes again; her cheerefull looks as free,

M m 2

As

<sup>h</sup> Of *Hippon*  
res the *Troian*  
father to his  
mother *A-*  
*cesta*.  
<sup>i</sup> *Vlysses*, of  
*Dulichium* an  
Iland not  
farre from  
*Ithaca*, under  
his govern-  
ment.

<sup>k</sup> An ancient  
King of the  
*Lastrigoni-*  
ans, the son  
of *Neptune*.  
<sup>l</sup> Called af-  
ter *Formia*.  
<sup>m</sup> *Canebals*  
who fed on  
mans flesh.

<sup>n</sup> *Circeum*, a  
Promontory  
in *Campania*,  
once an I-  
land.  
<sup>o</sup> *Aeneas*,  
the son of  
*Venus*.

VLYSSES  
MATES.

<sup>p</sup> In which  
place they  
now shew  
his Sepul-  
cher.

<sup>q</sup> The daugh-  
ters of *Nere-*  
*us*.



As her full bountie to supply our need.  
 Who bids her ready damsels mixe with speed  
 The pulp of barley, honey, curds, strong wines;  
 And to this sweet receipt hid juyces joynes.  
 Then gave the cup with her own sacred hand;  
 Which thirstily we drunk, while with her wand  
 The direfull Goddesse strokes our crowns. I shame  
 To tell; yet tell: I presently became  
 With bristles rough: thinking, as I was wont,  
 T' have spoke, and shew'd my griefe in words, I grunt.  
 My looks hung down, my mouth extends t' a snout,  
 My stiffer neck with swelling brawns sticks out;  
 And go upon those hands, where with of late  
 I took the cup. With those whom frightfull fate  
 Had thus un-mand (so great a potencie  
 In potions lurks) included in a Stie.  
 Alone *Eurylochus* the shape of Swine  
 Avoyds: alone refus'd the proffered wine.  
 Which had not he rejected, with the rest  
 Himself had been a bristle-bearing Beast.  
 Nor should *Vlysses* our mis-haps have known:  
 Or forced *Circe* to restore his own.

a Peace-bearing *Hermes* gave him a white flowre;  
 Call'd *Moly* by the Gods; of wonderous powre,  
 Sprung from a Sable root: inform'd withall  
 By heavenly counsell, enters *Circe's* Hall.  
 Proffering th' insidious Cup, her magick wand  
 About to raise, he thrusts her from her stand;  
 And with drawn sword the trembling Goddesse frights.  
 When vowed faith with her faire hand she plights;  
 And grac't him with her nuptiall bed: who then  
 Demands in dowrie his transfigur'd men.  
 Sprinkled with better juyce, her wand reverst  
 Above our crowns, and charmes with charmes disperst;  
 The more she sings, we grow the more upright,  
 Our bristles shed, our cloven feet unite,  
 Shoulders and armes possesse their former grace.  
 VVith teares our weeping<sup>b</sup> Generall we imbrace,  
 And hang about his neck: nor scarce a word  
 Breathes through our lips, but such as thanks afford.  
 From hence our Passe was for a yeare deferr'd;  
 In that long time much saw I, and much heard:  
 Of which, a Maid (one of the foure, prepar'd  
 For sacred service) closely this declar'd.  
 For while my<sup>d</sup> Chiefe with *Circe* sports alone,  
 She shew'd a young-mans Image of white stone  
 Clos'd in a Shrine, with crowns imbellished;  
 Who bare a Wood-pecker upon his head.  
 Demanding whose it was, why placed there,  
 Why he that Bird upon his summit bare?

I will, reply'd she, <sup>e</sup> *Macareus*, tell  
 In this my Mistresse power: observe me well.  
<sup>c</sup> *Saturnian Picus* in<sup>f</sup> *Ausonia* reign'd,  
 Whose generous horses for the battell train'd.  
 His forme, such as you see: whom had you known,  
 You would have thought this feature were his own.  
 His minde as beautifull. Nor yet could he  
 Foure *Grecian* wrastlings in<sup>h</sup> th' *Olympicks* see.  
 The<sup>i</sup> *Dryades*, in *Latian* mountains born,  
 His looks attract: nor Nymphs of fountains scorn  
 To sue for pittie. Those whom<sup>k</sup> *Albula*,  
<sup>k</sup> *Numicus*,<sup>k</sup> *Anio*, *Almo* short of way,  
 And headie<sup>k</sup> *Nar* sustain; the shadie Flood  
 Of<sup>k</sup> *Farfarus*, the<sup>l</sup> *Scythian Cynthias* woo'd-

Inviron'd marishes, and neighbouring lakes.  
 Yet for<sup>m</sup> one only Nymph the rest forsakes:  
 Whom whilome on<sup>n</sup> Mount *Palatine*, the faire  
*Venilia* to the<sup>o</sup> two fac'd *Ianus* bare.  
 The Maid, now marriageable, honoured  
<sup>p</sup> *Laurentian Picus* with her nuptiall bed.  
 Her beautie admirable: yet more fam'd  
 For artfull song; and thereof *Canens* nam'd.  
 Her voice the woods and rocks to passion moves,  
 Tames salvage beasts, the troubled Rivers smooths,  
 Detaines their hastie course; and, when she sings,  
 The birds neglect the labour of their wings.  
 While her sweet voice celestiall musick yeelds,  
 Young *Picus* follows in *Laurentian* Fields  
 The salvage Bore; upon a fiery Steed;  
 Arm'd with two darts: clad in a<sup>q</sup> *Tyrian* weed  
 VVith gold close-buckl'd. Thither also came  
 The<sup>r</sup> Daughter of the Sun; who left her name-  
 Retaining fields, and on those fruitfull hills  
 Her sacred lap with deawie Simples fills.  
 Seeing unseen, his sight her sense amaz'd:  
 The gathered hearbs fell from her as she gaz'd:  
 VVhose bones a marrow-melting flame inclos'd.  
 But when she her distraction had compos'd;  
 About t' impart her wish, the following presse,  
 And swiftnesse of his horse, forbid access.  
 Thou shalt not so escape, said she, although  
 The winds should wing thee; if my self I know,  
 If hearbs retain their powre, if charmes at least  
 My trust deceive not. Then creates a Beast  
 VVithout a body, bid to run before  
 The Kings pursuit; and made the ayrie Bore  
 To take a thicket, where no horse could force  
 His barr'd access. He leaves his foming horse  
 On foot to follow a deceitfull Shade,  
 VVith equall hopes: and through the forrest straid.  
 New Vows she straight conceiveth, aid implores:  
 And<sup>f</sup> Gods unknown with unknown charmes adores.  
 VVherewith inur'd t' eclipse the pale-fac't Moone:  
 And cloud her<sup>t</sup> Fathers splendor at high Noone.  
 And now with pitchie fogs obscures the day,  
 From earth exhal'd. His Guard mistake their way  
 In that deceitfull Night, and from him straid.  
 When she, the time and place besitting said:

By those faire eyes, which have intrall'd mine;  
 And by that all-alluring face of thine,  
 VVhich makes a Goddesse sue; assuage the fire  
 By thee incens'd; and take unto thy Sire  
 The all-illuminating Sunne: nor prove  
 Hard-hearted to<sup>u</sup> *Titianian Circes* love.

Her, and her prayers, despis'd; VVhat ere thou art,  
 I am not thine, said he: my captive heart  
 Another holds; and may she hold it long.  
 Nor with a stranger will I ever wrong  
 Our nuptiall faith, so long as Nature gives  
 Life to my veines, and *Ianus* daughter lives.  
<sup>x</sup> *Titania*, tempting oft, as oft in vain;  
 Thou shalt not scape my vengeance, nor again  
 Return to *Canens*. VVhat the wrong'd can do,  
 A wronged Lover, and a Woman too,  
 Thou shalt, said she, by sad experience prove.  
 For I a woman, wrong'd, and wrong'd in love.  
 Twice turnes she to the East, twice to the VVest;  
 Thrice toucht him with her wand, three charmes exprest.

a Mercury,  
 bearing his  
 caduceus, the  
 ensigne of  
 Peace.

b *Vlysses*.  
 c See the  
 Comment.  
 d *Vlysses*.  
 e *Picus*.  
 f The son of  
 Saturne.  
 g *Latium* a  
 part of Italy  
 h A great  
 Souldier, so  
 Homer calls  
 Agamemnon  
 the Horse-  
 tamer.  
 i Games so-  
 lemnized e-  
 very fifth  
 yeare neere  
 Olympia, a  
 citie at the  
 foot of O-  
 lympus: by  
 which the  
 Grecians  
 computed  
 the time.  
 j Wood-  
 nymphs.  
 k Rivers of  
 Latium.  
 l *Dianus*,  
 who had her  
 temple in  
 Scythian Tau-  
 ris, to whom  
 these ma-  
 rishes were  
 also dedica-  
 ted.

m *Canens*.  
 n One of the  
 seven hills  
 whereon  
 Rome was af-  
 terward  
 built.  
 o See the  
 Comment.  
 p Of *Lauren-  
 tium*, a citie  
 by him built  
 in *Latium*,  
 so called of  
 the Lawrell  
 trees which  
 grew about  
 that place.

q Scarlet.

r *Circe*.

f The Gods  
 of that  
 place.  
 t The Sun.

u Descended  
 of the Ti-  
 tans.

x *Circe*.



He flies; at his unwonted speede admir'd;  
Then saw the feathers which his skin attir'd:  
Who forth-with seeks the woods; and angry still,  
Hard oakes assailes, and wounds them with his bill.  
His wings the purple of his cloake assume,  
The gold that clasp't his garment turnes to plume,  
And now his neck with golden circle chaines:  
Of *Picus* nothing but his name remaines.

The Courtiers *Picus* call, and seek him round  
About the fields, that was not to be found.  
Yet *Circe* finde (for now the day grew faire,  
The Sun and Windes set free to cleanse the aire)  
And charge her with true crimes: their King demand  
With threatening looks, and weapons in their hand.  
She sprinkles them with iuyce of wicked might.  
From <sup>a</sup> *Erebus* and <sup>b</sup> *Chaos* conjures *Night*,  
With all her Gods; and <sup>c</sup> *Hecate* intreats  
With tedious mumblings. Woods forsake their seates,  
Their leaves look pale, Hearbs blush with drops of gore,  
Earth grones, dogs howle, rocks hoarsely seeme to rore:  
Vpon the tainted ground black Serpents slide;  
And through the ayre unbodied Spirits glide.  
Frighted with terrors, as they trembling stand,  
Shee strokes their wondering faces with her wand:  
Forth-with the shapes of salvage beasts invest  
Their former formes; not one his owne posselt.

*Phœbus* now entring the <sup>d</sup> *Tartessian* Maine,  
Sad *Canens* with her eyes and soule, in vaine  
Expects her Spouse. Her servants she excites  
To runne about the woods with blazing lights.  
Who not content to weepe, to teare her haire,  
And beat her breasts (though these expresse her care)  
In haste forsakes her rooffe; and frantick, strays  
Through broad-spread fields. Six nights, as many dayes,  
Without or sleepe, or sustenance, she fled  
O're hills and dales, the way which fortune led.  
Now tir'd with grieve and travell, <sup>e</sup> *Tyber* last  
Beheld the Nymph: on his coole bankes she cast  
Her feeble limmes: there weeps, and weeping sung  
Her sorrowes with a softly warbling tongue:  
Even so the dying Swan with low-raisd breath,  
Sings her own exequies before her death.  
At length her marrow melts with griefes despaire:  
And by degrees she vanisheth to Ayre.  
Yet still the place doth memorize her fame:  
Which of the Nymph the Rurals *Canens* name.

In that long yeere, much, and such deeds as these  
I saw and heard. Vn-nerv'd with slothfull ease;  
Again we put to Sea: by *Circe* told  
Of our hard passage, and the manifold  
Dysasters to ensue, I grew afraid  
(I must confesse) and here arriving, staid.

*Macareus* ends. <sup>f</sup> *Caieta* & *Vrne*-inclos'd,  
This verse had on her marble tombe impos'd.  
Here, with due fires, my pious Nurse-child me  
*Caieta* burnt; from *Gracian* fires set free.

They loose their cables from the grassie strand;  
Avoyding *Circes* guilefull palace, stand  
For those tall groves; where *Tyber*, dark with shades,  
In *Tyrrhen* Seas his sandy streames unlades.  
The throne of <sup>h</sup> *Faunus* sonne, the *Latian* starre  
<sup>i</sup> *Lavinia* gaines; but not without a warre.  
Warre with a furious Nation is comment;  
Sterne <sup>k</sup> *Turnus* for his <sup>l</sup> promist wife incens't:

While all <sup>m</sup> *Hetruria* to *Latium* swarmes:  
Hard victory long fought with pensive armes.  
To get Recrutes from forraine States they try.  
Nor *Troians*, nor *Rutulians* want supply.  
Nor to <sup>n</sup> *Evanders* towne *Aeneas* went  
In vaine: though vainely *Venulus* was sent  
To <sup>o</sup> banisht *Diomedes* <sup>p</sup> City, late immur'd:  
Those fields <sup>q</sup> *Iapygian* *Damnus* had assur'd  
To him in dowre. When *Venulus* had done  
His embassie to <sup>r</sup> *Tydeus* warlike sonne:  
The Prince excus'd his ayde; as loath to draw  
The subjects of his <sup>s</sup> aged father-in-law  
T'unnecessary warre: that none remaine  
Of his to arme. Least you should think I faine;  
Though repetition Sorrow renovates;  
Yet, while I suffer, heare the worst of fates.

After that <sup>t</sup> *Pergamus* our prey became,  
And lofty *Ilium* fed the *Gracian* flame:  
<sup>u</sup> A Virgin, for <sup>x</sup> a Virgins rape, let fall  
Her vengeance, to *Oileus* due, on all.  
Scattered on faithlesse Seas with furious stormes;  
Vve, wretched *Gracians*, suffer'd all the formes  
Of horror: lightning, night, showres, wrath of skies,  
Of Seas, and dire <sup>y</sup> *Capharean* cruelties.

To abridge the story of so sad a fate;  
Now *Priam* would have pittied our estate.  
Yet *Pallas* snacht me from the swallowing Maine;  
<sup>z</sup> Then from my ungratefull Country chac't againe,  
<sup>a</sup> For *Venus*, mindfull of her ancient wound,  
New woes inflicts. Much on the vast Profound,  
Much suffering in terrestriall conflicts, I  
Of call'd them happy, whom the injury  
Of publick tempests, and the harborlesse  
<sup>b</sup> *Caphareus* drown'd: env'y'd in our distresse.  
The worst indur'd; with seas and battles tyr'd,  
My men an end of their long toyle desir'd.  
But *Acmon*, full of fire, and fiercer made  
By usuall slaughters: VVhat remains (he said)  
O mates, which now our patience would eschue?  
Though willing, what can <sup>c</sup> *Cythera* doe  
More then sh'hath done? when worse mis-haps affright,  
Then prayers availe: but when mis-fortunes spight  
Her worst inflicts, then feare is of no use:  
And height of ills, securitie produce.  
Let *Venus* heare: although she hate us all,  
(As all she hates that serve our <sup>d</sup> Generall)  
Yet let us all despise her emptie hate;  
<sup>e</sup> VVhose Powre hath made us so unfortunate.

<sup>f</sup> *Pleuronian* *Acmon* angry *Venus* stung:  
Revenge reviving with his lavish tongue.  
Few like his words: the most severely chid  
His tongues excesse. About to have reply'd,  
His speech, and path of speech, at once grew small;  
His haire converts to plume; plumes cover all  
His neck, back, bosome: larger feathers spring  
From his rough arme, his arme was now a wing.  
His feet divide to toes, hard horne extends  
From his chang'd face, and in a bill descends.  
*Rhetenor*, *Nycteus*, *Lycus*, *Abas*, *Ide*,  
Admire! and in their admiration try'd  
Like destiny. Most of my Souldiers grew  
Forth-with new Fowle; and round about us flew.  
If you inquire, what shape their owne un-mans;  
They are not, yet are like to silver Swans.

<sup>m</sup> *Thuscany*,  
which aided  
*Aeneas*.

<sup>n</sup> *Palante-um*; built by  
him on  
Mount *Palatine*.

<sup>o</sup> By his wife  
*Agiale*, who  
living in a-  
dultery with  
*Cyllaborus*, at  
his returne  
from *Troy*  
drave him  
out of his  
Kingdome of  
*Etolia*.

<sup>p</sup> *Agrippa* in  
*Apulia*.

<sup>q</sup> King of  
*Apulia*, cal-  
led formerly  
*Iapygea*.

<sup>r</sup> *Diomedes*.

<sup>s</sup> *Damnus*.

<sup>t</sup> *DIOMEDES*

<sup>u</sup> *SOVLDI-*

<sup>v</sup> *ERS*.

<sup>w</sup> *Troy*.

<sup>x</sup> *Pallas*.

<sup>y</sup> *Cassandra*,  
ravished by  
*Ajax Oileus*  
in *Minervas*  
temple.

<sup>z</sup> A Pro-  
montory of  
*Eubœa*,

where *Nau-*  
*plim* in re-  
venge of the  
death of his  
sonne *Pala-*  
*medes* hung  
out a light in  
a tempestu-  
ous night.

when the  
*Gracians* i-  
magining  
that it dire-  
cted to the  
harbor, fell  
upon the  
rocks.

<sup>a</sup> By his wife  
*Agiale*.

<sup>b</sup> See the  
Comment.

<sup>c</sup> Where the  
*Gracians*  
were wrackt  
in their re-  
turn from  
*Troy*.

<sup>d</sup> *Venus*, of  
the Island  
*Cythera*

where she  
had her  
Temple.

<sup>e</sup> *Diomedes*.

<sup>f</sup> In chasing  
us out of our  
country.

<sup>g</sup> Of *Pleuron*,  
a city of  
*Etolia*.

These

<sup>a</sup> *Picus*  
<sup>b</sup> *his* *SER-*  
<sup>c</sup> *vants*.

<sup>a</sup> Hell.  
<sup>b</sup> Confused  
darknesse.  
<sup>c</sup> The Patro-  
nesse of  
Witches.

<sup>d</sup> *CANENS*.  
<sup>e</sup> The We-  
sterne of  
*Tartessus* a  
maritime  
city of  
*Spaine*.

<sup>e</sup> A River  
which runs  
through  
*Rome*.

<sup>f</sup> *Aeneas* his  
Nurse.  
<sup>g</sup> Her bones  
inclosed in  
an *Vrne*.

<sup>h</sup> *Latinus*,  
King of *La-*  
*tium*.  
<sup>i</sup> The daugh-  
ter of *Lati-*  
*nus*.  
<sup>k</sup> King of the  
*Rutulians*.  
<sup>l</sup> *Lavinia*.



	These barren fields, with this poore remnant, I, As sonne in law to <i>Dannus</i> , scarce injoy. Thus farre <sup>a</sup> <i>Oenides</i> . <i>Venus</i> forsakes <sup>b</sup> <i>Tyides</i> Kingdome: by <i>Puteoli</i> takes His way, and through <i>Mesapia</i> : there survaide A Cave, inviron'd with a sylvan shade, Distilling streames. By <sup>c</sup> halfe-goate <i>Pan</i> posselt; Which erst the Wood-nymphs with their beauties blest. They terrifi'd at first with sudden dread, From home-bred <i>Apulus</i> , the shepheard, fled. Sraight, taking heart, despised his persnit: And danced with a measure-keeping foot. He scoffes: their motion clowne-like imitates: Nor onely railleth, but obscenely prates. Nor ceaseth, till a tree invests his throte; A tree whose berries his behaviour note. An Olive wild, which bitter fruit affords; Becomes; dis-seasned with his bitter words. <sup>d</sup> Th' Embassador returnes without the sought <sup>e</sup> <i>Etolian</i> succours: the <i>Retulians</i> fought Gainst foes and fortune; of that hope depriv'd: Whole streames of bloud from mutuall wounds deriv'd. Loe, fire-brands to the Navy <i>Turnus</i> beares: And what escaped drowning, burning feares. Pitch, rozen, and like ready food for fire, Now <sup>f</sup> <i>Vulcan</i> feede: the hungry flames aspire Vp to the sailes along the lofty mast; And catch the yards, with curling smoke imbrac't. But when the <sup>g</sup> Mother of the Gods beheld <sup>h</sup> Those blazing Pines, from top of <i>Ida</i> feld; Lowd Shalmes and Cymballs usherd her repaire: Who, drawne by <sup>i</sup> bridled Lyons through the ayre, Thus said: Thy wicked hands to small effect, O <i>Turnus</i> , violate, what we protect. Nor shall the greedy fire a part of those Tall Woods devoure, which sheltred our repose. With that she thunders, powring downe amaine Thick stormes of skipping haile, and clouds of raine. <sup>k</sup> Th' <i>Astreaan</i> Sons in swift concursions joyne; Toissing the troubled ayre, and <i>Neptunes</i> brine. One she imployes, whose speed the rest out-strips; That brake the Cables of the <i>Phrygian</i> Ships, And drave them under the high-swelling Flood. The timber softens, flesh proceeds from wood, The crooked Sterne to heads and faces growes, The Oares to swimming legs, fine feet, and toes; What were their holds, to slender sides are growne, The lengthfull keele presenting the back-bone. The yards to armes, to haire the tackling grew: As formerly, so now, their colour blew. And they, but lately of the fouds afraid; Now in the fouds, with virgin pastime, plaid. These Sea-nymphs, borne on mountaines, celebrate The Seas, forgetfull of their former state. Yet weighing, what themselves so oft indur'd On high-wrought waves, oft sinking ships secur'd; Excepting such, as <i>Gracians</i> carry: those They hate, yet mindfull of the <i>Troian</i> woes. Who saw <i>Vlysses</i> ships in surges queld With pleased eyes; with pleased eyes beheld <sup>l</sup> <i>Alcinous</i> ship, in swiftnesse next to none, Vnmovaeable, the wood transformd to stone. Twas thought this wondrous prodigie would fright The <i>Rutuli</i> , and make them cease from fight.	Both parts persist, both have their Gods to friend; And Valour no lesse potent: nor contend Now for <i>Lavinia</i> , for <i>Latinus</i> crowne, Nor dotall Kingdome; but for faire renowne: Asham'd to lay their brused armes aside; Till death or conquest had the quarrell tride. <i>Venus</i> <sup>m</sup> her sonne victorious sees at length. Great <i>Turnus</i> fell; strong <sup>n</sup> <i>Ardea</i> falls, of strength While <i>Turnus</i> stood, devour'd by barbarous flame, In dying cinders buried. From the same A Fowle, unknowne to former ages, springs; And fannes the ashes with her hovering wings. Pale colour, leanenesse, shreeking sounds of woe, The image of a captive citie show. Who also still <sup>o</sup> the Cities name retaines: And with selfe-beating wings of Fate complains. And now <i>Aeneas</i> vertues terminate The wrath of Gods, and <sup>p</sup> <i>Iunus</i> ancient hate. An opulent foundation having laid For young <sup>q</sup> <i>Iulus</i> , by his merit made Now fit for Heaven: <sup>r</sup> the Powre, who rules in Love The Gods solicits; then, imbracing <i>Iove</i> : O Father, never yet to me unkind; Now <sup>s</sup> enlarge the bounty of thy minde. A Deity, meane, so it a Deity be, <i>Aeneas</i> give; that art to him by me A Grand-father: th'unamiable realmes <sup>t</sup> Suffice it once t'have seene, and <i>Strygian</i> streames. The Gods agree; nor <i>Iuno</i> 's lookes dissent. Who with a chearefull freenesse forward bent. Then <i>Iove</i> ; He well deserves a Deity: Thy sute, faire Daughter, to thy wish enjoy. Shee, joyfull, thanks returnes: and through the ayre, Drawne by her yoked doves, lights on the bare <i>Laurentian</i> shores: where smooth <sup>u</sup> <i>Numicius</i> creepes Through whispering reeds into the neighbour Deepes. Who bids him from <i>Aeneas</i> wash away All unto death obnoxious, and convey It silently to Seas. The horned Flood Obeyes; and what subsists by mortall food, With water purg'd, and only left behind His better parts. His mother the refine Anoints with sacred odors, and his lips In <i>Nectar</i> , mingled with <i>Ambrosia</i> , dips; So deifi'd: whom <sup>v</sup> <i>Indiges</i> <i>Rome</i> calls; Honour'd with altars, shrines, and festivalls. <sup>x</sup> Two-nam'd <i>Ascanius</i> <i>Latium</i> then obeyd, And <sup>y</sup> <i>Alba</i> : next, the scepter <i>Sylvius</i> swaid. His sonne <i>Latinus</i> , held that ancient name, And crowne. Him <i>Epitus</i> , renound by Fame, Succeeds. Then <i>Capys</i> . <i>Capetus</i> , his Son Succeeded him. Next <i>Tiberine</i> begun His raigne: who, drown'd in <i>Thuscan</i> waters; gave <sup>z</sup> Those streames his name: who <i>Remulus</i> got, and brave- Sould <i>Acrota</i> . But <i>Remulus</i> was slaine With thunder; who the Thunderer durst faine. More moderate <i>Acrota</i> resign'd his throne To <i>Aventine</i> , upon the Mount whereon He raign'd, intomb'd, <sup>a</sup> which yet his name retaines. Over the <sup>b</sup> <i>Palatines</i> next <i>Procas</i> raignes. <i>Pomona</i> flourish't in those times of ease: Of all the <i>Latian</i> <sup>c</sup> <i>Hamadryades</i> , None fruitfull Hort-yards held in more repute; Or tooke more care to propagate their fruit.	m <i>Aeneas</i> . n His Regall City. ARDEA. o <i>Ardea</i> , in English a Heron. p Which she bare to the Trojans. q <i>Ascanius</i> , called for- merly <i>Iulus</i> . r <i>Venus</i> . s In his de- scend into Hell with <i>Sibylla</i> . t A River of <i>Latium</i> . u A God made of a mortall. x <i>Ascanius</i> and <i>Iulus</i> . y <i>Albalonga</i> . z <i>Tiber</i> . a One of the seven hills of <i>Rome</i> . b Who dwelt on Mount <i>Palatine</i> an- other of the seven hills. c Wood- Nymphs.
a <i>Diomedes</i> , of his grand- father <i>Oeneas</i> . b <i>Diomedes</i> . c See the Comment. d <i>Venus</i> . e <i>Diomedes</i> and his <i>E-</i> <i>tolians</i> . f The God Fire, here taken for Fire g <i>Cybele</i> . h Both the Pine-tree and that <i>Phrygian</i> mountaine, being conse- crated unto her. i See the Comment on the tenth book. k The Winds, sons of the <i>Gyant</i> <i>Astraeus</i> .	APVLVS. TROIAN SHIPS. The God Fire, here taken for Fire Cybele. Both the Pine-tree and that Phrygian mountaine, being conse- crated unto her. See the Comment on the tenth book. The Winds, sons of the <i>Gyant</i> <i>Astraeus</i> .		
ALCINOVS SHIP I King of the <i>Troia-</i> <i>cians</i> . See the Com- ment			



a Inoculates.

VERTUM-  
NVS.

b Priapus.

c A God a-  
mong the  
Romans so  
called of  
changing  
himselfe into  
fundry  
formes.d A head at-  
tire which  
old women  
wore with  
labels hang-  
ing downe  
at their ears.  
e The river  
Tyber.f Hippodoma.  
g Penelope.h A City  
neere Rome  
erected by  
Ascanius.

Thereof so nam'd. Nor streames, nor shadie groves,  
But trees producing generous burdens loves,  
Her hand a hooke, and not a javelin bare :  
Now prunes luxurious twigs, and boughes that dare  
Transcend their bounds : <sup>a</sup> now slits the barke, the bud  
Inserts ; inforc't to nurse anothers brood.  
Nor suffers them to suffer thirst, but brings  
To moisture-sucking rootes, soft-sliding Springs.  
Such her delight, her care. No thoughts extend  
To loves unknowne desires : yet to defend  
Her selfe from rapefull Ruralls, round about  
Her Hort-yard wall's ; t'avoid, and keepe them out.  
What left the skipping *Satyres* un-afraid ;  
Rude *Pan*, whose hornes Pine-bristled garlands shade ;  
*Silenus*, still more youthfull then his yeares ;  
Or <sup>b</sup> he who theeves with hooke, and member feares,  
To taste her sweetnesse ? but farre more then all  
<sup>c</sup> *Vertumnus* loves ; yet were his hopes as small.  
How often, like a painefull Reaper, came,  
Laden with weightie sheafes ; and seem'd the same !  
Oft wreathes of new-mow'd grasse his browes array ;  
As though then exercis'd in making hay.  
A goad now in his hardned hands he beares,  
And newly seemes to have unyok't his Steeres.  
Oft vines and fruit-trees with a pruning hooke  
Corrects, and dressees ; oft a ladder tooke  
To gather fruit : now with his sword the God  
A Souldier seemes ; an Angler with his rod :  
And various figures daily multiplies  
To winne acceffe, and please his longing eyes.  
Now, with a staffe, an old-wife counterfeits ;  
On hoary haire a painted <sup>d</sup> miter sets.  
The Hort-yard entering, admires the faire  
And pleasant fruits : So much, said he, more rare  
Then all the Nymphs whom <sup>e</sup> *Albula* enjoy,  
Haile spotlesse flower of Maiden chastitie :  
And kist the prais'd. Nor did the Virgin know,  
(So innocent) that old-wives kist not so.  
Then, sitting on a bank, observeth how  
The pregnant boughes with Autumns burthen bow.  
Hard by, an Elme with purple clusters shin'd :  
This praising, with the vine so closely joynd ;  
Yet, saith he, if this Elme should grow alone,  
Except for shade, it would be priz'd by none :  
And so this Vine, in amorous foldings wound,  
If but dis-joynd, would creepe upon the ground.  
Yet art not thou by such examples led :  
But shun'st the pleasures of a happy bed.  
I would thou wer't : not *Helen* was so sought,  
Nor <sup>f</sup> she, for whom the lustfull *Centaures* fought,  
As thou shouldst be ; no nor the wife of bold  
Or cautelous *Vlysses*. Yet, behold,  
Though thou averse to all, and all escheue ;  
A thousand men, Gods, Demi-gods, persue  
Thy constant Scorne ; and every deathlesse Powre  
Which <sup>h</sup> *Alba's* high and shady hills imboure.  
If thou art wise, and would'st well married be ;  
Or an old woman trust, who credit me,  
Affects thee more then all the rest, refuse  
These common wooers, and *Vertumnus* choose.  
Accept me for his gage ; since so well none  
Can know him ; by himselfe not better knowne.  
He is no wanderer ; this his delight :  
Nor loves, like common lovers, at first sight :

Thou art the first, so thou the last shall be :  
His life he only dedicates to thee.  
Besides, his youth perpetuall ; excellent  
His beauty ; and all shapes can represent.  
With what you will, what ever hath a name ;  
Such shall you see him. Your delights, the same :  
The first-fruits of your Hort-yard are his due ;  
Which joyfully he still accepts from you.  
But neither what these pregnant trees produce,  
He now desires, nor hearbs of pleasant juyce :  
Nor ought, but only You. O pittie take !  
And what I speak, suppose *Vertumnus* spake.  
Revengefull Gods, <sup>i</sup> *Idalia*, still severe  
To such as slight her, and <sup>k</sup> *Rhamnusia* feare.  
The more to fright you from so foule a crime,  
Receive (since much I know from aged Time)  
A story, generally through *Cyprus* known ;  
To mollifie a heart more hard then stone.

*Iphis*, of humble birth, by chance did view  
The high-borne *Anaxarete*, who drew  
Her blood from <sup>l</sup> *Teucer*. Seeing her, his eyes  
Extracts a fire, wherein his bosome fries:  
Long struggling, when no reason could reclaime  
His furie, to her house the Suppliant came.  
Now to her Nurse his wretched love displaid ;  
And by her foster'd hopes implor'd her ayde :  
Now humbly sues to some of most repute  
In her affection, to prefer his suit.  
The pleading <sup>m</sup> *Wax* his sad lines often beares  
Oft mirtle garlands, sprinkled with his teares,  
Hangs on the posts : on the hard threshold laid  
His tender sides, his sighs the doores up-braid.  
But she more cruell then the seas, imbroild  
With rising stormes ; more hard then iron, boyl'd  
In fire-red furnaces ; or rooted rocks ;  
Disdaines the lover, and his passion mocks.  
Who to her froward deeds addes bitter words  
Of no lesse scorne ; nor hope to love affords.  
Impatient of his torment, and her hate ;  
These words, his last, he utters at her gate.

O *Anaxarete*, thou hast o'r-come !  
Nor shall my life be longer wearisome  
To thy disdain. Triumph, o too unkind !  
Sing <sup>n</sup> *Paeans*, and thy browes with laurell bind.  
Thou hast o'r-come ; loe, willingly I dye :  
Proceed, and celebrate thy cruell joy.  
Yet is there something in me, ne'r the lesse,  
That thou wilt praise ; and my deserts confesse.  
Thinke how my love and life together left  
My brest : at once of o two cleare lights bereft.  
Nor rumour, but even I will death present  
In such a forme ; as shall thy pride content.  
But o you Gods, if you our actions see  
(This only I implore) remember me !  
Let after ages celebrate my name :  
And what you take from life, afford to fame.

Then heaves his meager armes and watry eyes  
To those known posts, <sup>p</sup> oft crown'd with wreathes, and  
A halter to the top. Such wreathes, he said,  
Best please ; hard-hearted, and inhumane Maid !  
Then, turning toward her, he forward sprung :  
When by the neck th' unhappy lover hung.  
Struck by his sprawling feet, wide open flye  
The sounding doores ; and that sad deed descry :

<sup>i</sup> *Venus*, of  
*Idalium*, a  
wood in  
*Cyprus* dedi-  
cated unto  
her.  
<sup>k</sup> *Nemesis* of  
*Rhamnus* a  
towne in  
*Attica*,  
where she  
had her  
Temple.  
*ANAXA-  
RETE*.  
<sup>l</sup> The son of  
*Telamon* :  
who, banish-  
ed by his fa-  
ther for not  
revenging  
the death of  
his brother  
*Ajax*, came  
unto *Cyprus*,  
and there  
built the  
city *Salamis*.  
<sup>m</sup> Taken for  
the *Tables*  
spread with  
wax wherein  
they an-  
ciently writ.

<sup>n</sup> Songs of  
victory sung  
to *Apollo*.

<sup>o</sup> *Hers*, and  
the *Sunnes*.

<sup>p</sup> A custome  
of old to  
hang gar-  
lands at the  
doores of  
their be-  
loved.

The



The servants shreeke; the Vainely raised bore  
T' his mothers house; his father dead before.  
His breathlesse corps she in her bosome plac't;  
And in her armes his heatlesse limmes imbrac't.  
Lamenting long, as wofull parents use:  
And having paid a wofull mothers dues;  
The mournfull Funerall through the City led:  
And to prepared fires conveys the dead.  
This sorrowfull Procession passing by  
Her house, which bordred on the way, their cry  
To th' eares of *Anaxarete* arrives:

a A Goddess  
punishing  
the proud  
and arro-  
gant.  
b Whereon  
he was car-  
ried to the  
funerall fire.

Whom now sterne <sup>a</sup> *Nemesis* to ruine drives.  
Wee'l see, said she, these sad solemnities:  
And forth-with to the lofty window highes.  
When seeing *Iphis* on <sup>b</sup> his fatall bed;  
Her eyes grew stiffe; blood from her visage fled,  
Vsurpt by palenesse. Striving to retire,  
Her feete stuck fast; nor could to her desire  
Divert her lookes: the hardnesse of her heart  
It selfe dilated into every part.

c A City of  
*Cyprus*, built  
by *Tenzer*.

This <sup>c</sup> *Salamis* yet keepe, to cleare your doubt,  
In *Venus* temple; calld, the *Looker-out*.

Inform'd by this, o lovely Nymph, decline  
Thy former pride, and to thy lover joyne.  
So may thy growing fruits survive the frost:  
Nor ripening by the rapefull windes be lost.

d *Venturinus*.

When this the God, <sup>d</sup> who can all shapes endue,  
Had said in vaine: againe himselfe he grew:  
Th' abiliments of heatlesse Age depos'd.  
And such himselfe unto the Nymph disclos'd.  
As when the Sun, subduing with his rayes  
The muffling clouds, his golden brow displays.  
Who force prepares: of force there was no need;  
Struck with his beauty, mutually they bleed.

e *Romulus*  
and *Remus*.

Vnjust *Amulius*, next th' *Ansonian* State,  
By strength usurpt. <sup>e</sup> The nephewes to the late  
Depos'd *Numitor*, him re-inthroned:

f Kept in ho-  
nour of *Pales*  
the God-  
desse of  
shepherds.  
g Whose  
daughters  
the *Romans*  
had surpriz-  
ed.

Who *Rome*, in <sup>f</sup> *Pales* Feast, immur'd with stone.  
Now *Tatius* leads the <sup>g</sup> *Sabine* Sires to warre.

h See the  
Comment.

<sup>h</sup> *Tarpeia*'s hands her fathers gates unbarre:  
To death with armelets prest; her treasons meed.  
The *Sabine* Sires like silent Wolves proceed  
T' invade their sleeping <sup>i</sup> sonnes, and seeke to seaze  
Vpon their gates; barr'd by <sup>k</sup> *Iliades*.

i The *Romans*  
who had ra-  
vished and  
married  
their daugh-  
ters.

One <sup>l</sup> *Inno* opens: though no noife at all  
The hinges made; yet by the barres lowd fall  
To <sup>m</sup> *Venus* knowne: who this had shut; but knew  
That Gods may not, what Gods have done, undoe.

k *Romulus*  
descended of  
*Ilus*.

*Ansonian* Nymphs the places bordering  
<sup>n</sup> To *Ianus* held, inchaced with a spring.  
Their aide sh' implores. The Nymphs could not deny  
A sute so just, but all their floods untie.

l An ancient  
foe to the  
*Trojans* and  
their of-  
spring.

As yet the Fane of *Ianus* open stood:  
Nor was their way impeached by the flood.  
Beneath the fruitfull spring they sulphur turne;  
Whose hollow veines with black bitumen burne:  
VVith these the vapours penetrate below;

m From  
whom *Ro-  
mulus* was  
descended.  
n See the  
Comment.

And waters, late as cold as *Alpin* snow,  
The fire it selfe in fervour dare provoke:  
Now both the posts with flagrant moisture smoke.

SCALD-  
ING  
STREAMS.

These new rais'd streames the *Sabine* Power exclude,  
Till <sup>o</sup> *Mars* his Souldiers had their armes indu'd.  
By *Romulus* then in Battalia led:

o *Romulus*  
being the  
son of *Mars*.

The *Romane* fields the slaughtered *Sabines* spred;  
Their owne the *Romanes*: <sup>p</sup> Fathers, <sup>q</sup> Sons in law,  
VVith wicked Steele, bloud from each other draw.  
At length conclude a peace; nor would contend  
Vnto the last. Two Kings one throne ascend  
VVith equall rule. <sup>r</sup> But noble *Tatius* slaine,  
Both Nations under *Romulus* remaine.  
VVhen *Mars* laid by his shining caske; and then  
Thus spake unto the <sup>s</sup> Sire of Gods, and men.

p *Sabines*.  
q *Romanes*.

r See the  
Comment

s *Jupiter*.

*ROMULUS*.

Now, Father, is the time (since *Rome* is growne  
To such a greatnesse, and depends on One)  
To put in act thy never-fayling word;  
And *Romulus* a heavenly throne afford.  
You, in a synod of the Gods, protest  
(VVhich still I carry in my thankfull brest)  
That one of mine (this o now ratifie!)  
Should be advanc't unto the starry skie.

*Iove* condescends: with clouds the day benights;  
And with flame-winged thunder earth affrights.

*Mars*, at the signe of his assumption,  
Leanes on his lance, and strongly vaults upon  
His bloody charriot; lashes his hot horses  
With founding whips, and their full speed inforces:  
VVho, scouring downe the ayrie region, staid  
On faire <sup>t</sup> mount *Palatine*, obscur'd with shade:

t A hill in  
*Rome*.

<sup>u</sup> There *Romulus* assumeth from his throne,  
Rendering <sup>x</sup> not King-like justice to his owne.  
Rapt through the aire, his mortall members wast,  
Like <sup>y</sup> melting bullets by a Slinger cast:  
More heavenly faire, more fit for lofty shrines;  
Our great and scarlet rob'd <sup>z</sup> *Quirinus* shines.

u See the  
Comment.  
x Not imper-  
iously or  
tyrannical-  
ly: the ty-  
ranny of  
*Tarquin*, and  
rape of *Lu-  
cretia* by his  
son ever af-  
ter made the  
name of  
King odious  
among the  
*Romanes*.

y By the  
violence of  
the throw.  
z *Romulus*,  
See the  
Comment.  
HERSILIA  
a Her mes-  
senger the  
Rainbow.  
b One of the  
seven hills  
in *Rome*.  
c *Romulus*.

Then *Inno* to the sad *Hersilia*  
(Lost in her sorrow) by a crooked way  
Sent <sup>a</sup> *Iris* to deliver this Command.  
Starre of the *Latian*, of the *Sabine* land;  
Thy sexes glory: worthy then, the vow  
Of such a husband, of *Quirinus* now;  
Suppress thy teares. If thy desire to see  
Thy husband so exceed, then follow me  
Vnto those woods, which on <sup>b</sup> mount *Quirin* spring:  
And shade the temple of the <sup>c</sup> *Romane* King.

*Iris* obayes: and by her painted Bowe  
To earth descending, told *Hersilia* so.  
VVhen she, scarce lifting up her modest eyes:  
O Goddess (which of all the Deities  
I know not; sure a Goddess) thou cleare light,  
Conduct me, o conduct me to the sight  
Of my deare Lord: which when the Fates shall shew;  
They heaven on me, with all their gifts, bestow.  
Then, with <sup>d</sup> *Thaumasias*, entering the high  
*Romulian* Hills, a starre shot from the skie,  
Whose golden beames inflam'd *Hersilia*'s haire;  
When both together mount th' enlightned Aire.  
The builder of the *Romane* Citie tooke  
Her in his armes, and forth-with chang'd her looke:  
To whom the name of <sup>e</sup> *Ora* he assignd.  
This Goddess now is to *Quirinus* joynd.

d *Iris* the  
daughter of  
*Thaumas*.

e See the  
Comment.

V P O N



# VPON THE FOVRTEENTH BOOK OF OVIDS METAMORPHOSIS.

**G**laucus, rejected by Scylla, solicits the arts of Circe; daughter to the Sun and Persis, sister to Æta, and Aunt to Medea; who having poisoned her husband Scythus king of Sarmatia, assumed that government: but shortly after expelled for her tyranny; she fled with a few of her women into Italy; seating her selfe on a little Iland in the Tyrrhen sea, now joyned to the continent, and called at this day by her name. A famous inchantresse; and skilfull in all magicall simples; who lustfull by nature, or the revenge of Venus, for her fathers detecting her adultery, endeavours to divert the affections of Glaucus to her selfe from Scylla. But failing, and full of indignation, infects the bay, by the Nymph frequented, with her charmed poysons: wherein Scylla bathing, contracts that monstrous deformity; her loynes invironed with howling Wolves and barking dogs, now a part of her body; destroying all that came neere her. Scylla represents a Virgin; who as long as chaste in thought, and in body unspotted, appeares of an excellent beauty, attracting all eyes upon her; and wounding the Gods themselves with affection. But once polluted with the sorceries of Circe; that is, having rendered her maiden honour to be deflowred by bewitching pleasure, she is transformed to an horrid monster. And not so onely, but endeavours to shipwrack others (such is the envy of infamous women) upon those ruining rocks, and make them share in the same calamities. That the upper part of her body, is feigned to retaine a humane figure, and the lower to be bestiall; intimates how man, a divine creature, endued with wisdom and intelligence, in whose superiour parts, as in a high tower, that immortall spirit resideth, who onely of all that hath life erects his looks unto heaven, can never so degenerate into a beast, as when he giveth himselfe over to the low delights of those baser parts of the body, Dogs and Wolves, the blinde and salvage fury of concupiscence.

SCYLLA.

Some say, how reason governs in the heart;  
Some, in the braine; none, in the nether part.

*Cordi alii Sophiam; alii tribuere cerebro:  
Inferiora modus, nec ratio ulla tenet.  
Alciat.*

This monster Scylla was said soone after to have been changed into a rock; in regard of the impudency of lascivious women, hardened by custome. Right against the Promontory of Pelorus, there is a steepe round cliffe, which thrusts it selfe farre out into a bay; resembling (as some fancy) the forme of a woman, which is called Scylla: below are many sharpe rocks full of holes and concavities, frequented by great fishes. Among these the enraged Seas make a noyse, the dogs that are imagined to barke; whereon those ships, which too fearefully avoyded Charybdis, formerly fell, and were crushed in peeces; the miserable Mariners devoured by the fishes. From hence sprung this fable, and her fabulous forme. The dangerous sailing betweene Scylla and Charybdis, commends the safety of the middle course, and deterrers from either extremitie. Thus allegorized.

Scylla and  
Charybdis.

Detracting envy Scylla's cures imply;  
Charybdis, the deepe Gulph of poverty.  
Who shun Charybdis, upon Scylla fall:  
Still snarling Envy barks, Want swallows all:  
If prudent, of two evils choose the least:  
Rather be envi'd, then by need opprest.

*Invidia obreftans monstra est Scylla caninis.  
Funditus at mergens paupertas, vasta Cha-  
rybdis.  
Incidit in Scyllam, qui vult vitare Charybdin.  
Alacrat livor mordax, absorbet egestas.  
Ex utroque malo minus eligesqui sapit, optat  
Invidiosus enim magis, quam miserabilis esse.  
Anulus.*

And such advice Ulysses received from Circe. But both of these dangers have now lost their terrors by the altering of the current: expressed by that marble fountaine in Messina, where Neptune holds Scylla and Charybdis in chaines; with these under written verses.

Fast binding fetters wicked Scylla hold:  
Saile safely through our straights, brave ships be bold.  
Th' infamous theefe, who kept these seas, is tane;  
And fell Charybdis rageth now in vaine.

*Impia nodosis cohibetur Scylla catenis;  
Pergite secure per freta nostra rates.  
Capta est praeatrix; Siculique infamia Pon-  
ti,  
Nec fremit in mediis saeva Charybdis aquis.*

The Trojan fleet, having subdu'd these difficulties, is driven by contrary windes on the coasts of Lybia, where Æneas was fatally entertained by Dido.

Dido.



*Infelix Dido nulli bene nupta marito;  
Hoc pereunte fugi, hoc fugiente peris.  
Aulo. in epig.*

Poore Dido, still unfortunately wed!  
Th' one muredred, flying; dying, when this fled.

But others upon better grounds have determined that this was meerey a fiction of Virgils; and that Æneas never came thither. Among the rest Ausonius on her picture.

*Illa ego sum Dido vultu, quam conspicis ho-  
spes,  
Assimulata modis, pulchraque mirificis,  
Talis eram; sed non Maro quam mihi finxit  
erat mens:  
Vita nec incestis lata cupidinibus,  
Namque nec Æneas vidit me Troius un-  
quam,  
Nec Lybiam advenit clastibus Iliacis.  
Sed furias fugiens, atque arma procacis lar-  
ba,  
Servavi fateor morte pudicitiam.  
Pectore transfixo castos quod pertulit enses,  
Non furor aut lasso crudus amore dolor.  
Sic cecidisse juvat, vixi sine vulnere fama,  
Vlta virum, positus manibus appetii.  
Auson. in Epig.*

I Dido whom this table doth impart,  
Of passing beauty, drawne by happy art;  
Such was when living: not of such a minde  
As Maro feign'd, to furious lust inclin'd:  
Me Troys Æneas never saw; nor bore  
The Ilian ships unto the Lybian shore:  
But flying outrage and Iarbas; I  
By death secur'd my spotlesse chastity.  
This thrust the sword through my undaunted brest:  
Not rage, nor injur'd love, with griefe oppress'd.  
So fell unforc'd: liv'd undefam'd, (bely'd)  
Reveng'd my husband, built a city, dy'd.

CIRCOPI-  
ANS.

For it is more then probable, that Dido arrived in Africa, two hundred eighty and nine yeares after the destruction of Troy; being supposed to be the Neece of Jezabell. But to follow our Author: Æneas from Carthage returnes to Sicilia; where he had buried his father Anchises: and sailing from thence by sundry places, arrived at the Island of Pithecusa, lying in the Tyrrhen Sea; so called of the Circopians, whom Jupiter for their fraudulent perjurie converted into Apes, and there planted them. For when Jupiter had contracted with these to serve him in his warres against Saturne, and bound them by an oath; Candalus and Atlanthus, two brothers, in deceit incomparable, being the principall; they not onely perjur'd themselves and kept back the pay, but sent him away with scoffes and derision. They therefore were aptly metamorphos'd into Apes: a Creature in generall so like a man, both in forme and imitation; as in particular to these leering Circopians: The symbols of impudence and petulance. From which consideration it was devised by Plato that the soule of Therfites (of all that came to Ilium the basest and most shamelesse) entred into an Ape; still intimating the actions of men, but retaining his old manners agreeable to that creature. For as in his manhood he was so desperately insolent as not to spare the sacred dignitie of Princes; so now a beast, incessantly molests the Lion, the King of Beasts, with his spightfull gamballs, betweene whom there is an innated Antipathy.

SIBYLLA.

Æneas now landing at Cuma, came to the cave of Sibyll; who undertakes to conduct him unto his father in Elizium: first shewing him a golden tree in the gloomy grove of Proserpina; and then sending him to crop a branch from the same; without which there could be no admittance. By this, saith Servius, the Poets expressed, that purenesse of life, which leads to felicity; said to be covered with shady woods; because in the confusions of this world, the integritie of vertue is clouded with infinity of vices. Not unlike, but more theologically allegorized by Mantuan to be our faith and confidence in God, without which there is no entrance into eternall joyes; called truly the golden bough in regard of the honour and puritie of the metall; and to be hid in a wood, because the wisdom thereof is obscured through so great a diversity of Sects and opinions: Nor can be found out, if not shovne by Sibyll; which is, the will of the Almighty revealed by his Prophets. Palingenius a little otherwise.

*Non cuius facile est ipsum cognoscere verum.  
Hic est ille ramus, medium quæ maxima silva  
Arboribus densis cinctum atque erroribus a-  
tris  
Obductum celat, nec multis aurea virga  
Conspicitur, nisi cui pura ostendere columba.*

Truth is not easily found: that bough of gold  
Which gloomy errors (obscure woods) withhold  
From sight of humane search, is seene of none,  
Unlesse, by those pure Doves direction shovne.

For others write, that Æneas was conducted thither by two white Doves: interpreted by some for Charity and Innocence.

Sibyll, in her returne from the lower world with Æneas, declines his promised honours, as being a mortall. A modesty in other Ethnicks not to be found; and resembling that of the Saints and Angels, who refused divine worship, as onely due unto God; perhaps taught her by that Spirit, which  
by



by an extraordinary dispensation revealed unto her those excellent Mysteries, whereby she yet speaketh. She tells him how she might have lived ever, if she would have consented to Apollo; yet must live, untill she had accomplished a thousand yeares: who now worne with age, should hereafter consume into a voyce. Sibyll was feigned to be beloved of Apollo, in that a prophetesse: Propheying of old ascribed unto him, and to proccede from his spirit unto others; and because she prophesied of the warres and Empire of the Romanes, she was said to reveale what should follow to Æneas, as to the originall of that nation. Her verses contained the Oracles of a thousand yeares; and therefore said to have lived so long; after to be changed into a voyce, in that the fame of her verse should continue for ever. Besides, it is reported, how a voyce from the inward recesses of her Cave long after her death gave answers.

Æneas departing from Cuma, arrives at Cajeta; so called of his Nurse, whom he there interred. Here Macareus with joy and wonder meets with Achemenides; both companions to Ulysses: the latter casually left behinde him in Sicilia, whom Æneas, though formerly an enemy, brought off from the terrours of Polypheme. For Ulysses, there landing in his returne from Ilium, entred his Cave, with twelve of his fellowes. Of whom the Gyant eat two to his supper, two more the next morning at his breakfast, and at night as many. When drunke with the wine which Ulysses gave him, and fettered with surfet and sleepe, he had his onely eye burnt out by him with a firebrand (according to the prophesie of Telemus) who among his sheep, together with the rest of his Companions, escaped his search and so got a ship-board. Now the Cyclops (as formerly said) were a salvage people given to spoyle and robbery; unsociable amongst themselves, and inhumane to strangers: And no marvell, when lawlesse, and subject to no government, the bond of society, which gives to every man his owne, suppressing vice, and advancing vertue, the two maine columnes of a Common-wealth, without which it can have no supportance. Besides man is a politicall and sociable creature: they therefore are to be numbred among beasts who renounce society, whereby they are destitute of lawes, the ordination of civility. Hence it ensues, that man, in creation the best, when averse to justice, is the worst of all creatures. For injustice, armed with power, is most outrageous and bloody. Such Polyphemus, who feasts himselfe with the flesh of his guests; more salvage then are the West-Indians at this day, who onely eat their enemies, whom they have taken in the warres; whose slighting of death and patient sufferance is remarkable; receivng the deadly blow, without distemper, or appearance of sorrow; their fellowes looking on, and heartily feeding on the meate which is given them; yet know how they are to supply the shambles perhaps the day following. The heads of men they account among their delicacies, which are onely to be eaten by the great ones, boylng oft times not so few as a dosen together, as hath beene seene by some of our Countrey-men. Injustice and cruelty, are ever accompanied with Atheisme and a contempt of the Deity: which Polyphemus himselfe thus professeth in Homer:

O foole! that hither com'st from farre abroads;  
To bid me feare or reverence the Gods.  
We Cyclops care not for the Goat-nurst Iove;  
More to be fear'd then those who sway above.  
Nor will I, for Ioves wrath, forbear to kill  
Thee or thy Mates: My God is my sterne will.

Stultus es ô hospes, quod longè advenisti,  
Qui me Deos jubet sive timere,  
sive observare.  
Non enim Cyclopes Iovem a capra nutritum  
curant,  
Neque Deos beatos, quoniam multo præstan-  
tiores sumus.  
Neque ego Iovis inimicitias evitans, parcam.  
Neque tibi, neque sociis, si me animus jubeat.  
Hom. Odyss. 19.

Like the Scythians who in their barbarous devotions accustomed to fix a speare in the ground; and worship it, as the onely God they acknowledged. But this contemner of Gods and men, this inhumane Monster, is surpris'd in his drunkenesse, and deprived of his onely eye by despised Ulysses; who would not kill him, the longer to protract his punishment. In the person of Ulysses, that wisdom is defigured, which undauntedly and victoriously runs through all dangers: in Polyphemus, the folly of barbarous strength, infeebl'd with vices. He is also physically said to be subdued by the other, in that wisdom discovers the secrets of nature; which before they be knowne seeme wonderfull and formidable. Now Servius will have Polyphemus a prudent person: feigned to have had his one eye in his forehead; in that neerer the braine, the throne of the understanding; and put out by Ulysses, as overcome by his greater wisdom.

Achemenides having told his owne misadventures, desires Macareus to tell what befell Ulysses, after his departure from the Cyclops. Who informes him how from thence they came to the Æolian Islands. These lye on the west of Sicilia: the principall Lipara; but Strongyle (so called of its roundity, whose lofty top at this day flames like a Beacon) was the habitation of Æolus; who is said to be beloved of the Gods, in regard of his piety; and of men for his temperance and hospitality: insomuch as the neighbouring nations, though in contention among themselves, submitted to his Empire.



He is feigned to command the windes by the procurement of Juno : which thus is by himselfe acknowledged.

— Taus, ô Regina, quid optes,  
Explorare labor, mihi iussa capeſſere fas eſt.  
Tu mihi (quodcunque hoc regni) tu ſceptra,  
Iovemque  
Conciliaſ, tu das Epulis accumbere divum,  
Nimborumque facis, tempeſtatumque potētiā.  
Virg. l. 1. Æn.

----- O Queene, tis thine to will,  
My duty thy commandment to fulfill.  
This Kingdoms Scepter and my grace with love  
Sprung from thy bounty ; that I feaſt above  
Among the Gods : by thee ſo potent made  
Ore tempeſts and proud ſtormes.-----

For the windes by the motion of the aire, which is Juno, are created. The fable of this his dominion proceeding from his knowledge in Astronomy, eſpecially in that part which concernes the nature of the windes, as alſo in that he could prognosticate of the weather by the riſing of the Clouds, the tides of the Sea, and flaming of the mountaine ; declaring withall that nothing happens without the divine providence, when the windes themſelves of a condition ſo light and inconstant, are not without their commander. No leſſe a power hath he, who can bridle the tempeſts of his affections. He is ſaid to be the Grandchilde of Hippotus, of the ſwiftnesse of the winde ; in relation to the ſpeece of a horſe, and to have had ſix ſonnes, and as many daughters, of the ſeverall windes whereof there were twelve, according to the ancient diſiſion, the barren being called masculine, and the fruitfull feminine. Æolus feaſteih Ulyſſes, and gives him the windes in a bag (the Weſt onely let looſe to waſt him into his Countrey) which, while he ſlept, was opened by one of his Companions ; when contrary guſts aroſe, and drave them back to the place they came from. The ordinary effects of curioſitie and covetouſneſſe. Some, who have ſearched the cloſet of nature, affirme that a bag of a Dolphins ſkin, with the addition of certaine ceremonies, will procure the deſired winde, and that onely : the ground, they ſay, of this invention of Homers. But the wiſdome of Ulyſſes was then as ſecure and ſleepy as himſelfe, who could not watch ſo neere the end of his voyage : the conſummation whereof would have crowned his vigilancy. Manifeſted by the dyſaſter ; which admits in this kinde of no ſecond error ; nor leaves any other comfort, but teares to the miſerable. Whom formerly courteous, but now angry Æolus rejeſts ; as a man in diſ-favour with the Gods, and who by his ſloth had fruſtrated his bounty.

LÆSTRIGONIAN S.

Macareus told how from thence they ſailed to Lamia now Formiæ, inhabited by the Læſtrigoni-ans ; man-eaters, and no leſſe inhumane then the Cyclops ; where their men were deſtroyed, and all their ſhips loſt, but that alone which carried Ulyſſes. Then came we, ſaid he, to yond-riſing hill ; and points to the Promontory of Circes. Circe naturally ſignifying the circumvolution of the Sunne, whoſe heat and directer beames do quicken whatſoever is vegetive ; and therefore aptly ſeated in this place, producing ſuch a number of Plants and herbes of different vertue. We have ſaid before that Circe was a famous enchantreſſe, who could turne men into beaſts (as here Ulyſſes mates into Swine) among her other miracles by making them drink of her charmed cup, and waving her rod over them. Wherein the devill perhaps aped that rod of Moſes wherewith he performed ſuch wonders ; or derived from the Egyptian Sorcerers, as now in uſe among thoſe of that profeſſion. But ſhe could not prevaile over the perſon of Ulyſſes, ſecured by the hearbe Moly, which was given him by Mercury (a more cunning Magician, and inventer of that art) who forced her to reſtore their former ſhapes to his ſervants. For as the earth produceth malignant ſimples, ſo doth it Antidotes to reſiſt their virulency ; among thoſe of this kinde they reckon the Sarr-fiſh, the Iaſper-ſtone, Chriffs-thorne, Agnus caſtus, and Fleawort ; eſpecially this Moly, which growes moſt naturally in Egypt, and was lately brought from thence into Italy by one Guilandinus a Phyſician of Padoa ; as reported by Earle Bothwell, unto whom he ſhew'd it, which is not to be extirped by man ; in that deadly, as they ſay, unto thoſe who attempt it ; or rather in that the root thereof, according to Pliny, is thirty foot long : whereof Homer.

ULYSSES  
MATES.

Radix quidem nigra erat, lacti quidem ſi-  
milis flore,  
Moly autem ipſum vocant dii : difficile au-  
tem eſſe ſu-  
Diri utique mortalibus. Hom. Od l. 10.

The fable root thruſt forth a milk-white flower,  
Calld Moly by the Gods ; by mortall power  
Hardly extirpt.

As there are remedies in nature againſt naturall evils ; ſo are there charmes againſt the malice of charmes : one witch undoing what another hath done (whom they commonly call wiſe-women) as here Circe her ſelfe diſ-inchants the Mates of Ulyſſes. But that a man can be transformed into a beaſt, is utterly againſt the opinion of S<sup>t</sup> Auguſtine, who affirms, that the Diwell can create nothing being himſelfe a creature, nor change that ſhape but onely in ſhew, which God hath created. Although  
Spondanus



Spondanus with much fervor oppose him; alleadging that place in Aquinas, how the Angels, both good and evill, have a naturall propertie and power to Metamorphize our bodies, going about to confirme it by sundry histories. But search we a little higher, and first into the naturall sence of this fable. Circe is feigned to be begot by Solon Persis, the daughter of Oceanus; in that what ever hath being, is by the heat of the Sunne and moisture ingendred. Circe is so called of mixing, because the mixture of the elements is necessary in generation which cannot be performed but by the motion of the Sunne: Persis, or moisture supplying the place of the female, and the Sunne of the male, which gives forme to the matter: wherefore that commixtion in generation is properly Circe, the issue of these parents. Her foure Hand-maids, which gather and select her magicall hearbs and flowers, are no other then the foure Elements, administering unto us, according to their power, the nature of all motion. Others take them for the foure seasons of the yeare, from this description in Homer.

Foure damfels serv'd her, daughters of the woods,  
Of sacred springs and sea ingulphed floods.  
The first rich cloths of state hung ore their heads:  
And on the floore faire-figur'd Carpets spreads.  
One, silver tables sets before the throne;  
And Cates in golden dishes plac't thereon.  
A third in flagons mixt mellifluous wine,  
And precious goblets fills to the divine.  
The fourth upon a mightie Tripod sets  
A Chaldron, and with fire faire water heats.

Ancilla autem interea quidem intra domum  
satebant  
Quatuor, quæ ei domi administræ erant.  
Nata autem hæ erant ex fontibus & a sylvis,  
Et ex sacris fluminibus, quæ ad mare præstunt:  
Harum una quidem iniecit throni stragula  
pulebra,  
Purpurea superne, inferne linthea tennia subierit  
Altera utro ante toros extendit mensas  
Argenteas, his autem apposuit aureas lances.  
Tertia vero in cratere mellifluum vinum mi-  
scebat  
Dulce in argenteo, distribuit autem aurata po-  
cula.  
Quarta vero aqua ferebat, & succendit ignem  
Magnum sub tripode magno, calefiebat autem  
aqua. Hom. Odyss. l. 10.

The first decyphering Spring, the second Summer, the third Autumne, and the fourth Winter. Circe was held to be immortall, in regard of the perpetuall generation of the Elements: and to turn men into severall sorts of beasts, because the corruption of the one begets a forme farre different from it self. The Island where she was supposed to dwell was called *Æxa*, which is an ingemination of sorrow, for the diseases and complaints of the Creatures, who by the wasted strength of their naturall compositions, are afflicted with sundry diseases. Yet Vlysses could not lose his shape with the rest, who being fortified by an immortall power, was not subject to mutation. For the divine and cælestiall soule, subsisting through the bountie of the Creator, can by no assault of nature be violated, nor can that be converted into a beast, which so highly participates of reason: although her Companions, the foure Elements, uniting in a humane body are daily obnoxious to changes: by which is expressed the immortalitie of the one, and frailtie of the other. Servius will have Circe not onely an Inchantresse, but a notorious strumpet; and therefore feigned the daughter of the Sun, in that nothing more apparant; who by her lascivious arts drew many from a morall life to a brutish; and therefore said to have changed them. But Comes more fully. How Circe was said to be the daughter of Sol and Persis, in that lust proceeds from heat and moisture, which naturally incites to luxury; and getting the dominion, deforms our souls with all bestiall vices; alluring some to inordinate Venus; others to anger, cruelty, and every excesse of passion: the Swines, the Lions, and the Wolves, produced by her sensuall charmes, which are not to be resisted, but by the divine assistance, Moly, the gift of Mercury, which signifies temperance. So the fortitude and wisdom of Vlysses preserves him in the midst of vices against their strongest invasions; when some of his Companions are devoured by the Cyclops, some destroyed by the Læstrigonians, and others converted into beasts by Circe: their headstrong appetites, which revolt from the soveraigntie of reason (by which we are onely like unto God, and armed against our depraved affections) nor ever return into their Countrey (from whence the soul deriveth her cælestiall originall) unlesse disinchantèd, and cleansed from their former impuritie. For as Circes rod, waved over their heads from the right side to the left, presents those false and sinister perswasions of pleasure, which so much deforms them: so the reversion thereof, by discipline, and a view of their own deformitie, restores them to their former beauties.

Macareus proceeds with the story of Picus (told him by one of the foure Damsells) who rejecting the love of Circe, was by her converted into a Wood-pecker. Saturne, his father, formerly flying into Italy, had been entertained by Janus, then reigning in Ausonia, to whom he taught the unknown art of husbandry: and therefore was by him made a partner in his Kingdome: stamping on their coine a head with two faces, to shew their united government. Whereupon Janus was said to have had two foreheads: as also of his excellent wisdom; who by looking back to the times that were past, and comparing them with the present could better judge of the future. Picus having married his daughter

Picus.

Canens



Canens (so called for her melodious singing). succeeded Janus in the Laurentine Kingdome. Who lost in hunting by the Circean Promontory and never more heard of, was feigned to have been transformed by Circe: and into a Wood-pecker (a bird of no small estimation in Augury) in that so cunning an Augur; keeping one continually in his house, by which he divined. And therefore his statue was made with an Augurs staffe in his hand, and that bird on his head. A Wood-pecker lighting on the head of Lucius Tubero the Citie Prator, sat there so gently that he took him off with his hand. The Prophets divining that it portended destruction to the Empire, if it were let go; or if kill'd, to the Prator; the Prator forthwith tare it in pieces; and not long after fulfilled the prophesie. This Bird was consecrated to Mars, in that hardy, piercing tuffe Oakes to the marrow with his bill; being also derived from Picus, a couragious souldier. They will clamber up trees like Cats: and by jobbing against the barke do know if the worme lye under. They breed in round holes, which they digge with their bills in the bole or branches: these being stopt with pins of Iron, they will open them again with a certain hearb; as reported by sundry Authors. Although this transcend my believe, yet I am certain that a pilfering thiefe confessed on the ladder, how by the advice of one of his recettors he compassed this hearb; which being put into the key-hole would make the lock fly back: whereby not seldome he had entred mens houses, and opened their Coffers. And I knew a fellow, who sixe or seven yeares had been a slave to the Spaniard in the West-Indies, who with desperate oathes would averre, how such an hearb was common in those countries; insomuch as the shackles would often unbolt, and fall from the feet of the horses, as they fed in the pastures; and how himself therewith had often opened a passage to the stuffing of his emptie belly. Whether true or no, no doubt but he believed himself in telling it so often. The servants of Picus are converted by Circe into salvage beasts: that is through rage and passion for the losse of their Master, for a time deprived of their reason: the onely distinction between the one and the other.

PICUS  
HIS SERVANTS.

CANENS.

His wife Canens, now Swan-like singing on the banks of Tiber, consumes into aire with immoderate sorrow: sorrows associates being palenesse, macilency, drooping spirits, and killing consumptions. The change well suting with her name (since the sound of the voice evaporates into aire) which the place retaines, as a monument of her conjugall affections.

As Picus, so Faunus his sonne was deified by posteritie: the father of Latinus (the author of the Latine name) whose daughter Lavinia was now the cause of a fatall warre between Æneas and Turnus. The latter sending Venelus to Diomedes, to entreat his confederacy and assistance: himself originally a Græcian and not ignorant of the ancient hatred which the other bore to the Trojans. Diomedes then dwelt in Argarypa a citie of Apulia. For returning into Ætolia through many dyasters from the sack of Ilium, he found his wife Egiala revolted from her dutie and honour, for the love of Cyleborus, the sonne of Scheneleus: incited, as they feigne, thereunto by Venus, for the wound she received from his launce in the Trojan warres by Minerva's instigation.

Ac cum tandem affectus est multam per turbam insequens,  
Tunc porrecta lancea magnanimi Tydei filius  
Summam vulneravit manum insiliens acuta lancea  
Imbecillam: statim autem cutem persnavit  
Divinum per pectus, quem ei Charites elaborarunt ipse;  
Extremam sub volam: stuebat autem immortalis sanguis Dea,  
(Cruor qualis fuit nempe beatis Diis.  
Non enim panem edunt, neque bibunt ardens vinum:  
Ideo exanguis sunt & immortales appellantur.)  
Hom. II. l. 5.

DIOMEDES  
SOVLDIERS.

Diomedes detesting his ungratefull Country, puts again to Sea; & was wrackt by tempests on an Island, lying in the Adriatick Gulph right against mount Gargarus: which after bore his name, and was honoured with his sepulcher and temple: where not a few of his souldiers, execrating, as they feigne, the eternall malice of Venice, were turn'd into Fowles, not unlike to Swans, by her fury. Pliny writes how by Juba they be called Cataractæ; that their eyes are of the colour of fire, their feathers white; one leading the shole like a Captain, and another bringing up the reare: who would wash his temple with the water which they brought in their beakes; and at the arrivall of strangers set up a menacing cry; but be gentle to the Græcians, as acknowledging them for their Countrey-men; being onely seen in that Island. Yet since a generation of birds (saith S<sup>c</sup>. Augustine) I hold them to be no transformed men; but that the men, being never more seen, were destroyed by evill Angels, and the birds brought thither in their roome from unknown habitations. As for the washing of his Temple, their love to the Greeks and rage to other nations, these may well proceed from

The Son of great foul'd Tydeus her persues  
A midst the throng; and his sharp launce imbrues  
In her faire hand; pierc't through her heav'nly vaile,  
Wrought by the graces: her fresh cheeks grew pale:  
And from her palme th' immortal crimson bleeds;  
Such blood as from the happy Gods proceeds,  
That neither feed on bread, nor tast strong wine:  
Who therefore bloodlesse, and are styl'd divine.



from the instinct of the divell, to perswade men that *Diomed* was deified, and injure the true God, by adoring a false one. But *Diomedes* departing from hence, arrived in Italy, where he was entertained by *Daunus*; who gave him his daughter in marriage, with the barrenest part of the country, in reward of a victory in his behalfe obtained: throughout his kingdom erecting his statues. Thus was *Diomed* much honoured, but poore in substance and subjects, when *Venulus* came thither, by which he excuseth himself for not taking armes in the aid of *Turnus*. But the history proceeds, and declares how *Daunus*, having his kingdom afflicted with famine, inquired the cause of the Oracle; who answered how it proceeded partly from the imprecations of *Diomed* (perhaps in that he rewarded his service with so barren a possession) but chiefly from the wrath of *Venus*. Whereupon *Daunus*, watching his opportunitie, cut off his head, and overthrew his statues, as a man detested by the Gods, and to his benefactor ungratefull, who after was intombed in the Iland and honoured with a temple as aforesaid. By this story we may contemplate the unavoidable vengeance, which prosecutes such as are elated with the glory of their actions to that height of arrogance, as to fight with the Gods themselves, and wound them as it were with their insolency; when by how much the greater our prosperitie, by so much the more should our gratitude and adoration increase for their bounties. His companions are said to have been changed into Fowle: not because infelicitie and misery give wings to our former friends to desert us; but rather in that they truly lose the excellency of men, who with brutish impatiency blaspheme and repine at that which God hath ordained; nor should we, with these Swan-like birds, so much as deplore their calamities, who suffer by divine vengeance. Others, by *Diomed*, conceive a man transported with zeale; who is fervent to suppress some sect of Religion (corrupt indeed, and infamous; as shadowed here under *Venus*) not by argument and sinceritie of life, but by fire and sword, provoked by *Pallas*, or the severitie of prudence, whereby he atchieveth much glory; especially among the vulgar, to whom nothing can both be gratefull and moderate, as the Champion and supporter of truth and religion. But this glory is seldome long liv'd; since all violent prosperitie, by a fatall vicissitude, in the end is unhappy. For if, in the change of things, the suppressed sect gather strength, and grow into favour, then the former fierce zeale is condemned, the party hated, all his honours demolished; and *Diomed* murdered by his father: differences in religion among neereft kinsfolk begetting deceit and trechery. Now *Diomedes* companions; men of the same sect and opinion, by deploing his calamitie, and divulging their griefe, are feigned to have been converted into Swan-like birds, or fowles of *Diomed*; flying in the faces of the Trojans, the favorites of *Venus*, or of the contrary faction.

*Venulus* in his return sees a Cave in *Messapia*, frequented by the halfe-goat *Pan*; whose body and habit expresseth *Univversall Nature*, as his name importeth. The hornes on his head expressing the rayes of the Sun and Moone: (So *Moses* for the radiancy of his face was said to be horned) the upper part of his body, like a mans, representing the heavens; not only in regard of the beautie thereof, but of his reason and dominion: His goatish nether parts carrying the similitude of the earth; rough, overgrown with woods and bushes; his feet cloven in regard of the earths stabilitie. *Stat vi terra sua, vi stando Vesta vocatur*. Whereupon *Aristarchus Samius*, who held the motion of the earth from West to East in foure and twentie houres, to salve the apparant rapture of the heavens from East unto West was accused before the *Areopagites*, as presumptuously attempting the removall of *Vesta*; and not a few at this day are guiltie of the same absurditie. The brows of *Pan* are crowned with Pine branches, because those trees adorne the tops of the Mountains: his mantle the skin of a spotted Panther, presenting according to *Probus*, both stars and flowers; (as flowers may be called the stars of the Earth, and starres the flowers of the heavens) or rather the rare diversitie of things. The sevenfold pipe which he blows on, the varietie of winds, with their inconstant changes. He is said to live solitarily, in that there is but one world; to be the God of shepheards, and Heardsmen, because the earth affordeth pasture for their flocks and heards; of whose sudden frights, and flights at every noise from the woods or rocks, those are said, who feare without cause, to be possesst with a *Panick* terror; and lastly he follows the *Nymphs* with insatiate lust, for that the world doth continually procreate, wherein moisture is chiefly requisite, as a matter most fit and proper for generation: Man being the greater worlds most exact epitome. But heare we *Alciatus*.

Men worship nature by the name of *Pan*,  
A man half-goat, withall, a God half-man.  
Above a man, where sacred reason raigns;  
Born in the heart and toured in the brains.  
Below a Goat, since nature propagates  
By coiture, in all whom life instates.

*Pana colunt gentes (naturam hoc dicere rerum est)  
Semicaprumq; hominem, semivirumq; Deum.  
Est vir pube tenus, quod nobis insita virtus  
Corde oriens, celsa verticis arce sedet.  
Hinc caper est, quia nos natura in secula propagat  
Concubitu, & volucres, squamea, bruta, feras.*

Rough



*Quod commune aliis animantibus, est caper  
index  
Luxuria, veneris signaq; aperta gerit.  
Cordi alii Sophiam, alii tribuere cerebro;  
Inferiora modus, nec ratio ulla tenet.  
Alciat Emb. xcvi.*

Rough Goates, as other animals, expresse  
Ranke luxury, and brutish lusts excesse.  
Some say that wisdome governs in the heart;  
Some in the brain; none in the nether part.

APPVLVS.

*This Cave was also haunted by the Nymphs, till frightened from thence by the obscene behaviour and revilings of the rustick Appulus: for which they converted him into a wild Olive, whose fruit is as bitter as formerly was his tongue, which gave an invention to the fable.*

TROJAN  
SHIPS.

*The Rutilians, failing of their succour, fight without successe; when Turnus sets the Trojan ships on fire; by Cybele converted into Sea-Nymphs; perhaps so feigned because they sunke them to prevent their burning. But Plutarch writes, how they were fired by the Trojan women, in the absence of their husbands, to give a period to their wanderings; who meeting them in their return, with imbracements and kisses, some to their husbands, and some to their kinsfolk, appeased their angers. Whereupon a custome arose among the Romans, which continued as long as their Empire, that none in saluting should kisse their lips, who either were of their blood or alliance. And like enough they were set on fire by the secret instruction of Æneas, as Agathocles and others burnt their Navies after their landings, to inforce the souldier to an obstinate valour, by taking away all meanes of retiring. The former fable of their transformation was only Virgils invention; those supposed Nymphs rejoycing when they saw Alcinoes ship converted into stone, which was lent to their ancient enemy Vlysses; as this latter Homers, in regard of a rock which lay before the harbour of Phœacia retaining that figure.*

ALCINOES  
SHIP.

ARDEA.

*Æneas having overthrown the Rutilians, with the slaughter of Turnus, sets Ardea his regall Citie, on fire; from whose ashes, a meagre Heron ascended. This was feigned by our Poet, partly in that the fowle and citie have both one name in the Latin; and partly in regard of his vigilant feare, pale colour, macilency, and pittifull screamings; which denote the condition of a Town besieged, and after sackt by the enemy. The name also signifies in Greeke a sweating of blood, the effects of warre; for that blood gusheth out of their eyes in the time of their Coiture: whose loslie flight prognosticates stormes.*

*Iam sibi cum curvis male temperat undæ cari-  
nis,  
Quum medio celeres revolvant ex aquore mergi,  
Clamoreq; ferunt ad littora; quumq; marina  
In sicco ludunt fulica; notasq; paludes  
Deserit, atq; altam supravolat Ardea nubem.*

The waves themselves, and ships, disorder, when  
Swift Cormorants from seas to shoares resort  
With farre-heard cryes; or chattering seamews sport  
Within the land: or when the Hernshaw flies  
From haunted Lakes, and climbs the loftie skies.

ÆNEAS.

*For the Heron, being a water Fowle, taketh pleasure in the condensed ayre; needing also the help of the grosser, in that her wings are so heavy and unwildie.*

*Æneas having established his kingdome in Latium; with the consent of the Gods is now deified by his mother Venus: washing away what was mortall in the River Numicus: (For they held that none could be entertained into the cœlestiall assemblies, who first were not purged from their humane pollutions) and making him immortall with the infusions of Nectar and Ambrosia: Ambrosia signifying immortalitie, and Nectar a not being obnoxious unto death; the food of the Gods, and alluding (as diverse have observed) to that tree of Life which was planted in Paradise. But the history relates how Æneas perished in the river Numicus; and being never found after, was deified by his sonne Ascanius; which he did not only in honour of his father, but to augment the reputation of himself and his posteritie; calling him Jupiter Indiges (that is a Deitie made of a mortall.) The Latines dedicated a temple to him with this inscription. To our holy Father and Terrestriall God; the governour of the waters of Numicus. He was said to be the sonne of Venus, of his goodly forme, and affabilitie; or in that begotten by Anchises on an incontinent Dame, but of exquisite beantie.*

*Ascanius succeeded his father; him his brother Silvius (of whom his successors were named Silvii) the sonne of Lavinia, through the favour of the Latines: Julius, Ascanius sonne, contented with the Sacerdotall dignitie; from whom the family of the Julii descended; the occasion that Julius Cæsar was so ambitious of the high Priesthood. Latinus (to follow our Author, for the Catalogue of the Alban Kings do not a little differ) succeeded Silvius; then Epitus, Capys, Capetus, Tyberinus (whose destiny gave a name unto Tiber) Remulus, Acrota, Aventine, and Procas.*

*Pomona flourished in the raigne of this King, the Goddesse of the Hortiyards and their fruitfull production*



productions, taking from thence her name; who had her Temple, Flamen, and festivals. Beloved she was by Vertumnus: a Deitie also; (for Idolatrous antiquitie made not only Gods of whatsoever was to life beneficiall, but even of their passions, affections, vertues and vices) who changing himself, to purchase acceſſe, into ſundry ſhapes, at length becomes his own bawd in the ſhape of an old woman: And to mollifie her the more, relates the ſtory of Iphis, who hang'd himſelf for the love of Anaxarete, converted into a ſtatue of ſtone for her crueltie; By which is preſented the hardneſſe of her heart, and puniſhment of arrogancy; as in Iphis, the miſeries of rejected love, with the deſperate conſequences, hapning eſpecially to thoſe who are naturally melancholy. For though love with much difficultie enters into the hearts of ſuch, yet entred once, he for ever keeps his poſſeſſion: Theſe alwayes are prone to complaine and grieve, and not ſeldome haſten their own deſtinies. Vertumnus, not prevailing in a false, reaſſumes his own winning ſhape, and now enjoyes his equally wounded Pomona. He was feigned to be that God, which turned the yeere about; and thereof ſo named; as in reſpect of the many mutations and ſeaſons to change himſelf into ſo many formes; now a Plow-man, now a Harveſt-man, a gatherer of fruit, or one imploied in the vintage. Laſtly, an old woman, which is when in the declination of the yeere he marries with Pomona; in that all fruits come then to maturity; and therefore his feſtivals were celebrated in October. Vertumnus is alſo taken for the inconstant mutabilitie of our humane affections.

VERTUM-  
NVS.

ANAXA-  
RETE.

Amulius the ſonne of Procus, next raigned in Auſonia, having not only depoſed his eldeſt brother Numitor, but murdered his ſonne Ægeſteus, and forced his daughter Ilia to become a Veſtall, who was not then to marry by her vow; intending thereby to cut off all his poſteritie. But Ilia bare two ſons at a birth, begotten, as pretended, by Mars, to cloake her inconstancy: for to conceive by a God was counted an honour. Amulius gave in charge that the twins ſhould be drowned; and Ilia buried alive, according to the law, in that ſhe had violated her vow of chaſtitie. But ſhe was pardoned at the interceſſion of Antho, daughter to the Tyrant, and her ſonnes preſerved by the relenting executioners, who were nourished, as was ſaid, by a Wolfe; whereof there are many ſtatues at this day extant: but as ſome will have it, by a harlot the wife of Fauſtulus; called Lupa by the Latines, as their vaulting houſes Lupanaria. But why might not a Wolfe give them ſuck, as a Bitch gave ſuck unto Cyrus; being both one creature, & differing in nothing but the tameneſſe of the one & wildnes of the other? For thoſe fierce Maſtiues carried by the Spaniard into the Weſt Indies, to hunt and worry the Natives: turning after wild, became Wolves, and preyed upon the Cattle of their rejected maſters. And it is ordinary at this day in ſome parts of France for Goats to ſuckle the children of thoſe poore women who either want milk; or have other employments, which they do with as great affection and ſedulitie, as if they were their own Kids. Theſe brothers, the one called Romulus, and the other Remus, now men, and made acquainted with their originall: depoſed Amulius, and reſtored their Grandfather to his kingdom. Romulus ſucceeded Numitor: who built a Citie on the banks of Tiber, which of his own name he called Rome, as his nation Romans. Now wanting wives, at a ſolemne ſhew they ſurpriſe the daughters of the Sabines, their neighbours (like thoſe two hundred Benjamites, who ſtole the daughters of Shiloh, agreeable to thoſe lawleſſe times, and perhaps by neceſſitie juſtifiable) the originall of a mortall warre. The Sabines led by Tatius, took the fort of Tarpeia through the treaſon of the Governours daughter, upon promiſe to receive what they wore on their left armes for her reward, ſhe meaning their bracelets of gold; which they not onely gave her, but threw their ſhields upon her (a part of the bargain) and ſo preſt her to death. From thence by night the Sabines attempted to have entered the Citie; but were repulſed by the late cold ſprings, now guſhing ſulphurous and ſcalding waters, which overflowed by the temple of Janus. This fable hath relation to an order of ſouldiers, initiated with certaine ceremonious ſuperſtitions at the Lake of Vadimonius, which boyled with brimſtone, who ſallying that night out of Port Janualis, repulſed the enemy. But Macrobius reports it thus out of Varro. The Romans, in the Sabine warres commenced for the raviſhed Virgins, made haſte to ſhut a gate at the foot of Mons Viminalis (called after Ianualis of the event) the enemy falling on that quarter; which as often as they ſhut it, of it ſelf flew open; whereupon they there placed a ſtrong guard to defend it. While in another part the battell was fought with great fury, a ſudden rumour aroſe, that Tatius had overthrown us; at which the terrified Romans who kept that paſſage took themſelves to their heeles. When the Sabines were ready to enter, it is reported that a mightie torrent ruſht through that gate from the temple of Ianus, whoſe ſcalding waters either burnt the enemy, or devoured them in their whirlpits. Whereupon it was decreed, that in the time of warre, the doore of Ianus his Temple ſhould ſtand open, that the God might come forth to the ſuccour of the Citie. The Romans and Sabines, at length reconciled by the mediation of the women, became one nation, Romulus and Tatius

Scalding  
Streames.

ROMVLVS.



governing together. But Tatius being murdered by the Lavinians, for not righting their injur'd Embassadors, the other raigned alone, untill he was deified by Jupiter and carryed by Mars his father into heaven, called perhaps his sonne in that so eminent a souldier; Mars esteemed the God of warre, for teaching men first of all, how to arme, to order battells, and what else belongs to that great profession. Feare and Terror, the names of his horses, which well comport with warres horrid encounters. Plutarch writes that Romulus was begotten by his unkle Amulius: then disguised in Armour (and therefore said to be the sonne of Mars) when he ravished his mother; which he did, not only to satisfy his lust, she being a woman of surpassing beautie; but to procure her destruction as the heire of his elder brother, the law condemning a defiled Vestall to be buried alive. Romulus was rumor'd to have been assumed by Mars into heaven; in that lost in a sudden tempest of lightning and thunder (so perished Strabo the father of Pompey; and the Emperours Anastasius and Caius) as he was making an Oration to his army. But the enraged people suspecting (which comes neerer the truth) that he was made away by the Lords of the Senate, who for his rigour to them, and too much indulgency to the other, hewed him asunder in the Senate house, and conveyed him away in small pieces under their long robes: (as the Senators of Orchomene rid themselves of the Tyrant Pygistratus) were appeased by Julius Proculus; who swore how he saw him ascend into heaven; whereupon they consecrated Temples unto him, and gave him divine honours; changing his name into Quirinus, to gratifie the Sabines.

*Sive quod hasta, Quiris prisca est dicta Sabi-  
nis,  
Bellicus à telo venit in astra Deus:  
Sive suo regi nomen posuere Quirites,  
Sen quia Romanis junxerat ille Cures.  
Ovid. Fast.*

Or of a speare which Romans *Quiris* call;  
The souldier made by warre coelestiall:  
Or so nam'd by his Speare-men; or assign'd  
For that the Cures he and Romans joyn'd.

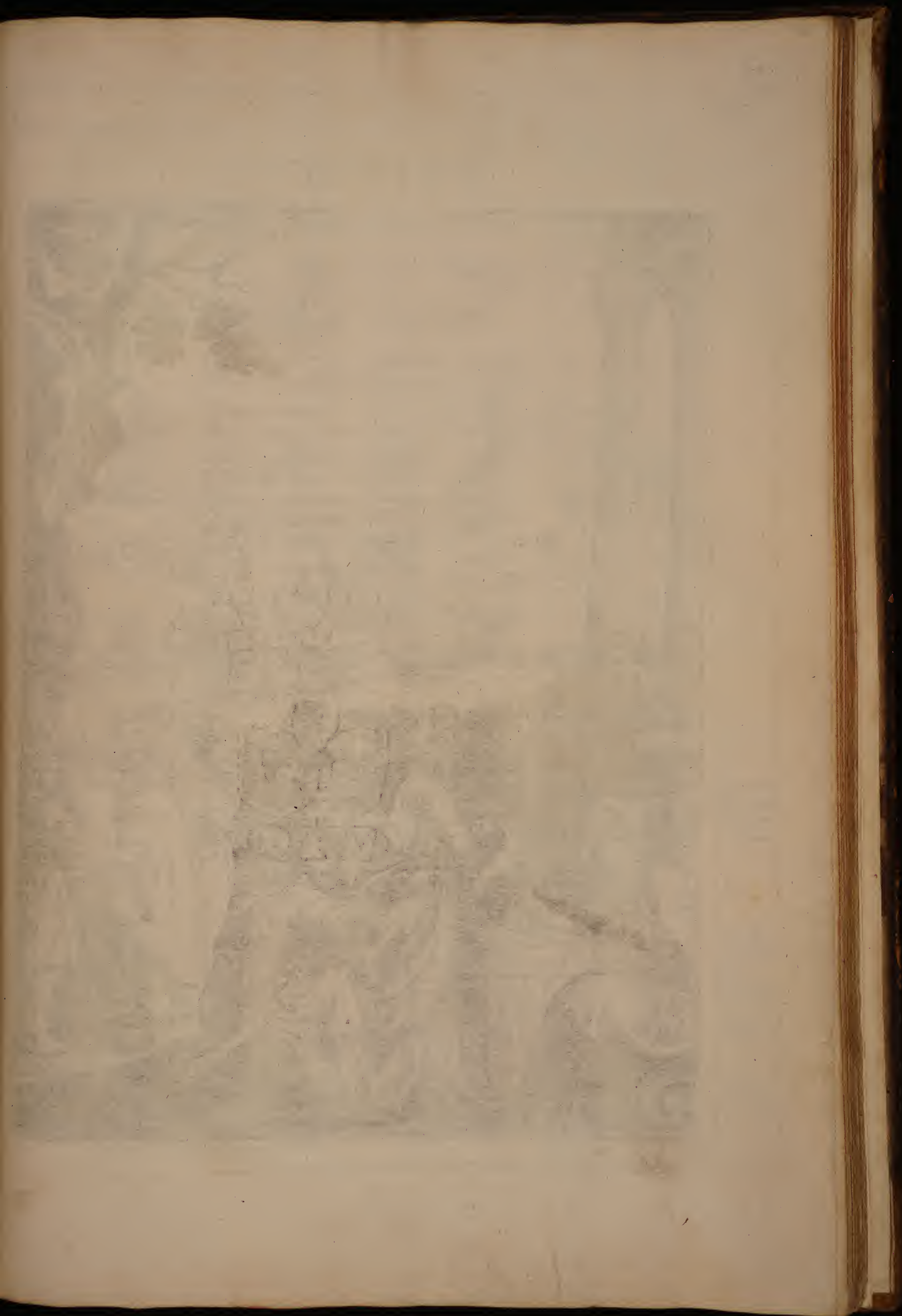
Of whom the Romans were called Quirites.

HERSILIA.

Hersilia the wife of Romulus (one of these maids which were ravished from the Sabines) was also for her conjugall love assumed by Juno, the president of nuptials, into heaven to her husband; her name changed into Ora; the same with the Latines, that Hebe is with the Grecians, the Goddesse of Youth; called also Horta, in that, according to Plutarch, she exhorteth young men to vertue and noble indeavours. This Goddesse was placed in one shrine with Quirinus; signifying that an Empire is not to be purchased nor conserved by sloath; but by vertue and fortitude, the flowre of youth best suting with warfare. Thus changed they the names of those, whom they deified, that they never might be thought to have been mortall.

OVIDS











## OVIDS

## METAMORPHOSIS

## The Fifteenth Book.

## THE ARGUMENT.

**B**Lack Stones convert to White. Pythagoras  
 In Ilium's lingring warre Euphorbus was.  
 Of transmigrations, of the change of things,  
 And strangs effects, the learned Samian sings.  
 Recur'd Hippolytus is deifide;  
 Whom safer Age, and name of Virbius hide.  
 Egeria thawes into a Spring. From Earth  
 Prophetick Tages takes his wondrous birth.  
 A Speare a Tree. Grave Cippus vertues shun  
 The Crown, his Horns present. Apollo's Son  
 Assumes a Serpents shape. The Soul of War,  
 Great Cæsar, slain, becomes a blazing Star.

**M**Eane while, a man is sought that might sustaine  
 So great a burthen, and succeed the raigne  
 Of such a King: when true-foreshewing Fame  
 To God-like Numa destinate the same.  
 He, with his Sabine rites unsatisf'd,  
 To greater things his able minde appli'd  
 In Natures search. Incited with these cares,  
 He leaves his countries<sup>b</sup> Cures, and repaires  
 To<sup>c</sup> Croto's Citie: asks, what Grecian hand  
 Those walls erected on Italian land?  
 A Native then, in time and knowledge old,  
 VWho much had heard and seen, this story told.  
 Ioves sonne, inricht with his<sup>e</sup> Iberian prey,  
 Came from the<sup>f</sup> Ocean to<sup>g</sup> Lacinia  
 VWith happie steps: who, while his cattle fed  
 Vpon the tender clover, entered  
 Heroick Croto's rooffe; a welcome Guest:  
 And his long travell recreates with rest.  
 VWho said, departing; In the following age  
 A citie here shall stand. A true presage.  
 There was one Mycilus, Argolian  
 Alemons issue: in those times, no man  
 More by the Gods affected. <sup>h</sup> He, who bears  
 The dreadfull Club, to him in sleep appears;  
 And said: Be gone, thy countries bounds forsake;  
 To stonie<sup>i</sup> Aefarus thy journey take.  
 And threatens vengeance if he dis-obay.  
 The God and Sleep together fiew away.  
 He, rising, on the Vision meditates:  
 VWhich in his doubtfull soul he long debates.  
 The God commands; the Law forbids to go:  
 Death due to such as left their Country so.

Cleare<sup>k</sup> Sol in seas his radiant fore-head vail'd,  
 Swart Night her brows exalts, with starres impal'd;  
 The self same God the same command repeats:  
 And greater plagues to disobedience threats.  
 Afraid, he now prepares to change his own  
 For forrein seats. This through the Citie blown;  
 Accus'd for breach of laws, arraign'd, and try'd;  
 They prove the fact, not by himself deny'd.  
 His hands and eyes then lifting to the skie:  
 O thou, <sup>l</sup> whom twice Six Labours deifie;  
 Assist, that art the author of my crime!  
 VWhite stones and black they us'd in former time;  
 The white acquit, the black the pris' nor cast:  
 And in such sort this heaveie sentence past.  
 Black stones all threw into the fatall Vrne:  
 But all to white, turn'd out to number, turn.  
 Thus by <sup>m</sup> Alcides powre the sad Decree  
 Was strangely chang'd, and Mycilus set free.  
 Who, thanking <sup>n</sup> Ampitryoniades,  
 With a full fore-wind crost th' Ionian Seas,  
 Lacedemonian Tarentum past,  
 Faire Sybaris, <sup>p</sup> Neathus running fast  
 By Salentinum, Thurin's crooked Bay,  
 High Temesis, and strong Iapygia:  
 Scarce searching all that shoares sea-beaten bound,  
 The fatall mouth of Aefarus out-found.  
 A Tombe, hard by, the sacred bones inclos'd  
 Of famous Croto: here, as erst impos'd,  
 Alemons sonne erects his citie walls:  
 VWhich of th' intomb'd he Crotona calls.  
 Of this Originall, this Citie boasts:  
 Built by a Grecian on Italian coasts.

k The Sun.

l Hercules; of whose labours, see the Commentary on the ninth book.

m Hercules.

n Hercules; of Ampitryon his mother's husband. o Tarentum built by the Lacedemonians. p A River of Calabria.

q Mycilus.

a Of Romulus.

b A Citie of the Sabines. c Crotona; standing in the bay of Tarentum.

d Hercules. e Geryon's Oxen brought out of Spain. f Without Hercules Pillers.

g A Promontory in Italy, which divides the Ionian seas from the Adriatick. h MYCILUS. i Hercules.

i A River of Calabria, not farre from Crotona.



a Pythagoras,  
b Polycrates,  
then Tyrannizing in  
Samos.

PYTHA-  
GORAS HIS  
ORATION.

c The Cyclops  
were Man-  
eaters.

d Described  
in the first  
book.

Here dwelt a <sup>a</sup> Samian, who at once die flie  
From *Samos*, Lords, and hated <sup>b</sup> Tyrannie:  
Preferring voluntary banishment.  
Though farre from heaven, his mind's divine ascent  
Drew neere the Gods; what nature self denies  
To humane Sight, he saw with his Soules eyes.  
All apprehended in his ample brest,  
And studious cares; his knowledge he profest  
To silent and admiring men: and taught  
The Worlds originall, past humane thought:  
What Nature was, what God: the cause of things;  
From whence the Snow, from whence the lightning  
Whether *Iove* thunder, or the winds, that rake (springs:  
The breaking Clouds: what caus'd the Earth to quake;  
What course the Starres observ'd; what e'r lay hid  
From vulgar sense: and first of all forbid  
VVith slaughtred creatures to defile our boords,  
In such, though unbeleev'd; yet learned Words.  
Forbeare your selves, o Mortalls, to pollute  
VVith wicked food: fields smile with corn, ripe fruit  
Weights down their boughs; plump graps their vines at-  
There are sweet hearbs, & savory roots, which fire (tire;  
May mollifie; milk, honey redolent  
VVith flowers of thyme. Thy pallat to content  
The prodigall Earth abounds with gentle food;  
Affording banquets without death or blood.  
Brute beasts with flesh their rav'nous hunger cloy:  
And yet not all; in pastures horses joy:  
So flocks, and herds. But those whom nature hath  
Indu'd with crueltie, and salvage wrath,  
(Wolves, Beares, *Armenian* Tigres, Lions) in  
Hot blood delight. How horrible a Sin,  
That entrails bleeding entrails should intomb!  
That greedy flesh, by flesh should fat become!  
VVhile by one creatures death another lives!  
Of all, which Earth, our wealthy mother, gives;  
Can nothing please, unlesse thy teeth thou imbrue  
In wounds, and dire <sup>c</sup> *Cyclopean* fare renew?  
Nor satiate the greedy luxury  
Of thy rude panch, except another die?  
But that old Age, that innocent estate,  
VVhich we the <sup>d</sup> Golden call; was fortunate  
In hearbs, and fruits, her lips with blood undy'd.  
Then Fowle through aire their wings in safetie ply'd:  
The Hare, then fearelesse, wandred o'r the plaine;  
Nor Fish by their credulitie were ta'ne.  
Not treacherous, nor fearing treacherie,  
All liv'd secure. VVhen he, who did envie  
(What God so e'r it was) those harmelesse cates,  
And cramb'd his guts with flesh; set ope the gates  
To cruell Crimes. First, Slaughter without harme  
(I must confesse) to Pietie, did warme  
(VVhich might suffice) the reeking Steele in blood  
Of salvage beasts, which made our lives their food:  
Though kild; not to be eaten. Sinne now more  
Audacious; the first sacrifice, the Bore  
VVas thought to merit death; who, bladed corn  
Vp-rooting, left the husband-man forlorn.  
Vine-brouzing Goates at *Bacchus* altar slaine,  
Fed his revenge: in both, their guilt their bane.  
You Sheep, what ill did you? a gentle beast,  
VVhose udders swell with *Nectar*, born t' invest  
Exposed man with your soft wooll; and are  
Alive, then dead, more profitable farre.

Or what the Oxe? a creature without guile,  
So innocent, so simple; born for toyle.  
He most ungratefull is, deserving ill  
The gift of corn; that can un-yoke, then kill  
His painfull Hinde: that neck with axe to wound  
In service gall'd, that had the stubborn ground  
So often tild; so many crops brought in.  
Yet not content therewith, t' ascribe the sin  
To guiltlesse Gods: as if the Powres on high  
In death of labour-bearing oxen joy.  
A spotlesse sacrifice, faire to behold,  
(Tis death to please) with ribbands trickt, and gold,  
Stands at the altar, hearing prayers unknown:  
And sees the <sup>e</sup> meale upon his fore-head throw'n,  
Got by his toyle: the knife smear'd in his gore,  
By fortune in the <sup>f</sup> laver seen before.  
The entrails, from the panting body rent,  
Forth-with they search; to know the Gods intent.  
VVhence springs so dire an appetite in man  
To interdicted food? o Mortalls, can,  
Or dare you feed on flesh? henceforth forbear  
I you intreat, and to my words give eare:  
When limbs of slaughtred Beeves become your meat;  
Then think, and know, that you your Servants eat.  
*Phœbus* inspires; his Spirit we obey:  
<sup>h</sup> My *Delphos*, heaven it self, I will display;  
The Oracle of that great Powre unfold:  
And sing what long lay hid; what none of old  
Could apprehend. I long to walke among  
The loftie starres: dull earth despis'd, I long  
To back the clouds; to sit on <sup>i</sup> *Atlas* crown:  
And from their hight on erring men look down  
That reason want: those thus to animate  
That feare to dye; t' unfold the book of Fate.  
O you, whom horrors of cold death affright;  
VVhy feare you *Styx*, vain names, and endlessse Night;  
The dreames of Poets, and fain'd miseries  
Of forged Hell? Whether <sup>k</sup> last-flames surprise,  
Or Age devoure your bodies; they nor grieve,  
Nor suffer paines. Our Souls for ever live:  
Yet evermore their ancient houses leave  
To live in new; which them, as Guests, receive.  
In *Troian* warres, I (I remember well)  
*Euphorbus* was, *Panthis* sonne; and fell  
By *Menelaus* lance: my shield again  
At *Argos* late I saw, in *Iuno's* Fane.  
All alter, nothing finally decays:  
Hither and thither still the Spirit strays;  
Guest to all Bodies: out of beasts it flies  
To men, from men to beasts; and never dyes.  
As plyant wax each new impression takes;  
Fixt to no forme, but still the old forsakes;  
Yet it the same: so Souls the same abide,  
Though various figures their reception hide.  
Then least thy greedy belly should destroy  
(I prophesie) depressed Pietie,  
Forbeare t' expulse thy kindreds Ghosts with food  
By death procur'd; nor nourish blood with blood.  
Since on so vast a sea, my saile's unfurld,  
And stretcht to rising winds; in all the World  
There's nothing permanent; all ebbe and flow:  
Each image form'd to wander to and fro.  
Even time, with restlessse motion, slides away  
Like living streames: nor can swift Rivers stay,

e A Ceremo-  
ny instituted  
by *Numa*.  
f Laid before  
in cleare wa-  
ter, that all  
might be  
clean which  
was employ-  
ed about the  
sacrifice.  
g By which  
the *Auspici*  
divined of  
good and  
bad fortune.

h By him  
beloved; a  
Citie of  
*Phœbus*, where  
*Apollo* gave  
oracles.

i A high  
Mountain in  
*Africa*,  
feigned to  
support the  
heavens.

TRANS-  
MIGRA-  
TION OF  
SOULS.  
k Funerall  
fires, where  
in they burnt  
their dead.

Hom. *Iliad*.  
l. 17.

THE  
VICISSI-  
TUDE OF  
THINGS.

Nor



Nor light-hel'd Hovers. As billow billow drives,  
Driven by the following ; as the next arrives  
To chase the former : times so fly, pursue  
At once each other ; and are ever new.  
VVhat was before, is not, what was not, is :  
All in a moment change from that to this.  
See, how the Night on Light extends her shades :  
See, how the Light the gloomy Night invades.  
Nor such heavens he w, when Midnight crown's repose,  
As when bright <sup>a</sup> *Lucifer* his taper shows :  
Yet changing, when the Harbinger of Day  
Th' inlightned World resignes to <sup>b</sup> *Phœbus* sway.  
His raised Shield, earths shadows scarcely fled,  
Lookes ruddie ; and low-sinking, lookes as red :  
Yet bright at Noone ; because that purer skie  
Doth farre from Earth, and her contagion flie.  
Nor can Night-wandering <sup>c</sup> *Dian's* wavering light  
Be ever equall, or the same : this night  
Lesse then the following, if her hornes she fill ;  
If she contract her Circle, greater still.  
Doth not the image of our age appeare  
In the successive quarters of the Yeare ?  
The Spring-tide, tender ; sucking Infancie  
Resembling : then the juycefull blade sprouts high ;  
Though tender, weak, yet hope to Plow-men yeelds.  
All things then flourish : flowers then gaudy fields  
With colours paint : no vertue yet in leaves.  
Then following Summer greater strength receives :  
A lusty Youth : no age more strength acquires,  
More fruitfull, or more burning in desires.  
Maturer Autumne, heat of Youth allaid,  
The sober meane twixt youth and age, more staid  
And temperate, in Summers waine repaires :  
His reverent temples sprinkled with gray haire.  
Then comes old Winter, void of all delight,  
With trembling steps : his head or bald, or white.  
So change our bodies without rest or stay :  
VVhat we were yest'r-day, nor what to day,  
Shall be to morrow. Once alone of men  
The feeds and hope ; the wombe our mansion : when  
Kinde Nature shewd her cunning ; not content  
That our vext bodies should be longer pent  
In mothers stretched entrailles, forth-with bare  
Them from that prison, to the open aire.  
We strengthlesse lye, when first of light posselt ;  
Straight creepe upon all foure, much like a beast ;  
Then, staggering with weake nerves, stand by degrees,  
And by some stay support our feeble knees :  
Now, lusty, swiftly run. Our Youth then past,  
And those our middle times, we post in hast  
To inevitable Age : this last devours  
The former, and demolisheth their powers.  
Old <sup>d</sup> *Milo* wept, when he his armes beheld,  
Which late the strongest beast in strength exceld,  
Big, as <sup>e</sup> *Alcides* brawnes, in flaggie hide  
Now hanging by slack sinewes : *Helen* cry'd  
VVhen she beheld her wrinkles in her Glasse ;  
And askes her selfe, why she <sup>f</sup> twice ravisht was.  
Still-eating Time, and thou <sup>o</sup> envious Age,  
All ruinate : diminish by the rage  
Of your devouring teeth. All that have breath  
Consume, and languish by a lingring death.  
Nor can these Elements stand at a stay :  
But by exchanging alter every day.

Th' eternall world foure bodies comprehends,  
Ingendring all. The heavie Earth descends,  
So Water, clog'd with weight : two light, aspire,  
Deprest by none ; pure Aire, and purer Fire.  
And though they have their severall seates ; yet all  
Of these are made, to these againe they fall.  
Resolved Earth to VVater rarifies ;  
To Aire extenuated VVaters rise ;  
The Aire, when it it selfe againe refines,  
To elementall Fire extracted, shines.  
They in like order back againe repaire :  
The grosser Fire condenseth into Aire ;  
Aire, into Water : Water thickning, then  
Growes solid, and converts to Earth againe.  
None holds his owne : for Nature ever joyes  
In change, and with new formes the old supplies:  
In all the world not any perishe quite :  
But onely are in various habits dight.  
For ; to begin to be, what we before  
Were not, is to be borne ; to dye, no more  
Then ceasing to be such : all though the frame  
Be changeable, the substance is the same.  
For nothing long continues in one mold.  
You Ages, you to Silver grew from Gold ;  
To Brasse from Silver ; and to Ir'n from Brasse :  
Even places oft such change of fortunes passe :  
VVhere once was solid land, Seas have I seene ;  
And solid land, where once deepe Seas have beene.  
Shels, far from Seas, like quarries in the ground ;  
And anchors have on mountaine tops beene found.  
Torrents have made a valley of a plaine ;  
High hills by deluges borne to the Maine.  
Deepe standing lakes suckt drie by thirsty sand ;  
And on late thirsty earth now lakes doe stand.  
Here Nature, in her changes manifold,  
Sends forth new fountaines ; there, shuts up the old.  
Streames, with impetuous earth-quakes, heretofore  
Have broken forth ; or sunk, and run no more.  
So *Lycus*, swallowed by the yawning Earth,  
Takes in another world his second birth.  
So *Erasmus*, now is hid, now yeelds  
His rising waters to *Argolian* fields.  
And *Mysus*, his first head and banks disclaim'd,  
Else-where ascends and is *Caicus* nam'd.  
Coole *Amasenus*, watering *Sicily*,  
Now fills his banks ; now leaves his channell dry.  
Men formerly drunk of *Anigrus* streames :  
Not to be drunk (if any thing but dreames  
The Poets tell) since *Centaures* therein washt  
Their wounds, by great *Alcides* arrowes gasht.  
So *Hypanis*, deriv'd from *Scythians* Hills,  
Long sweet, with bitter streames his channell fills.  
*Antissa*, *Tyrus*, and *Egyptian Phare*,  
The floods imbrac't : yet now no lands are.  
Th' old Planter knew *Leucadia* Continent :  
Which now the Sea hath from *Epirus* rent.  
So <sup>h</sup> *Zancle* once on *Italie* confin'd ;  
Till interposing waves their bounds dif-joyn'd.  
If *Bura* and *Helice* (*Gracian* townes)  
You seek ; behold, the Sea their glory drownes :  
Whose buildings, and declined walles, below  
Th' ambitious flood as yet the Sailers show.  
A Hill by <sup>i</sup> *Pitthean* *Troezen* mounts, uncrownd  
With sylvan shades, which once was levell ground.

g Such have  
I seene in  
*America*.

LYCVS.

ERASINVS

MYVS.

AMASE-

NVS.

ANIGRVS.

HYPANIS

ANTISSA.

TYRVS.

PHAROS.

LEVCA-

DIA.

ZANCLE.

h *Messena* in

*Sicilia*.

BURA,

ANDHE-

LICE.

THE

MOVN-

TAINES.

NEERE

TROEZEN.

i Built by

*Pirtheus* the

Grandfather

of *Thebes*.

For

a The Day-  
starres.

b The Suns.

c The  
Moones.

d A Wrestler  
of *Cratona* :  
famous for  
his prodigi-  
ous strength.  
e *Hercules*.

f By *Thebesus*  
first, and af-  
ter by *Parus*.



For furious windes (a storie to admire)  
 Pent in blinde caver nes, struggling to expire;  
 And vainely seeking to injoy th' extent  
 Of freer aire, the prison wanting vent;  
 Puffs-up the hollow earth extended so,  
 As when with swelling breath we bladders blow.  
 The tumor of the place remained still,  
 In time growne solid, like a lofty hill.  
 To speake a little more of many things  
 Both heard and knowne: New habits sundry Springs  
 Now give, now take. Hornd *Hammons* at high Noone  
 Is cold; hot at Sun-rise, and setting Sun.  
 Wood, put in bubling *Athamas* is fir'd  
 The Moone then farthest from the Sun retir'd.  
*Ciconian* streames congeale his guts to stone  
 That thereof drinks: and what therein is throwne.  
*Crathis*, and *Sybaris* (from your mountaines rold)  
 Colour the haire like amber, or pure gold.  
 Some Fountaines, of a more prodigious kinde,  
 Not onely change the body, but the minde.  
 Who hath not heard of obscene *Salmacis*?  
 Of th' *Ethiopian* lake? for who of this,  
 But onely tast, their wits no longer keep,  
 Or forthwith fall into a deadly sleep.  
 Who at *Clitorius* Fountaine thirst remove;  
 Loath wine, and abstinent, meere water love.  
 VVhether it by antipathie expell  
 Desire of wine; or (as the Natives tell)  
<sup>a</sup> *Melampus* having with his hearbes and charmes  
 Snatcht *Proetus* frantick daughters from the harmes  
 Of entred Furies, their wit's physick cast  
 Into this spring; infusing such distast.  
 With streames to these oppos'd, *Lyncestus* flowes:  
 They reele, as drunk, who drink too much of those.  
 A Lake in faire *Arcadia* stands, of old  
 Call'd *Pheneus*; suspected, as two-fold:  
 Feare, and forbear, to drink thereof by night:  
 By night unwholsome, wholsome by day-light.  
 So other lakes and streames have other powre.  
*Ortygia* floted once; fixt at this houre:  
 Once <sup>b</sup> *Argo* feard the justling *Cyanes*;  
 Which rooted now, resist, both windes and seas.  
 Nor *Aetna*, burning with imboweld fire,  
 Shall ever, or did alwayes, flames expire.  
 For whether <sup>c</sup> *Tellus* be an Animall,  
 Have lungs, and mouthes that smoking flames exhale;  
 Her organs alter, when her motions close  
 These yawning passages, and open those.  
 Or whether windes, in caves imprisned, rave;  
 Iustling the stones, and minerals which have  
 The feede of fire, inkindled with their rage:  
 Their furious flames the falling windes aswage.  
 Or if Bitumen doe the fire provoke;  
 Or sulphur burning with more subtile smoke:  
 VVhen Earth that food and oylie nourishment  
 With-drawes, the matter by long feeding spent;  
 The hungrie fire of sustenance bereft,  
 Ill-brooking famine, leaves by being left.  
 In *Hyperborean Pallenel* live  
 A People, if to fame we credit give,  
 Who, diving three time thrice in *Tritons* lake,  
 Of Fowle the feathers and the figure take.  
 The like, they say, the *Scythian* Witches doe  
 With magick oyles: incredible though true.

HAMMONS  
FOVN.  
TAIN E.  
ATHAMAS.  
THE CI-  
CONIAN  
RIVER.

CRATHIS  
AND SY-  
BARIS.

SALMA-  
CIS  
TH' ETHI-  
OPIAN  
LAKE.

THE CLI-  
TORIAN  
FOVN-  
TAIN E.

a See the  
Comment.

LYNCE-  
STVS.

PHENEVS.

ORTY-  
GIA  
CYANES.  
b The Ship  
which car-  
ried the  
Græcians to  
Colchos.  
ETNA.  
c The Barth.

TRITONS  
LAKE.

SCYTHI-  
AN  
WITCHES.

If we may trust to triall, see you not  
 Small creatures of corrupted flesh begot?  
 Burie your slaughtered Steere (a thing in use)  
 And his corrupted bowels will produce  
 Flower-sucking Bees; who, like their parent flaine,  
 Love labour, fields, and toyle in hope of gaine.  
 Hornets from buried horses take their birth.  
 Breake off the Crabs bent clawes, and in the earth  
 Bury the rest; a Scorpion without faile  
 From thence will creep, and menace with his taile.  
 The Catterpillers, who their cop-webs weave  
 On tender leafes (as Hindes from prooffe receive)  
 Convert to poyfynous Butterflies in time.  
 Greene Frogs, ingendred by the seed of slime,  
 First without feete, then leggs assume; now strong  
 And apt to swimme, their hinder parts more long  
 Then are their former, fram'd to skip and jump.  
 The Beares deformed birth is but a lump  
 Of living flesh: when licked by the Old,  
 It takes a forme agreeing with the mold.  
 Who sees the Young of honie-bearing Bees  
 In their sexangular inclosure, sees  
 Their bodies limme-lesse: these unformed things  
 In time put forth their feet, and after, wings.  
<sup>d</sup> The starre-imbellit Fowle, which *Iuno* loves,  
<sup>e</sup> *Ioves* Armour-bearer, <sup>f</sup> *Cytherea's* Doves,  
 And birds of every kinde; did we not know  
 Them hatcht of egges, who would conjecture so?  
 Some thinke the pith of dead-men, Snakes becomes;  
 When their back-bones corrupt in hollow tombes.  
 Yet these from others doe derive their birth.  
 One onely Fowle there is in all the Earth,  
 Call'd by th' *Affyrians* Phoenix, who the waine  
 Of age repaires and sowes her selfe againe.  
 Nor feedes on graine nor hearbs, but on the gumme  
 Of Frankincense, and juycie Amomum.  
 Now, when her life s five ages hath fulfilld;  
 A neast her horned beake and talons build  
 Vpon the crownet of a trembling Palme:  
 This strew'd with Cassia, Spicknard, precious Balme,  
 Bruz'd Cinnamon, and Myrrh; thereon she bends  
 Her bodie, and her age in odors ends.  
 This breeding Corps a little Phoenix beares:  
 Which is it selfe to live as many yeares.  
 Growne strong; that load now able to transferre;  
 Her cradle, and her parents sepulcher,  
 Devoutly carries to <sup>h</sup> *Hyperions* towne:  
 And on his flamy Altar layes it downe.  
 If these be wonderfull, admire like strange  
*Hyena's*, who their sex so often change:  
 Those foodlesse creatures, fed by ayre alone;  
 Who every colour, which they touch, put on.  
 The Lynx, first brought from conquered *India*  
 By vine-bound *Bacchus*, his hot pisse, they say,  
 Congeales to stone. So Corall, which below  
 The water is a limber weed, doth grow  
 Stone-hard, when toucht by aire. But Day will end,  
 And *Phæbus* panting Steeds to Seas descend,  
 Before my scant oration could pursue  
 All sorts of shapes, that change their old for new.  
 For this we see in all is generall.  
 Some Nations gather strength, and others fall.  
*Troy*, rich and powerfull, which so proudly stood;  
 That could for ten years spend such streams of blood;

BEES.

HORNETS.

SCORPI-  
ONS.

BUTTER-  
FLIES.

FROGS.

BEARES.

GRVES.

BIRDS.  
d The Pea-  
cock.  
e The Eagle.  
f Consecra-  
ted to *Venus*.

THE PITH  
OF A  
MAN'S  
BACK-  
BONE.

THE PHO-  
ENIX.

g Five  
hundred  
yeares.

h *Heliopolis*  
in *Aegypt*,  
the city of  
the Sunne.

HYENA.  
CAMELI-  
ON.

LYNX.

CORALL.

For



For buildings, onely her old ruines shewes;  
For riches, tombs; which slaughterd Sires inclose.

*Sparta, Mycenæ*, were of *Greece* the flowres;

<sup>a</sup> So *Cecrop's* City, and <sup>b</sup> *Amphion's* towres:

Now glorious *Sparta* lyes upon the ground;

Lofty *Mycenæ* hardly to be found;

Of <sup>c</sup> *Oedipus* his *Thebes* what now remains,

Or of <sup>d</sup> *Pandion's Athens*, but their names?

Now fame reports that *Rome* by <sup>e</sup> *Dardans* Sons

Begins to rise, where yellow *Tyber* runs

From fountfull <sup>f</sup> *Appennines*; and there the great

Foundation of so huge a fabrick seat.

This therefore shall by changing propagate,

And give the World a Head. Of such a fate

The Prophets have divin'd. And this of old,

As I remember, <sup>g</sup> *Priam's Helen* told

To sad *Aeneas*, of all hope forlorne,

In sinking *Troy's* eclipse. O <sup>h</sup> Goddess borne;

If our *Apollo* can preface at all;

*Troy*, thou in safety, shalt not wholly fall.

Both fire and sword shall give thy vertue way:

Flying, with thee, thou *Ilium* shalt convey;

Vntill thou finde a Land, as yet unknowne,

To *Troy*, and thee, more friendly then thy owne.

<sup>i</sup> A City built by *Phrygians* I fore-see;

So great none ever was, is, or shall be.

Others shall make it great: but <sup>k</sup> He, whose birth

Springs from *Iulus*, Sovereigne of the Earth.

He, having rul'd the World, shall then ascend

*Ethereall* thrones, and Heaven shall be his end:

This, I remember, with prophetick tongue,

Sage *Helene* to divine *Aeneas* sung.

We joy to see <sup>l</sup> our kindreds City grow:

The *Phrygians* happy in their Over-throw.

But lest our heedlesse Steeds too farre should range

From their propos'd course; All suffer change:

The heavens themselves, what under them is found;

Earth, what thereon, or what is under ground.

We, of the World apart, since we as well

Have Soules as Bodies, which in beasts may dwell:

To those, which may our parents Soules invest,

Our brothers, dearest friends, or men at least;

Let us both safety, and respect afford:

Nor heape their bowels on <sup>m</sup> *Thyestes* board.

How ill inur'd! to shed the blood of man

How wickedly is he prepar'd, who can

Asunder cut the throats of calves; and heares

The bellowing breeder with relentlesse eares!

Or silly Kids, which like poore infants cry,

Stick with his knife! or his voracity

Feed with the fowle he fed! O to what ill

Are they not prone, who are so bent to kill!

Let Oxen till the ground, and die with age:

Let Sheepe defend thee from the winters rage:

Goates bring their udders to thy payle. Away

With nets, grins, snares, and arts that doe betray:

Deceive not birds with lime; nor Deere inclose

VVith <sup>n</sup> terrors; nor thy baits to fish expose.

The hurtfull kill: yet onely kill: nor eate

Defiling flesh; but feed on fitter meate.

VVith other, and the like Philosophy

Instructed; *Numa*, now return'd, was by

Th'intreating *Latines* crown'd. <sup>o</sup> T taught by his Bride

The Nymph *Ageria*, by the Muses guide,

Religion institutes; a People rude

And prone to warre, with laws and peace indu'd.

His raigne and age resign'd to funerall,

Plebeians, *Romane* Dames, Patricians, all

For *Numa* mourne. <sup>p</sup> His wife the City fled:

Hid in <sup>q</sup> *Aricia's* Vale, the ground her bed;

The woods her shroud, disturbs with groines and cries

<sup>r</sup> *Orestean Diana's* sacrifice.

How oft the Nymphs who haunt that Grove and Lake

Reprov'd her teares, and words of comfort spake!

How oft the <sup>t</sup> *Thesean* Heroe, moderate

Thy sorrow, said! nor onely is thy fate

To be deplor'd: on worfe mis-fortunes looke;

And you will yours with greater patience brooke.

Would mine were no example to appeale

So sad a griefe: yet mine your griefe may ease.

Perhaps y'have heard of one *Hippolytus*;

By Step-dames fraud, and fathers credulous

Beliefe bequeath'd to death. Admire you may

That I am he, if credit, what I say.

Whom *Phadra* formerly solicited,

But vainely, to defile my fathers bed.

Fearing detection, or in that refus'd;

She turnes the crime, and me of her's accus'd.

My father, banishing the innocent,

Along with me his winged curses sent.

Toward <sup>u</sup> *Pitthean Træzen* me my charriot bore:

And driving now by the *Corinthian* shore,

The smooth seas swell; a monstrous billow rose,

Which, rousing like a mountaine, greater grows;

Then, bellowing, at the top asunder rends:

When from the breach, breft high, a Bull ascends;

Who at his dreadfull mouth and nostrills spouts

Part of the sea. Feare all my followers routs:

But my afflicted minde was all this while

Vnterrifi'd; intending my exile.

When the hot horses start, erect their eares:

With horror rapt, and chaced by their feares;

O'r ragged rocks the totterd charriot drew:

In vaine I strive their fury to subdew,

The bits all frotht with foame: with all my strength

Pull the stretcht raynes, I lying at full length:

Nor had their heady fright my strength o'r-gon;

Had not the fervent wheele, which rouses upon

The bearing Axel-tree, rusht on a stump:

Which brake, and fell asunder with that jump.

Throwne from my charriot, in the raignes fast-bound,

My guts drag'd out alive, my sinewes wound

About the stump, my limbs in peeces hal'd;

Some stuck behinde, some at the charriot trail;

My bones then breaking crackt, not any whole,

While I exhal'd my faint and weary soule.

No part of all my parts you could have found

That might be knowne: for all was but one wound.

Now say, selfe-tort' red Nymph, or can, or dare

You your calamities with ours compare?

I also saw those realmes, to Day unknowne:

And bath'd my wounds in smoking <sup>v</sup> *Phlegeton*.

Had not <sup>x</sup> *Apollo's* Son imploid the aid

Of his great Art; I with the dead had staid.

But when by potent hearbs, and <sup>y</sup> *Paons* skill,

I was restor'd, against sterne *Pluto's* will:

Left I, if seene, might envie have procur'd:

Me, friendly <sup>z</sup> *Cynthia* with a cloud immur'd:

p *Ageria*.  
q A towne  
not far from  
*Rome*.

r *Orestes*  
brought the  
image of *Di-*  
*ana* from  
*Taurica*, and  
placed it in  
this grove of  
*Aricia*.  
f *Hippolytus*  
the sonne of  
*Theseus*.

HIPPOLY-  
TUS.

t A city of  
*Peloponnesus*,  
where *Pit-*  
*theus* the  
Grandfather  
of *Theseus* by  
his mother  
*Ethra* once  
reigned.

*Ageria*.

u A burning  
river in  
Hell.

x *Ascula-*  
*pius*.

y *Physick*; of  
*Paon* an ex-  
cellent *Phy-*  
sician.

z *Diana*, of  
*Cynthia* a  
mountaine  
in *Delos*.

And

a *Athens*, of  
*Cecrops* the  
first King.  
b *Thebes*, in-  
mured by  
*Amphion*.  
c Where  
*Oedipus*  
reigned.  
d Of *Pandion*  
King of *A-*  
*thens*.  
e *Trojans* de-  
scended from  
*Dardanus*.  
f A ridge of  
mountaines  
that extend  
through all  
*Italy*.  
g The Pro-  
phet *Heleus*  
the sonne of  
*Priamus*.  
h *Aeneas* the  
sonne of  
*Venus*.

i *Rome*.

k *Augustus*  
*Caesar*, deri-  
ved by his  
Mother  
from *Iulus*  
(called else  
*Ascanius*)  
the sonne of  
*Aeneas*.  
l *Rome*, built  
by the spring  
of the *Tro-*  
*jans*. *Py-*  
*thagoras* in  
times past  
having been  
the *Trojan*  
*Euphorbus*.

m *Atræus*  
feasted his  
brother  
*Thyestes* with  
the limbes of  
of his owne  
sonnes.

n Lines  
whereon  
feathers  
were tied,  
with which  
they drove  
the Deere  
into their  
Toyles.  
o See the  
Comment.



a Twice a man.	<p>And that, though seene, I might be hurt by none;          She added age, and left my face unknowne.          Whether in <i>Delos</i>, doubting, or in <i>Creet</i>;          Rejecting <i>Creet</i> and <i>Delos</i> as unmeet,          She plac't me here. Nor would I should retaine          The memory of One by horses slaine:          But said; hence forward <sup>a</sup> <i>Virbins</i> be thy name          That wer't <i>Hippolytus</i>; though thou the same.          One of the Lesser Gods, here, in this Grove,          I <i>Cynthia</i> serve: preserved by her love.</p>	<p>By his strange hornes. I heard the Augur say,          If once in <i>Rome</i>, you all should him obay.          He might, unstopt, have entred without feare:          But I with-stood; though none to me more neare.          Be he, <sup>s</sup> <i>Quirites</i>, into exile sent:          Or, if he merit such a punishment,          Binde him in heavy chaines, and keepe him sure:          Or with the Tyrants death your feares secure:</p>	g <i>Romanes</i> .
EGERIA.	<p>But others miseries could not abate  <i>Egeria's</i> sorrowes, nor prevent her fate.          Who, couched at the bases of a hill,          Thawes into teares, that streame-like ran; untill  <i>Apollo's</i> Sister, pittying her woes,          Turn'd her t' a Spring; whose current ever flowes.</p>	<p>The troubled people such a murmuring make;          As when farre off the roaring surges rake          On ratling shores; or when lowd <sup>h</sup> <i>Eurus</i> breakes          Through tufted Pines: then one distinctly speakes          In this confusion; asking, Which is he?          All seeking for the hornes they could not see,  <i>Cippus</i> repli'd; 'Tis I for whom you looke.          Then from his head (with-held) his garland tooke;</p>	h The East-winde.
TAGES. b Hippolytus, the sonne of Theseus by Hippolyta the Amazonian. c Thusean.	<p>The Nymphs and <sup>b</sup> <i>Amazonian</i> this amaz'd;          No lesse then when the <sup>c</sup> <i>Tyrren</i> Plough-man gaz'd          Vpon the fatall clod, that mov'd alone:          And, for a humane shape, exchang'd its owne.          With infant lips what was but earth of late          Reveal'd the Mysteries of future fate:          Whom Natives <i>Tages</i> call'd. He first of all          Th' <sup>d</sup> <i>Hetrurians</i> taught to tell what would befall.</p>	<p>And shew'd the hornes which on his fore-head grew.          Not one but sigh'd, and downe his count'nance threw:          And those cleere browes (a thing beyond beliefe)          Adorn'd with merit, they behold with griefe.          Nor suffer him his honour to debace:          But on his head a laurell garland place.          And since he his owne entrance did with-stand:          The nobles, in due favour, so much land          To <i>Cippus</i> gave, as well two oxen might          Round with a plough from morning untill night.          The monumentall figure of his hornes,          So much admir'd, the golden Posts adomes.</p>	
d Thuseans. ROMULVS HIS LANCE.	<p>Or when astonisht <i>Romulus</i> of old          Did, on Mount <i>Palatine</i>, his lance behold          To flourish with greene leaves: the fixed foot          Stood not on Steele, but on a living root.          Which, now no weapon, spreading armes displaid;          And gave admirers unexpected shade.</p>	<p>Now Muses, Goddesses of Verse, relate          (You know, nor yeares your memory abate)          How <i>Aesculapius</i> in <sup>i</sup> our City found          A Temple, by circumfluent <i>Tyber</i> bound.</p>	i <i>Aesculapius</i> .
CIPPVS.	<p>Or when as <i>Cippus</i> in the liquid glasse          Beheld his hornes, which his beliefe surpass'd.          Who lifting off his fingers to his brow,          Felt what before he saw: nor longer now          Condemnes his sight. Return'd with victorie;          His eyes and hornes erecting to the skie:          You Gods, what e'r these prodigies portend;          If prosperous, he said, let them descend          On <i>Romanes</i> and on <i>Rome</i>: but if they be          Unfortunate, o let them fall on me!          An Altar then of living turfe erects;          The fire feeds with perfumes, pure wine injects:          And with the panting entrails of a beast          New flaine, consults; to know the Gods behest.          This, when the <i>Tyrren</i> Augur had beheld,          And saw therein endeavours that exceld,          Although obscure; he from the sacrifice          To <i>Cippus</i> hornes converts his steady eyes:          Haile King, to thee, and to those hornes of thine,          This place, and <sup>e</sup> <i>Latian</i> towres, their rule resigne.</p>	<p>A deadly plague the <i>Latian</i> ayre defil'd:          Soules from their seats the pale disease exil'd.          Wearied with funeralls, when physick faild;          Nor any humane industry prevaild;          They seeke coelestiall aid. To <sup>k</sup> <i>Delphos</i> sent,          Built in the round Earths navell, and present          Their prayers to <i>Phabus</i>; that he would descend          To their reliefe, and give their woes an end.          His Temple, Laurell, and his Quiver, shake:          Who thus, they trembling, from his <sup>l</sup> Tripod spake.          What here you seek, you neerer should have sought:          And seek it neerer yet. <i>Apollo</i> ought.          Not now to cure you, but <sup>m</sup> <i>Apollo's</i> Seede.          Goe with successe; and fetch my Sonne with speede.          The Senate having heard this Oracle,          The Citie search, where <i>Phabus</i> sonne should dwell:          The shore of <i>Epidaure</i> the <sup>n</sup> Legate seekes:          There anchoring, he intreats th' assembled <i>Greekes</i>          To send their God: who might th' <i>Ansonian</i> State          To health restore; and urg'd the <sup>o</sup> charge of Fate.          They varie in opinion, some assent          To send this succour; many, not content          To lose their owne in giving others aid,          Strive to retaine him, and the rest disswade.</p>	<p>k A city at the foot of <i>Parnassus</i> supposed to stand in the midst of the Earth.          l A Trivet whereon the <i>Pythian</i> sat when <i>Apollo</i> by her mouth returned his answer.          m <i>Aesculapius</i>, his son by <i>Coronis</i>.          n <i>Ugolneus</i>.</p>
e Rome.	<p>Delay not; enter thou the yeelding gate:          Hast, <i>Cippus</i>, hast: such is the Will of Fate.          Thou shalt be crown'd a King upon that day:          And safely an eternall scepter sway.          He, starting back, from <i>Rome</i> diverts his face:          And said; You Gods, far hence this Omen chace.          Better that I in banishment grow old;          Then me, a King, the <sup>f</sup> <i>Capitoll</i> behold.          Hiding his hornes with leavy ornaments,          The people and grave Senate he converts.          Then mounts a Mound, late by the Souldier made,          And praying first (as was the custome) said:          Vnlesse expeld your City, here is One          Will be your King: though not by name, yet knowne</p>	<p>The shore of <i>Epidaure</i> the <sup>n</sup> Legate seekes:          There anchoring, he intreats th' assembled <i>Greekes</i>          To send their God: who might th' <i>Ansonian</i> State          To health restore; and urg'd the <sup>o</sup> charge of Fate.          They varie in opinion, some assent          To send this succour; many, not content          To lose their owne in giving others aid,          Strive to retaine him, and the rest disswade.          While thus they doubt, the Day declin'd his Light:          And Earth-borne shadowes cloath'd the world in night.          Th' Health-giving God, in sleep, appears to stand          As in his Fane; a staffe in his left hand:          And stroking with his right his reverend beard;          From his hope-rendring brest these words were heard.          Feare not, I come; my shape I will forsake:          View, and mark well this staffe-infolding Snake:</p>	<p>o <i>Apollo's</i> Oracle.</p>
f The Palace in Rome although built long after by <i>Tarquinius Superbus</i> , and so called of the head of a man, turned up as they dig'd the foundation.	<p>View, and mark well this staffe-infolding Snake:</p>	<p>View, and mark well this staffe-infolding Snake:</p>	<p>p See the Comment</p>

Such



Such will I seeme, yet shew of greater size;  
 So great as may a Deity comprize.  
 He with the Voyce, with him and Voyce away  
 Sleepe flew: fled Sleepe persude by chearefull Day.  
 The starres now vanquish't by the mornings flame;  
 The doubtfull<sup>a</sup> Nobles to the Temple came,  
 Intreat him by coelestiall signes to shew  
 Whether he were content to stay or goe.  
 This hardly said, the God in Serpents throud,  
 His high crest gold-like glistering, hift aloud.  
 His statue, altar, gates, the marble flore,  
 And golden roofe, shooke at th' approaching Powre.  
 He in his Fane, brest-high his body rais'd:  
 Rouling about his eyes that flame-like blaz'd.  
 All tremble. The chaste Priest, his tresses ty'd  
 VVith sacred fillet, knew the God, and cry'd  
 'Tis he! 'tis he! all you who present are  
 Pray with your hearts and tongues: O heavenly-Faire,  
 Propitious prove to those who thee implore!  
 All that were there the present Powre adore;  
 Reiterating what the Priest had said:  
 With heart and tongue the Romans also prayd.  
 He, by the motion of his lofty crest,  
 And doubled hisses, signe's to their request.  
 Then sliding downe the polisht staires, his looke  
 Reverts on his old altars; now forooke:  
 Salutes his shrine, and Temple deckt with towres.  
 Then creeping on the ground, strewd with fresh flowres  
 Indenteth through the Citie; stopping where  
 The Harbour is defended by a<sup>b</sup> Peere.  
 The following troopes, and those whose zeales assist  
 In honouring him, with gentle looks dismist;  
 He climbs th'<sup>c</sup> *Ansonian* ship: which felt the waight,  
 And thrunk with bearing of so great a freight.  
 The joyfull *Romanes*, offering on the strand  
 A Bull to *Neptune*; anchor weigh and land  
 Forsake with easie gales. Rais'd on his traine,  
 He, leaning, looks upon the blew-way'd Maine.  
 Through<sup>d</sup> *Ionian* Seas by friendly<sup>e</sup> *Zephyrus* borne,  
 They fell with *Italy* on the sixth morne.  
<sup>f</sup> *Lacinian* *Innos* Fane, *Scyllæan* shores,  
*Iapygia* past; they shun with nimble ores  
*Amphrysian* rocks; *Ceraunian*, weather cleft;  
*Romechium*, *Caulon*, and *Narycia* left:  
*Sicilian* Straights o'r-come, and wrackfull seas;  
 Saile by the<sup>g</sup> mansion of *Hyppotades*:  
 By *Temesa*, in<sup>h</sup> metals fruitfull; by  
*Leucosia*, and the<sup>i</sup> *Pastan* Rosary.  
 Neere *Capree*, and *Minerva's*<sup>k</sup> Fore-land row,  
*Surrentine* hils, where wines so generous grow;  
*Heraclea*, *Stabie*, *Naples* borne to ease,  
*Gurnean Sibyl's* Temple: next to these,  
 Hot Baths; *Linternum*, sweet with masticke flowres;  
*Vulturius*, who his sandy channell skoures;  
*Sinveffa*, swarming with white Snakes; ill-air'd  
*Minturna*, and<sup>l</sup> were piety prepar'd  
 His Nurse a tombe: forth-with<sup>m</sup> the mansions make  
 Offell *Antiphates*; and then the Lake-  
 Beseiged<sup>n</sup> *Trachas*: thence directly bore  
 To *Circe's* Ile, and *Antium's* solid shore.  
 The Sea now swelling high, this harbor holds  
 The Saile-wing'd ship.<sup>o</sup> The God his wreathes unfolds:  
 And, with huge doublings, o'r the yellow sand  
 Slides to<sup>p</sup> his fathers temple on that strand.

Rough waves asswag'd, the<sup>q</sup> *Epidaurian* Guest  
 His fathers altar leaves; to Sea-ward prest,  
 Slicing the sandy shore with rustling scales:  
 And, by her sterne the ship ascending, sailes  
 Till he to *Castrum*, to *Lavinia's* name-  
 Retaining Seat, and mouth of *Tyber* came.  
 All hither throng; sonnes, daughters, mothers, fires,  
 The<sup>r</sup> Nunnes who keepe the *Phrygian Vesta's* fires,  
 With lowd salutes of joy. On either side  
 The River, as the Vessel stemmes the tyde,  
 Altars, with incense fed, the aire perfume:  
 And knives from Sacrifices heat assume.  
*Rome* entring, the Worlds Head, He windes about  
 The loftie mast; and from on high thrusts out  
 His glittering head, to chuse a fitting place.  
 The armes of *Tyber* doe an Ile imbrace,  
 Which equall streame from either banke divides;  
 Thither<sup>s</sup> *Apollo's* sacred Serpent slides:  
 Who now coelestiall shape assuming, ends  
 Their miseries, and health to all extends.

He here, a forraigne Power makes his aboad:  
 In<sup>t</sup> his owne City *Caesar* is a God.  
 Glorious in Peace and War: whom war's surcease  
 With triumphs crown'd, his government in peace;  
 Nor race of wonder with such quicknesse runne;  
 More make a blazing Star, then<sup>u</sup> his great Sonne!  
 For of all *Caesars* acts, none may compare  
 VVith his adopting so divine an Heire.  
<sup>x</sup> For, was it more, t' o'r-come the *British* Ile?  
 Fill the seven mouthes of<sup>y</sup> paper-bearing *Nile*  
 With conquering sailes? <sup>y</sup> *Numidians* rebelling;  
<sup>z</sup> *Cinyphian* *Iuba*, *Pontus* proudly swelling  
 In<sup>a</sup> *Mythridates* to subject to *Rome*?  
 Meriting many, to triumph for some?  
<sup>b</sup> Then him beget, in whose dominion  
 The Gods so abundantly have favour'd man?  
 To<sup>c</sup> th' other they a Deity decreed;  
 That<sup>d</sup> this might not from mortall birth proceed:  
 Which, when faire<sup>e</sup> *Venus* saw; and saw with all,  
 Conspiring weapons threat<sup>f</sup> the High-priests fall;  
 Her colour fled: to every God she met,  
 She said, behold, what snares for me are set!  
 To murder me in him how Treason strives;  
 Who onely of<sup>g</sup> *Iulus* race survives!  
 Still must I undeserv'd afflictions beare?  
 How lately wounded by<sup>h</sup> *Tydidies* speare!  
 Now ill-defended<sup>i</sup> *Troy* againe is lost:  
 My Sonne *Aneas*, with long errors tost  
 On wrathfull Seas, <sup>k</sup> I saw descend to Hell:  
 Then<sup>k</sup> war with *Turnus*; or, the truth to tell,  
 With<sup>l</sup> *Iuno* rather. How remember I  
 Old harmes sustain'd in my posterity?  
 I, through this feare, all former feares forget.  
 Loe; they their wicked sword against me whet:  
 O help! restraints their furies! nor, for shame,  
 With the High-Priests blood extinguish<sup>m</sup> *Vesta's* flame.

Thus, through all heaven, her Sorrowes vainely speak;  
 And melt the Gods: who, since they could not break  
 The ancient, <sup>n</sup> Sisters adamantine doome,  
 By fire Ostents demonstrate Wos to come.  
 Armes, clashing in the aire with clouds o'r-cast;  
 Terrible trumpets, and the cornet's blast,  
 Proclaime the murder: <sup>o</sup> *Sols* afflicted look  
 And pale eclipse; the World with terror strook.

<sup>q</sup> *Esculapius* of *Epidauros*.

<sup>r</sup> The *Vestal* Virgins who kept the fire of *Vesta* still burning, whose Rites *Aeneas* brought with him out of *Phrygia*.

<sup>s</sup> *Esculapius*, disguised in that shape

<sup>t</sup> *IULIUS CAESAR*.  
<sup>u</sup> *Rome*.

<sup>x</sup> See the Comment.  
<sup>y</sup> A great rush, where- of the first paper was made, and from whence ours is so called.

<sup>z</sup> Of *Cinyphus* a river of *Africa*.

<sup>a</sup> The great King of *Pontus*, father to *Pharnaces* whom *Caesar* overthrew.

<sup>b</sup> In that he adopted him.

<sup>c</sup> To *Iulius*.

<sup>d</sup> *Augustus*.

<sup>e</sup> From whom the *Iulii* descended.

<sup>f</sup> For *Iulius Caesar* was their high Priest.

<sup>g</sup> The sonne of *Aeneas*, called also *Ascanius*.

<sup>h</sup> *Diomedes* the sonne of *Tydeus*, who wounded *Venus* in the hand.

<sup>i</sup> Whereof *Venus* was the faulx.

<sup>k</sup> Whereof in the two former books.

<sup>l</sup> An enemy to the *Trojans*.

<sup>m</sup> Ever kept burning in her Temple by the *Vestal* Virgins, intimating Religion and Piety.

<sup>n</sup> The *Deities*.

<sup>o</sup> The *Suns*.

<sup>a</sup> OF *Epidauros*.

<sup>b</sup> Made of stone and timber.

<sup>c</sup> *Romane*: *Rome* standing in that part of *Italy* which was called *Ansonia*.

<sup>d</sup> Which joyned to the *Adriaticke*.

<sup>e</sup> The West winde.

<sup>f</sup> Which stood on the Promontory of *Lacinium*.

<sup>g</sup> The *Æolian* Ilands.

<sup>h</sup> Mines of Gold.

<sup>i</sup> A maritime towne of *Licinia*, celebrated for abundance of excellent Roses.

<sup>k</sup> Promontory.

<sup>l</sup> *Cajeta*, so called of *Aeneas* his nurse by him there interred.

<sup>m</sup> *Formia*, where he reigned, of whom in the former book.

<sup>n</sup> *Terracina*.

<sup>o</sup> *Esculapius*.

<sup>p</sup> *Apollo*.



a The morning Starre.  
 b The Moones.  
 c Infernall, as presaging death.  
 d See the Comment.  
 e The Senate house.  
 f In his single combat with *Mene-laüs* the son of *Atræus*. Iliad. 13.  
 g As *Diomedes* the son of *Tydeus* was about to kill him Iliad. 1. 5.  
 h His daughter by *Dionæ* a Sea-nymph  
 i Descended from her son *Aeneas*.  
 k *Julius Caesar*.  
 l *Augustus*, his sisters daughters son, by him adopted.  
 m *Caesar Augustus*.  
 n In this I have not precisely rendered the words of the Author but followed the history. For *Antonius* having besieged *Decius Brutus* in *Mutina*. *Augustus* by the command of the Senate raised the siege with the overthrow of *Antony*.  
 o A city in *Thessaly* where he overthrew *Brutus* and *Cassius*, and near where *Julius* had formerly vanquished *Pompey*.  
 p *Sexus Pompeius*, the son of *Pompey* the Great, vanquished in a Navall fight not far from *Sicilia*.  
 q *Cleopatra*, who had married *Marcus Antonius*; their united forces overthrown by *Augustus* at *Actium*.  
 r The principal palace in *Rome*.  
 s A City in *Egypt* famous for luxury.

Of, Meteors through the aire their flames extend :  
 Of, drops of blood from purple clouds descend.  
 Black rust obscures dimme <sup>a</sup> *Lucifers* aspect :  
 And <sup>b</sup> *Cynthia's* charriot bloody stains infect.  
 The <sup>c</sup> *Stygian* Owle each where disturbs their sleepe  
 VVith ominous screeches : Ivory Statues weepe.  
 The sacred Groves resound with yelling cries.  
 And fearefull menaces. No <sup>d</sup> sacrifice  
 The Gods appease : the headlesse inwards shew  
 Signes of succeeding Tumults, Death, and Woe.  
 Dogs nightly, in the Court, about the Gods,  
 And holy Temples howle. From sad abodes  
 The Dead arise, and wander here and there :  
*Rome* trembling, both with Earth-quakes & with feare.  
 These V Varnings of the Gods no changes wrought  
 In Fate, or Treason. Murderous swords were brought  
 Into the Temple : for no place might fort  
 VVith such a slaughter, but the sacred <sup>e</sup> Court.  
 Then *Venus* smote her brest : who sought to shroud,  
 And snatch him thence in that *Æthereall* cloud,  
<sup>f</sup> VVhich *Paris* from *Atrides* rage convoid :  
 And <sup>g</sup> freed *Aeneas* from *Tyrides* blade.  
<sup>h</sup> Daughter, said *Iove*, canst thou resist the doome  
 Of conquering Fates ? Into their mansion come.  
 There shalt thou see Decrees that needs must passe,  
 VVrit in huge folds of solid Steele and brasse.  
 VVhich safe, eternall, ever fixed there ;  
 My thunder, lightnings rage, nor ruine feare.  
 In lasting Adamant there maist thou reed,  
 VVhat shall to <sup>i</sup> thy great Progenie succeed.  
 I read, remember well, and will relate  
 VVhat may informe thee in succeeding fate.  
<sup>k</sup> He, whom thou striv'st to save, his race hath runne  
 Of Time and Glory : whom, thou and <sup>l</sup> his Sonne  
 Shall make in heaven a God ; on Earth, with praire  
 And Temples dignifi'd. <sup>m</sup> His names great Heire  
 Alone his Load shall beare : and strongly shall  
 By our conduct revenge his fathers fall.  
 By his good fortune <sup>n</sup> *Mutina* shall owe  
 To him her peace : *Pharsalian* fields shall flow  
 With blood ; <sup>o</sup> blood twice *Philippi* shall imbrue :  
 On red *Sicilian* Seas he shall subdue  
<sup>p</sup> A mighty name. <sup>q</sup> Th' *Egyptian* Spouse shall fall,  
 Ill trusting to her *Romane* Generall :  
 To make our stately <sup>r</sup> *Capitoll* obay  
 Her proud <sup>s</sup> *Canopus*, shall in vaine assay.  
 VVhat need I of those barbarous people tell,  
 And Nations, which by either Ocean dwell ?  
 He shall the habitable Earth command ;  
 And stretch his Empire over sea and land.  
 Peace given to Earth ; he shall convert his care  
 To civill Rule, just Lawes ; and by his faire  
 Example Vertue guide. Then looking to  
 The future times, and Nephewes to ensue ;

A <sup>t</sup> Sonne shall blesse him from a holy wombe :  
 To him he shall resigne his name, and roome.  
 Nor shall, till full of age, ascend th' aboads  
 Of heavenly Dwellers, and <sup>u</sup> his kindred Gods.  
 Meane-while from this flaine corps his soule convey  
 Vp to the starres, and give it a cleare Ray :  
 That *Julius* may with friendly influence  
 Shine on our *Capitol* and Court from thence.  
 This said : invisable faire *Venus* stood  
 Amid the Senate ; from his corps, with blood  
 Defil'd, her *Casars* new-fled spirit bare  
 To heaven, not suffer'd to resolve to aire:  
 And, as in her soft bosome borne, she might  
 Perceive it take a Powre, and gather light.  
 When once let loose, It forth-with up-ward flew ;  
 And after it long blazing tresses drew.  
 The radiant Starre his Sonnes great acts beheld.  
 Out-shining his : and joy'd, to be exceld.  
 Though he would have his Fathers deeds prefer'd  
 Before his owne : yet free-tongu'd Fame deter'd  
 By no commandement, yeelds th' avoided Bayes  
 To his cleare browes ; and but in this gaine-sayes.  
 So *Atræus* yeelds to *Agamemmons* fame ;  
*Ægeus* so to *Theseus* : *Peleus* name  
 Stoope to *Achilles*. That I may confer  
 Th' illustrious to their equals, *Jupiter*  
 To *Saturne* tops. *Iove* rules the arched skie,  
 And triple world ; the Earths vast Monarchie  
 T' *Augustus* bowes : both Fathers, and both sway.  
 You Gods, <sup>x</sup> *Aeneas* guides, who made your way  
 Through fire and sword ; <sup>y</sup> you Gods of men become ;  
<sup>z</sup> *Quirinus*, Father of triumphant *Rome* ;  
 Thou *Mars*, invincible *Quirinus* Sire ;  
 Chast *Vesta*, with thy ever-burning fire,  
<sup>a</sup> Among Great *Casars* Household-Gods inshrin'd ;  
 Domestick *Phæbus*, with his *Vesta* joyn'd ;  
 Thou *Iove* <sup>b</sup> whom in *Tarpeian* towres we adore ;  
 And you, all You, whom Poets may implore :  
 Slow be that day, and after I am dead,  
 Wherein *Augustus*, of the world the Head,  
 Leaving the Earth, shall unto heaven repaire :  
<sup>c</sup> And favour those that seeke to him by prayer.

And now the worke is ended, which, *Iove's* rage,  
 Nor fire, nor Sword shall raze, nor eating Age.  
 Come when it will my death uncertaine howre ;  
 Which of this body onely hath a powre :  
 Yet shall my better part transcend the skie ;  
 And my immortall name shall never die.  
 For, where-so-ere the *Romane* <sup>d</sup> Eagles spread  
 Their conquering wings, I shall of all be read :  
 And, if we Poets true presages give,  
 I, in my Fame eternally shall live.

t *Tiberius*, the son of *Livia* his wife, by her former husband the adopted Heire of his name and Empire.  
 u *Romulus*, and *Julius*.

x Whose Images he brought with him from *Troy*.  
 y *Aeneas*.  
 z *Romulus*.  
 a *Vesta* had her chapell in his Palace, and *Phæbus* a magnificent Temple of his owne erecting.  
 b *Jupiter Capitolinus* ; his Temple adjoining to the *Capitoll*, called *Tarpeia*, of her who betrayed that place to the *Sabines*.  
 c Yea in his life time he suffered himselfe to be adored for a God ; nor restrained the erecting of Temples to his honour.  
 d Their ensignes borne on the tops of speares.



# VPON THE FIFTEENTH BOOK OF OVIDS METAMORPHOSIS.

**N**ow are we in sight of shore : arrived at the last book of this admirable Poem. Wherein his Muse flags not after so long a flight (the infelicitie almost of all other Poets) but rather flies a more lofty pitch, both in matter and expression.

Numa Pompilius, by the election of the people succeeded their deified Romulus. A Sabine of the citie of Cures, retaining his nationall severitie, and strictnesse in manners. The wisest man of that age, in all knowledges whatsoever : not obscurely professed by Virgill.

What's he, farre off, with Olive crown'd who weares  
Those sacred robes ? The Romane Kings white haire  
I know ; who first for Rome shall lawes provide :  
From poore and little Cures sent, to guide  
A mighty Empire.

*Qua procul ille autem ramis insignis oliva  
Sacra ferens ? nosco crines incanaque mentis  
Regis Romani, primam qui legibus urbem  
Fundabit, Curibus parvis, et paupere terra  
Missus in Imperium magnum.  
Virgil. l. 6.*

Servius writes how his haire was white from his childehood. Strabo reports as much of Tarquinius ; and Sidonius of Socrates ; all men of great wisdom. Numa to increase his knowledge travelled to Crotona, a city in the farthest extent of Italy, built by the Argive Mycilus by divine appointment ; who accused by his Citizens, and condemned to die according to their law, for going about to abandon Argos ; the black stones, by which they gave the sad sentence ; were changed into white, and he miraculously acquitted. Declaring that they were to endeavour whatsoever the Gods shall command, who would preserve the obedient from all danger and detriment, even then when lost in humane apprehension.

MYCILVS.

Hither Numa came to heare the learning of Pythagoras ; the first, who declining the arrogancy of others that would be called Sophi, named himselfe a Philosopher, or a lover of wisdom. Borne he was in Samos, and went into Egypt with Amasis to learne the knowledge of the Egyptians, instructed therein by Oenupheus the Priest of Heliopolis ; and that he might more freely participate of their mysteries, initiated in their orders, and withall circumcised : a custome derived belike from their ill intreated Guests, the Hebrewes ; which even the Copties, the reliques of the ancient Egyptians, observe at this day, although they be Christians. And as theirs, so were all his expressions enigmaticall. Then travelled he to Babylon to be informed by the Magi in the course of the starres, and naturall causes : from thence returned into his Countrey. But hating the tyranny of Polycrates, he underwent a voluntary banishment : then sailed into Creet, and after to Lacedemon : informing himselfe in the lawes of Minos and Lycurgus, at that time in great veneration ; and finally came unto this Crotona, where he taught his acquired knowledges.

PYTHA-  
GORAS.

How pleasant in that Temple to reside  
By learning rais'd, and wisdom fortifi'd !  
From thence to see how wandring mortals stray ;  
And through thick mists of error grope their way :  
Contend in wit, in vaine nobility ;  
Both day and night their industry apply  
To gather endlesse wealth, and climb on high.

O wretched mindes of men ! depriv'd of light !  
Through what great dangers, ô how darke a night,  
Force you your weary lives ! and cannot see  
How Nature onely craves a body free  
From hated paine ; a cheerefull Minde possesse  
Of safe delights, by care nor feare oppress.

*Sed nil dulcius est, bene quam munita tenere  
Edita doctrina sapientum, templa serena,  
Despicere unde quæd alios, passimque videre  
Errare, atque viam palantes quærere vita :  
Certare ingenio, contendere nobilitate :  
Noctes atque dies niti præstante labore  
Ad summas emergere opes, rerumque potiri.  
O miseræ hominum mentes ! ô peïora cæca !  
Qualibus in tenebræ vitæ, quantisque peri-  
clis  
Deditur hoc avî, quodcumque est ! nunc vi-  
dere,  
Nil aliud sibi naturam latrare, nisi ut, cum  
Corpore sevincit dolor absit, mente fruatur  
Luceundo sensu, cura remota, metuque ?  
Lucret. lib. 2.*

But this is a thinne diet to be prescribed by an Epicure : more sensually supplied by an other of the same sect and profession.



*Vitam qua faciunt beatorem  
 Lucundissime Martialis, hæc  
 sunt :  
 Res non parva labore, sed re-  
 licta :  
 Non ingratus ager, focus peren-  
 nis,  
 Læ nonquam, toga rara, mens  
 quæta,  
 Vires ingenuæ, salubre corpus,  
 Prudens simplicitas, pares a-  
 mici,  
 Convictus facilis, sine arte mensa,  
 Nox non ebria, sed soluta curis :  
 Non tristis torus, attamen pudicus,  
 Somnus qui faciat breves tene-  
 bras.  
 Quod sis esse velis, nihilque malis :  
 Summum nec metuas diem, nec  
 optes.  
 Martialis lib. 10. Epig. 47.*

These make a happy life compleat :  
 Goods left, not got by care and sweat  
 Rich grounds, good fiers, no sutes, unprest  
 With state affaires ; a quiet brest :  
 Cleane strength, a healthfull body, wise  
 Simplicity ; friends that simpathize :  
 Food easily had, no curious fare ;  
 No drunken nights, yet freed from care,  
 A chaste wife, apt to move delight ;  
 Sound sleepes, which shorten the long Night,  
 That wouldst be what thou art ; t' envy  
 No highth ; nor feare, nor wish to dy.

Pythagoras withdrew the Crotonians, with his doctrine, and example, from luxury and idlenesse, to temperance and industry ; Calming the perturbations of the minde with the musick of his harpe ; for he held, that vertue, strength, all good, and even God himselfe, consisted of harmony. He imposed on his schollers a five yeares silence ( for learners should not argue but beleve ) and honoured fishes, above other creatures, for their taciturnity : insomuch, as he would buy whole draughts of the fisher-men, onely to set them at liberty : which gave to Scaliger that conceit upon his picture.

*Ipsa tacens species, senis ipsa tacentis imago,  
 Obsessa æterna munera mentis habet  
 Pythagoram melius natura haud exprimit, &  
 nunc  
 Defuncti sapiens umbra silere docet.  
 Scalig. in Horo.*

These silent features, with his silence sign'd,  
 The sober vaile of his æternall minde ;  
 Pythagoras Nature could not better show ;  
 Now preaching silence to the shades below.

He held that God was the soule of the world ; from whom each creature received his life, and dying restored it. And lest it might be doubted that the souls of all had not one originall, in regard of their different understandings ; he alleadged that to proceed from the naturall complexion and composition of the body, as more or lesse perfect : whose opinions are thus delivered by Virgill.

*Principio cælum, & terras, camposque liquen-  
 tes,  
 Lucentemque globum lunæ Titanique astra  
 Spiritus intus alit, totamque insusæ per artus  
 Mens agitat molem & magno se corpore  
 miscet.  
 Inde hominum pecudumque genus, vitæque vo-  
 lantum,  
 Et quæ marmoreo fert monstra sub æquore  
 pontus.  
 Igneus est Olli vigor, & cælestis origo  
 Seminibus, quantum non noxia corpora tra-  
 dant  
 Terrenique hebetant artus, moribundag; mem-  
 bra,  
 Hinc metuunt, cupiuntque dolent, gaudentque,  
 nec auras  
 Respiciunt clausa tenebris, & carcere cæco.  
 Virg. Æn. 1. 6.*

The arched heav'ns, round earth, the liquid Plaine  
 The Moones bright orb and starres Titanian,  
 A Soule within sustaines : whose vertues passe  
 Through every part, and mix with that huge masse.  
 Hence men, hence beasts, what ever fly with wing,  
 And monsters in the marble Ocean, spring :  
 Of seed divine, and fiery vigor full,  
 But what grosse flesh, and dying members dull.  
 Thence feare, desire, grieve, joy ; nor more regard  
 Their heavenly birth, in those blind Dungeons bar'd.

But this opinion is confuted by Saint Augustine for the corruptible flesh made not the soule to sinne ; but the sinning soule made the flesh corruptible, from which corruption many sinnes are derived. But pride, infidelitie, envy, and the like, are properly corruptions of the soule ; and reigne in those wicked Angels which have nobodies. Moreover that this soule, or Godhead, diffused through all the world, got it selfe such diversitie of names by the manifold operations, which it effected in every part of the visible universe. Of the same opinion was Varro, placing severall soules in severall parts of the world, all derived from God, or the greater Soule ; and participating of his divine nature. He was so pittifull even to irrational creatures, that he exclaimed against the killing, much more detested the eating of any ; as proceeding from injustice, cruelty, and corruption of manners ; not known in that innocent age which was called the golden. And it is apparant by the sacred Scriptures, that before the Deluge men fed not on flesh ; but onely of such hearbes and fruits as the earth produced ; a priviledge granted after to Noah ; because they then had lost much of their nourishing vertue. Yet there is a nation at this day in the East-Indies, (with whom our Merchants frequently trade (who are so far from eating of what ever had life, that they will not kill so much as a flea ; so that the birds of the aire, and beasts of the Forrest, without feare frequent their habitations, as their fellow Citizens. Pythagoras the



the more to dehort, divulgeth his doctrine of the transmigration of the soul, not onely from one man into another, but from man into beast, either cleane or uncleane, according to the life which he formerly led, and from beasts again into men; so that by the killing of these, they wickedly might expulse the souls of their friends, their kinsfolk and parents. He remembers himself to have been once Euphorbus, the sonne of Pantheus, slain by Menelaus in the warres of Troy (a trick, saith Lactantius, to innoble his family, in it selfe obscure, by the verses of Homer) after that a Peacock, then Homer the Poet, Piranda, Calidena, Alcea a beautifull Curtesan, Hermotinus, Pyrrhus, a Fisherman of Delos, and lastly Pythagoras. But first of all Æthalides the sonne of Mercury, who granted his sute of retaining his memory after death: affected by his not drinking of infernall Lethe, the river of forgetfulnesse. Whereupon Æneas is made by Virgil to aske Anchises this question in Elisium.

TRANS-  
MIGRA-  
TION OF  
SOULS.

O Father must these happy souls review  
Æthereall rayes? and to dull flesh retire?  
Of light have wretches such a vain desire?  
Who answer him out of the opinion of Pythagoras.  
A thousand yeers spun out, in generall  
All these the Gods to drowfie Lethe call;  
Who then forgetting what in life befell,  
Would now again in mortall mansions dwell.

O Pater anne aliquas ad cælum hinc ire pu-  
randum est,  
Sublimes animas? iterumq; ad tarda reverti  
Corpora? quæ lucis miseris tam dira cupido.  
Virg. Æn. l. 6.  
Has omnes, ubi mille rotam volvere per annos.  
Lethæum ad fluvium Deus evocat agmine  
magno.  
Scilicet immemores supera ut convexa revi-  
sant  
Rursus & incipiant in corpora velle reverti.  
Virg. Æn. l. 6.

This doctrine (originally received from the Ægyptians) so possessed the world through the renowne of the author, that the farre-sequestred Gaules were taught it by their Druides; thereby imboldned to fight couragiously for their countrey; as fearelesse to part with that life, which should be again restored. Neither were the Jews uninfected with this error; Herod the Tetrarch conceiving that the soul of St. John the Baptist, by him wickedly muredred, was entred into the body of our blessed Saviour. And thus Josephus in his oration to his desperate Companions in the cave of Jotapata. Those pure souls, who depart from this life by the law of Nature, and obediently render what from God they received, shall by him be placed in the highest heavens; and from thence again, after a certaine revolution of time, descend by command to dwell in Chast bodies; When those who murder themselves are imprisoned in infernall darknesse. But this absurditie saith Lactantius, is not to be disputed against, least it should be thought that any believed it. Plato held truely that soules should return into him humane bodies. Porphery, falsely denying this, as truely maintained, that souls once in blisse should never revert to the evils and miseries of this world. Varro out of certaine wisards (interpreting and refining Plato's opinion) saith, that there is a regeneration or second birth, when the soul and body shall return to the same union and conjunction, which they had before. These three united opinions agree with the truth of our bodies resurrection unto joyes eternall (as observed by St. Austin) whereof the Ethnicks by tradition, and the books of the Sybils had an obscure notion. Pythagoras in the continuation of his oration, declares the vicissitude of all things through alternate generation and corruption; illustrated by various similitudes and examples; inferring, how the birth of things received increase, by increasing attained to their perfect vigour; from thence declining to old age, and after to corruption; the corruption of one being the generation of another; but not any thing reduced into nothing. Then proceeds to the miracles, and changes of things in particular.

THE VI-  
CIS-  
SITUDE OF  
THINGS.

Lycus, a river of Phrygia, swallowed by the earth not farre from Coloffus, ariseth eight furlongs off, and falls into Meander: Erasinus flowing from the Arcadian Lake Stymphalides, sinks, and conceales his Current, untill he ascend in the field of Argos; thither conveyed, as they feigne, by Juno. So Mysus a river of Mysia, forsakes the day and running through subterren passages, when againe emergent is called Caicus. Like these a brooke in Surrey loseth it self at the foot of a hill, which breaking forth on the other side in sundry drills, reunites, and augmenteth the Thames with his waters. The cause is manifest: for under the earth there are many hollowes; and water by nature presseth to those emptie places, where the rivers maintain their obscured currents, untill they meet with some solid opposition of matter which withstands and forces their ascension. Amasenus may be parallell'd by our Naile-bours, which sometimes flow and as often show a dry Channell. Anigrus a river of Theffaly, formerly sweet became bitter; as they fable, by the Centaures washing of their wounds which they had received from Hercules, in the defence of his hoast Pholus, drawn thither by the excellent odor of his wine. This river often stopt with barres of sand thrown up by the sea, which

LYCVS.  
ERASI-  
NVS.  
MYSVS.

AMASE-  
NVS.  
ANIGRVS.



HY PANIS.

ANTISSA.

PHAROS.

which swelling (in Nature of a Quicksand) with the fresh, makes it altogether unpassable. Not farre from his fountain it evaporates a filthy savour, insomuch as altogether without fish, untill it be augmented by the streames of Acidan; nor are those to be eaten, the water contracting that stink from the qualitie of the soyle. Hypanis runs through a part of Scythia; and after a long progresse falls into the Lake Meotis, becomming bitter by the receipt of a spring, neere the borders of the Halizones: bitter being no other then salt, as bitter Doris is used by Virgil for the sea. And many Fountains we have in the Inland parts of this Kingdome, affording the best and whitest salt, which spring by the sides of fresh Rivers. Then speaks he of Islands converted into continents: as Antissa formerly separated from Lesbos: Pharos, whereof Homer.

*Insula deinde quedam est valde mudo in pons,  
Egyptum ante (Tharum vero ipsam vocant)  
Tantum semota, quantum tota die cava navis  
Consecit, cui stridulus ventus aspirat a puppi.  
Hom. Od. 1. 3.*

An Ile there is by surging seas imbrac't,  
Which men call Pharos, before Aegypt plac't;  
As farre removed as a swift ship may  
Before a whistling wind saile in a day.

TYRUS.

LEVCA-  
DA.  
SICILIA.HELICE  
AND BURA.THE  
MOVN-  
TAINE  
NEERE  
TRAZEN.HAMMONS  
FOUNT-  
TAINE.

Which now, by the earths encroaching on the sea, adjoynes to the haven of Alexandria. On this Ptolemeus Philadelphus caused a Tower to be built of a wonderfull hight, ascended by degrees, with Lanthorns on the top to direct the night sailing mariner; esteemed for the worlds seventh wonder. Tyrus, a famous Citie, which possessed the whole circuit of that Island, was joyned unto the continent by the bold and undefatigable endeavours of Alexander: as formerly by Nebuchadnezar; once distant seven hundred paces from Phœnicia. Islands contrarily have been torn from their continents: as Leucada, taking her name from the whitenesse of her Cliffs, was cut from Epirus by the labour of the inhabitants. So Sicilia adjoyned to Italy by the Promontory of Pelorus: and England unto France, if we may give credit to antiquitie.

Helice and Bura two Cities seated by the Gulph of Corinth, were overthrown by earth-quakes, and after surrounded by the violent incursion of the sea. Shall I feare to perish, saith Seneca, when the earth doth perish before me? when those are shaken which shake us; and ruine us not without their own ruine? The sea hath swallowed Helice and Bura: and shall I be afraid of this little body? Two Cities are now sailed over; two which we knew; derived by record to our knowledge. How many others in other places? how many people hath the earth, and sea devoured? shall I repine, when I know I must have an end: and that all things are finite? So sundry Cities at this day in the Netherlands are covered with the waters. They say that those Quicksands which lye before Deale were once firme land, and the possessions of Earle Goodwin: and that (the Bishop employing the revenues assigned to maintain the banks against the incroaching of the Sea; upon the building and endowing of Tenterden Church) the sea overwhelmed it. Whereupon grew that Kentish Proverb, that Tenterden steeple was the cause of Goodwin Sands.

Neere Trazen, a Citie of Peloponnesus, a Mountain, by the eruption of subterren winds, and trembling of the earth, rose out of a Plaine. But what was this to that by Putzol in the Kingdome of Naples, which befell in the memory almost of the living? ascending partly out of a Lake, and partly out of the retiring sea affrighted with earth-quakes, with hideous roarings; horribly vomiting stones, and such store of Cinders, as overwhelmed the adjacent buildings. The fearefull inhabitants of Putzol, flying through the dark with their wives and children; naked, defiled, crying out, and detesting their calamities. Nor can what they suffered be ever forgotten, the monument of their terror being still in their eyes, advanced not much lesse then a mile from his basis. The cause of this and the like, proceeding from the hollownesse of the soyle; wherein easily ingendred exhalations, hurried about with a violent motion, inflame the dry and bituminous matter; casting it upward, and making way for their fiery expirations: to which the retreat of the sea may likewise be attributed; for struggling to breake forth they rarifie, and so raise the earth; which thereby made as it were more thirsty, sucks the water through crannies into her spongy and hot entrails; increasing the vapors, nor decreasing the fire by reason of the Bitumen.

A Fountain in the Lybian deserts by the Temple of Jupiter Hammon, is at noone day Icy cold, and seething hot in the night time. Of this a number of Authors have writ: among whom Lucretius, who having confuted the false, thus renders the true reason.

*Qua ratio est igitur tunc mirum terra magis quod  
Rura tenet circa hunc fontem, quam cetera  
tellus:*

What then's the cause? this ground then other ground  
By much lesse grosse, which Hammons fountain bounds;  
Wherein



Wherein the sulphurous seeds of fire reside.  
When this the nights dew-dropping shadows hide,  
It shrinks with sudden cold; and by the same  
Comprest, as with a hand, the food of flame  
Into that spring extrudes: whose fervors make  
The waters of their scalding heat partake,  
But when the morning Sun erects his beames,  
And rarefies the earth with piercing gleames;  
The fiery vigor makes a swift retreat,  
And from the water draws his active heat.  
Thus grows it hot by night and cold by day.  
Besides the beames, which on the water play  
Raife and concoct it with their trembling light,  
Abolishing the former fervor quite.  
As often frosts remit what they retain;  
Vnknit their Ice, and so resolve again.

Multaque sunt ignis prope semina corpus a-  
quat  
Hinc ubi roriferam terram nox obruit umbris:  
Exemplo subitus frigescit terra, coitque.  
Hac ratione fit, ut tanquam compressa manu  
sit,  
Exprimat in fontem quæ semina cumq; habet  
ignis,  
Quæ calidum faciunt lacicis tæstum atque sa-  
porem.  
Inde ubi sol radius terram dimovit abortis,  
Et rarefecit calido miscente vapore:  
Rursus in antiquas redeunt primordia sedes  
Ignis, & in terram cedit calor omnis aquai.  
Frigidus hanc ob rem fit foris in luce diurna.  
Præterea solis radius jactatur aquai  
Humor, & in luci tremulo rarefcit ab æstu:  
Propterea fit, uti quæ semina cumque habet  
ignis,  
Dimittat, quasi sæpe gelum, quod continet in  
se,  
Mitit, & exsoluit glaciem, nodosq; relaxat.  
Lucret. l. 6.

Of the fountain Athamas, thus Antigonus in his history of wonders: In Athamania, neere a Temple dedicated to the Nymphs; there is a Fountain; exceeding cold of itself, yet heats whatsoever hangs over it: and sets dry wood on fire, or any combustible matter. Pliny writes of the like in Epirus. I have seen a little Lake that would boyle an Egge as hard as a stone in an instant: and water so mingled with fire as might easily kindle a flame: but that the water it self should be cold (whereof our author is silent) is hardly subject to believe; although a reason for the same be alleaged by the former Poet; which is this in substance: That those seeds of fire, proceeding and bursting out from the bottom of the water, are not actually hot; whereby they neither inflame nor heat the water, of a contrary and resistive Nature; so as the water rather by Antiperistasis becomes the colder: but meeting abroad in the aire with matter combustible, having the seeds of fire and an aptnesse to kindle, as pitch, brimstone, torches, and the like; these take hold of those fiery seeds issuing through the water, as evaporations from the subterranean fires which at distance (although it touch not) inflames and kindles those apt and prepared bodies. And that there is in earth the vigour of fire is thus affirmed by Aristotle: In many places there are Springs and Rivers of all tastes and favours: the cause of all, either of those which are within, or proceed from the earth, is to be ascribed to the efficacy of fire: for the earth while it burnes: assumes, more or lesse, all sorts of formes, tastes, smells, and colours. By this fire our moderns conceive that the earth hath a soul: who judge that her wonderfull operations; generation of mettalls, and mineralls; in her bowels; hearbs, plants, and trees, on her superficies; exhalation of the springs, of mysts and clouds; the severall shapes of her stones; resembling men, beasts, fishes, &c. and expressing the five regular bodies in her stones, sexangular in her Christalls, and the like; may challenge a soul for the efficient cause: not a sensitive or reasonable one, but a different species, working all by an originally infused instinct.

Among the Cicones, a people of Thrace, there is a River, which congeales their bowels who drink thereof, and converts whatsoever it receives into stone; for it hath a slime of such a nature as cleaves together and indurates; as the dust of Putzol, which being touched by water becomes stony: like the ash by the ruins of the not farre distant temple of Venus, which still retaines the forme of a tree, reported by such as have seen it, by my self forgotten, or never observed. So contrarily this water, if it touch what is solid cleaves thereunto; and candies about it: insomuch as whatsoever is thrown in, is taken out a stone within a few dayes after. A spring of the like nature there is in the Forrest of Knavesbrough.

Crathis and Sibaris, two Rivers of Calabria change other colour'd haire into yellow; proceeding belike from the Minerall, through which they runne. Aristotle reports as much of Scamander: and thus Vitruvius; Cephissus and Melas rivers of Beotia; Crathis of Lucania, Xanthus of Troy, and sundry floods and fountains in the fields of the Cazomenians, Erytheans, and Laodicians, have the propertie to make Cattell (at the time of conception when they daily drive them thither to drinke,) produce their young of severail colours according to the place, in some brown, in some black, and in others yellow; Which perhaps may proceed from the colour of the water, or the sand, or the weeds therein growing; as Jacobs pyed Lambs from the pilled sticks which he layd before them: effected by the strength of the imagination; fixing upon the proposed object at that instant. So a black More hath produced a white childe, resembling a beautifull picture which hung

ATHAMAS.

THE CI-  
CONIAN  
RIVER.

CRATHIS  
AND CI-  
BARIS.



hung in her chamber : and another woman a Monster hairy all over ( such as is now to be seen at London ) by fixing her eyes upon that of St. John Baptist in his shaggy attire.

Salmacis a Fountain of Caria even alters the minde and makes it effeminate. Of this we have commented in the fourth book. But surely no water can have such a power : rather so feigned, in that some infamous bath ; frequented onely for luxury and pleasure, which infeeble the minde, and convert a man as it were, into a woman. Such an asperision had the baths at Baia, both of old and in latter times.

Salaces refugis Marine Baia,  
Et fontes nimium libidinosos,  
Quid mirum ? senibus nocet libido :  
An non, o Tomacelle, vina profuit  
Et prodest senibus liquor Falernus,  
Et profuit Latices Thioniani ?  
An non est senibus Marine somnus,  
Et prodest requies ? seperque prodest ?  
Baia somniculosus quid ipse ?  
Quid Therma, nisi molle, lena, mite  
Rorantes Cyathos merumque, poscunt.  
Ponta.

Thou wanton Baia shunst Marinus ;  
And fountains too libidinos.  
What marvell ? lust doth age undo :  
O Tomacell, doth wine so too ?  
Falernian liquor old age cheeres ;  
And liberall draughts of Thyons teares.  
Takes age in ease, and sleep content ?  
Then Baia what more somnolent ?  
What crave the baths, but solace, souls  
Discharg'd from cares, and flowing bools ?

And Festus writes how this Fable was rais'd of that Fountain ; because, the entrance thereunto being narrow, and inclosed with walls, both boys and women ( no way being left for their escape ) were there violated by the lust of such, as lay in waite for that purpose. Whereupon Ennius : Salmacida spolia fanguine & sudore. The like is reported by Cicero.

Lakes there are in Æthiopia, which procure either madnesse to the drinker or a death like Lethargy : having a like operation with wine, although farre more violent. For as drunkennesse, untill the fumes be dried up, is the same with madnesse, and in that too heavy resolves into sleep : so hath the sulphurous strength of these waters a stronger poyson through the virulency of the aire ; which either oppreseth the soul with sleep, or provokes it to fury.

By Clitor a Citie of Arcadia, a Fountain there is ( Pliny calls it a Lake, and Vetruius a Well ) which makes those that drink loath wine, and withall the smell thereof. The reason he annexeth ( if any can be given for Antipathies ) and withall the smell thereof. The reason he annexeth ( if any can be given for Antipathies ) and withall the Fable. For Mera, Euryale, Lysippe, and Iphianassa, the daughters of Prætus King of Argos, deprived of their wits by Juno, conceived themselves to be beasts, and madly ranged about the pastures ; untill they were restored by the charmes and potions of Melampus the sonne of Amithaon ; who threw the remainder of his Physick into this Fountain, which gave it that propertie ; Pride, which proceeds from excesse, whereby we are bereft of our reason, being cured by sobrietie and abstinence.

Lyncestus, a River of Macedon, called also Acidula of his acrimony, is of a contrary qualitie ; inebriating those that drink too liberally of his waters. Seneca will have it the same in nature and operation with the formerly mentioned, which produced madnesse ; but something lesse violent. And in the Ile of Andros there is, saith Pliny, the Fountain of Bacchus, whose liquor in the Nones of January tastes like wine ; but carryed out of the sight of his temple converts again into water.

Pheneus a Lake of Arcadia is deadly to drink of in the night time, but in the day time wholsome ; proceeding perhaps from those infectious damps which rise thereabouts, and fall thereon in the absence of the purifying Sun. This brings to my remembrance that tree which grows in the East-Indies, called there the Sorrowfull, which displays his blossomes by night, but by day conceales them.

Ortygia, called after Delos, was said to have once floated on the Ægean Sea.

Quam pius arcitonens, oras & littora circum  
Errantem, Micone celsa, Gyargis revinxit ;  
Immotamq ; colli dedit, & contemnere ventos.  
Virg. Æn. l. 3.

Which kinde Iove ( shifting too and fro ) did tie  
To Gyargis, and high brow'd Micony  
For culture fix'd, and bold winds to defie.

Said perhaps to be unstable, in that heretofore, as Zant at this day, shaken miserably with Earth-quaks.

The Cyanæ or Stymphalides, ( the first name given them of their blackish colour, and the latter of their supposed concursions ) are two great Rocks, which lye where the Euxian sea rusheth in at the Thracian Bosphorus ; and in that so neere, as oft appearing but as one to the sayler, seeming also to move by the motion of the ship, they were feigned by the Poets unstable, and at sundry times to justle



one another. Yet this disproves not but that Islands there are which swim on the water. I my self have seen one (saith Seneca) in the Lake of Cutilia, adorned with trees and fruitfull in pasture; carried hither and thither, not onely by the winde but the aire, insomuch as never constant to one station; proceeding from the gravitie of the water and levitie of the earth, though bearing trees, yet of no soliditie. Created perhaps with the concretion of whatsoever floated on the Lake by the glutinous moisture; the stones pory, and not subject to sink, of the nature of Pumice. I have heard a Sea-man constantly avouch, and that with oaths how being about the close of the evening within sight of an Island, and lowering their sailes, lest they should fall upon it in the dark, could neither see it in the morning, nor finde it for all their search; not doubting of the removall thereof in the mean season.

The mutations of Ætna, and causes of her flaming exhalations, the Poet here sufficiently, and we elsewhere have at large discussed.

Those who wash themselves in a Lake called Triton, neere the Hyperborean Palene, were said to have their bodies covered with plume. Herodotus writes that the feathers signifie snow, which fell in those Northern parts so thick on the inhabitants. And Pliny, that neere the Ryphæan mountains (where Palene is supposed to have stood) in regard of the continuall snow which fell in flakes like feathers the countrey was called Pterophoros, which added to the other, might make up the fiction.

The Scythian women turn men into Birds by sprinkling them with poyson: why not, as well as into Asses and Wolves; for which there are both histories and convictions? But leave we this to Wierus, and his Antagonist Bodin.

Bury an Oxe and Bees will spring from his putrified bowels. An experiment first found out by Aristæus. A creature loving labour: the legitimate progeny of laborious parents. Of whom Virgil among his other praises.

Bees have a part of the diviner minde  
And breath æthereall.

*Esse apibus partem divina menti, & hanc  
Æthereos dixere — Virg. Georg. l. 4.*

For the wisdom of the creature, according to Servius, is derived from the divine Minde, as his body from the Elements: which since in Bees as in men (for they feare, desire, sorrow, and joy; approved by their conflicts, their gatherings from flowers, and sense of the weather (to which may be added their forme of government, obedience to authoritie, punishment of sloath, of sedition, and disburdening themselves by sending forth Colonies) that something they have in them of divinitie. Nor is this way of producing Bees unlikely; since Sampson found honey in the carkasse of a Lion: Bees being bred thereof, and not setting therein, as the Riddle importeth. And it is no unusuall practise to ingender Silk-wormes in like manner with a Calfe; first fed with mulberry leaves, and then beaten to death with cudgels: store of the same leaves being buried with him in his belly.

The martiall horse produceth Hornets: alluded to those who degenerate from the strenuous vertues of their parents: and turning high-way theeves, surprise the suspectlesse passenger.

Crabs with their Clawes broken off, and buried in the ground, convert into Scorpions. The same is affirmed by Pliny. Yet are they unlike in shape, and more differ in magnitude. Nay some of the former so huge, as we read in the East Indian History, compiled by no unfaithfull Author, that they have torne the legs and armes of men from their bodies. But the Scorpion is not so bigge as a Creyfish; alike and much of that colour. The only creature, (some flies excepted) that stings with his tayle; mortall, if the sore be not presently anointed with their oyle; to be had in every house in those countries which produce them.

Catterpillers convert into Butterflies. So Silk-wormes eating through their own made prisons, become white flies; alike, but greater then moths: the male dying in coiture, and the female no longer surviving then onely to cast her seed, like that of a plant; which quickens the yeare following together with the sprouting of the Mulberry tree.

Frogs are ingendred of the knotty seed of that slime, which froths from their bodies. These quickning, at the first are all head and taile; and after, thrusting forth feet, and changing their forme, creep out of the water. Some of the seed not seldome attracted by the Sunne, falls down in little frogs with the rain. After sixe moneths they resolve again, as they say, into slime, and renew the spring following.

The whelp of the Beare is no other then a lump of living flesh, before it be lickt into forme by the Dam. By which the Egyptians presented a man deformed by Nature but beautified by art; or one who in his first of youth is dissolute and undigested in minde, but after in his riper yeares adorned by discipline

ÆTNA.

TRITONS  
LAKE.

SCYTHI-  
AN WIT-  
CHES.

BEES.

HORNETS.

SCORPI-  
ONS.

BUTTER-  
FLIES.

FROGS.

BEARES.



discipline and experience. For the naturall histories record that the birth of the Beare is without eyes, without haire, or distinction of members; onely having eminent pawes, the rest like a clot of concretion blood, which the Dam broods over with her brest and thighs, and by little and little gives it shape with her tongue. But Delecampus reports how he saw a Beare bigge with whelpes, killed, and ript up by the hunters, whose young ones were perfect in all their proportions. That ancient error proceeding from that tuffe thicke skin which infolds them, not to be got off, but by her long licking, appearing before like a lump without forme. This creature sleeps all Winter in some close and warme Cave, a part of which time they stirre not at all; another part stirre, but remove not. When the Dutch-men winred in Nova Zembla, the Beares went to sleep about the midst of November, and then the Foxes began to come forth, which durst not before. It is noted by some of the ancient, that the she Beare breedeth and lyeth in with her young, during the time of her rest; and that a Beare bigge with whelpes hath seldome been seen.

GRUBS:  
BIRDS.

THE PITH  
OF A  
MANS  
BACK-  
BONE.

THE PHOENIX.

Grubs convert into Bees. So Cod-bates, and Straw-bates which lye under water into May-flies: and Magots in the end have wings. Who would beleewe that Pigeons, Peacocks, Eagles (but especially Ostriges) were produced from the yolk of an egge, if we did not know it? Some thinke that the Pith of the Backbone of a man, converts in his sepulcher to a Serpent. Which Pliny also affirms that he hath heard of many: for diverse creatures proceed from blind and occult originalls. Plutarch reports that a Serpent was taken about the dead body of Cleomenes. And Paulus Æmilius, that one was found in the tombe of Charles Martel: which may confirme the former opinion; nothing but the corps being there to produce them. In the beginning the Serpent infused his poyson into man; and no marvell if from that contagion a Serpent should be ingendred of his marrow.

From the dead body of a Phœnix another ascends, who solemnises his funeralls: which here is elegantly enlarged. They say, (saith Pliny) I know not whether fabulous or no, that there is but one of that kinde, and he seldome seen in the world: of the bignesse of an Eagle, glittering about the neck like gold, the rest of his body purple, his azure train distinguisht with rose-colour, and his head adorned with a plummy Coronet: in the rest agreeing with our Author. Neither, saith Scaliger, is the Phoenix altogether fabulous: for such we read of in the Commentaries of the East Indian Navigations; although they discredit the history with their annexed fictions; as that his bill hath three tonnels, through which he makes a melodious found, imitated by the inhabitants in their unmusical instruments. Tacitus writes how a Phœnix was seen in Ægypt in the reign of Tyberius; Paulus Fabius, and Lucius Vitellius then Consuls. The first care of the young one is to bury the old, who tries his strength by carrying the stone Murrha; and after transporting his fathers corps to the Altar of the Sun, there sacrificeth it unto him; to whom it is consecrated. These things, saith he, are uncertain, and fabulously augmented, but no doubt but sometimes in Ægypt such a bird is seen. Of his death, restauration, and long life, thus singeth the excellent Claudian.

O felix, hæresq; tui, quo solvimur omnes,  
Hoc tibi suppeditat vires: præbetur origo  
Per cinerem: moritur te non pereunte senectus.  
Vidisti quodcumq; fuit: te secula teste  
Cuncta revolvuntur: nosti quo tempore Pontus  
Fuderit elatas scopulis stagnantibus undas:  
Quis Phœntæis erroribus arserit annus.  
Et clades te nulla rapit, solusq; superstes  
Edomita tellure manes: non stamina parca  
In te dura legunt, non jus habuere nocendi.  
Claud. Epig.

O happy! thine own heire: what ruins all  
Adds strength to thee; restor'd by funerall.  
Age, thou not dying, dyes: The ages gone  
Were seen by thee; the revolution  
Of time thou knowst; then when the tumid Main  
Swallow'd the mountains in his liquid Plain;  
When Phœtons errors set the world on fire,  
None toucht thy safetie, nor didst thou expire  
With stifled earth. The Destinies nor draw,  
Nor cut thy thread; not subject to their law.

By this narration, how ever fabulous, and example of the Phœnix, the ancient fathers, Tertullian, Epiphanius, and Ambrose, go about to illustrate the immortalitie of the soule, and resurrection of the body. These are said to be such who excell in pietie and vertue: rare, if any, and renewed but once in five hundred yeares with the Phœnix: Indifferent things are common; but the excellent are valued for their raritie.

HYENA.

The Hyena alternately changeth the sex. A beast alike in shape but bigger then a Wolfe, with longer feet and greater legs; more resembling a mans. Wonderfull things of this creature are written; how among the sheep Coats, he will imitate the voice of a man, call the shepheards by their names, and then worry them; counterfeit the vomiting of a dog to allure others thither, that he may satisfie his



his hunger. He sculks in Caves, and is so in love with mans flesh, that he will scratch the buried out of their graves. The hunters take him, as Scaliger observes, by training him into their Snares with songs and musick. The ancient opinion that they were of both sexes is rejected by Aristotle; the male having onely the marke of the female, and she of the male. But by the fiction of his yearly change, the Egyptians presented a man inconstant to himself, and his own intentions, now vertuous, strong, and conragious, a subduer of his minde as well as of his body; and againe most vitious, miserably weake, and impotent in all his affections. Sabinus compares these Divines to Hyenaes, who in the weightie controversies of the Church, declare not themselves, but teach so ambiguously, as not appearing to adhere unto either.

The aire-fed Camelion partakes of those colours which he toucheth. A creature not altogether unlike a Lizard; about the length of a mans hand. His head unproportionably bigge, his eyes great and moving without the writhing of his neck, which is unflexible; his back crooked, his skin spotted with little tumors, lesse eminent as neerer the belly; his taile slender and long; on each foot he hath five fingers, three on the outside and two on the inside: slow of pace but swiftly extending his tongue, of a marveilous length for the proportion of the body, wherewith he preyes upon flies, the top thereof being hollowed by nature for that purpose. So that deceived they be, who thinke they only feed upon ayre, though surely ayre is their principall sustenance. For those who have kept them a whole yeare together, could never perceive that they fed upon any thing else, and might perceive their bellies swell, after they had drawn in the aire and closed their javes, which they open against the rayes of the Sunne. Greene they be of colour, and of a dusky yellow; brighter and whiter towards the belly; yet spotted with blew, with white and with red. They change not into all colours, as reported; laid upon greene, the greene predominates; upon yellow, the yellow; but laid upon blew, or red, or white, the greene retaineth his hue notwithstanding, only the other spots receive a more orient lustre; laid upon blacke, they looke blacke, yet not without a mixture of greene. All of them in all places are not coloured alike. They have little blood in them, and that onely about the heart, the want whereof maketh them naturally cold, and their coldnesse fearefull; the cause, as Aristotle conjectures, of their changing of colour; but rather proceeding from their glassie and almost translucent bodies, which take and reflect the colours which are neereest. The ancient opinion was that the Camelion could change into all colours, red and white excepted: which Alciat together with his feeding on the aire, thus applies out of Plutarch.

CAMELION.

On popular aire so flatt'ry feeds  
And palliats princes black misdeeds:  
All colours taking to invite  
But modest red and spotlesse white.

Sic & adulator populari vescitur aura,  
Hiansq; cuncta devorat:  
Et solum mores imitatur Principis atros;  
Albi & pudici nescius.  
Alciat. Em. E. 11.

Expressing also those versatile wits that can sute themselves to all times and occasions.

The Lynxes urine converts into stone. This is a salvage beast with a spotted skinne, which preyes upon others; insomuch as in Scandia, where they most abound, there are few wild beasts besides to be seene. Their urine was said to turne into a hard and glassie substance, shining with a fiery lustre, not unlike a Carbuncle, whereof they called it Lyncarius. This knowing they enviously cover their pisse with the earth, which notwithstanding growes thereby the sooner solid. But such a stone either never was, or not now to be found. Of all creatures the Lynx is the sharpest sighted: aluded to those, who can cleerely discern, and see a farre off; as well with the eyes of the minde as their body.

LYNX.

Corall under the water a plant; soft, greene and bearing white berries; drag'd out of the sea becomes and red equalls a stone in hardnesse: but of this enough formerly.

CORALL.

Pythagoras proceeds to the mutation of nations, kingdomes and Cities; their increase and fatall diminution: how heaven and earth, all under the one, and upon the other, are obnoxious to alteration. Milo lost his prodigious strength, and Helena wept when she beheld in her glasse the deformitie of that face, which had set all Greece and Asia on combustion. And it was an ancient custome among women to offer, when they grew old, their looking glasses to Venus; that they might not behold so killing a spectacle.

He concludes with his former dissuasion from the slaughter and eating of the Creature, as a disturbance to the soules departed, and an introduction to crueltie. Him also will we leave with this Encomium, which is given him by Justine. Pythagoras came to Crotona, and by the authoritie of his wisdom, reduced that people from luxury to frugalitie; praising vertue and condemning excesse; putting them daily in minde how many Cities had perished by that pestilence.



To the women he commended chastitie and conjugall obedience: to the young men modesty, and profitable studies; above all extolling abstinency, as the mother of every vertue. From Crotona he removed to Metapont; where after his death they converted his house into a Temple, and decreed him divine honours. In the warres which the Romans had with the Samnites, it was told them by the oracle of Apollo, that they then should prevaile, when they had set up two statues, one of the wisest, and another of the valiantest of all the Grecians, in the most frequented place of the Citie: whereupon they erected the statues of Pythagoras and Alcibiades in the angles of the Comitium.

NUMA  
POMPI-  
LIUS.

But Numa could be no disciple to Pythagoras; who flourished according to Halicarnasseus, foure ages before him; and foure yeares before Crotona was erected by Mycilus. Of whom formerly Livy: They falsely ascribe the learning of Numa to the instruction of Pythagoras; who above a hundred yeares after (Servius Tullius then rainging in Rome) had his schooles at Crotona and Metapont, seated in the most remote parts of Italy; From whence what fame of him, had they been Coætanei, could have arrived at the Sabines? had he desired to have learnt, what commerce of language? or with what safetie could one man have travelled, through so many nations, dissonant in speech, and differing in manners? Rather I think that his minde had a naturall inclination to vertue; instructed not by forreigne arts, but by the austere and rigid discipline of the Ancient Sabines, then which none of old was more uncorrupted. Yet our Poet surely not out of ignorance, erred with others; but rather to introduce the doctrine of Pythagoras, containing such diversitie of changes agreeable to his argument.

Numa; elected king of the Romans, governed that warlike nation with great peace and tranquillitie; yet rather like a Priest then a Prince; initiating many superstitious Ceremonies, grounded upon naturall causes: which made the Senate to burn his books (long after found in his unknown sepulcher by the turning up of a Plow) as derogating from the honour of their Gods, and contrary to the religion then in use, as the Prator offered himself to be sworn. For the poyson of his politique Ceremonies (invented to bridle the barbarous people) had so farre prevailed, as the antidote of his better doctrine, administred out of his grave, which he had concealed as unseasonable for that ruder age, had no power to expell. He built Temples to the Gods, but erected no Images, not beleeving that they were Corporeall, or to the eye apprehensible. Had that custome, saith Varro, continued, the Gods had been worshipped more purely. Of which opinion were divers of the wisest Heathen Law-givers.

He dying, his wife Ægeria forsook the Citie to vent her sorrow (which desires no witnesse) in the woods of Aricina. For Numa gave out that he nightly lay with this Nymph or Goddesse Ægeria; who together with the Muses, revealed these his laws and mysteries; to give them the greater authority. For the ancient Law-givers ascribed the receipt of their laws from one deitie or other to amuse the mindes of the superstitious vulgar with some forged miracle. As Osyris from Mercury, Minos from his omnipotent father with whom for nine yeers space he conversed; Lycurgus from Apollo, Solon from Jupiter; and the lowly Mahomet from the Angel Gabriel.

HIPPOLY-  
TUS.

Virbius once Hippolytus, now a God of those groves, goes about to comfort Ægeria; and extenuate her sorrow with the relation of his former calamities; torn in pieces by his horses through his step-mothers fraud and fathers imprecations. The Curses of Parents fall heavy on their Children, although underserved, as this of credulous Theseus. Rash beliefe is the author of much mischief, and unsuspended rage of too late repentance. The chaste youth suffers for anothers unchastitie. But vertue, though afflicted for a time, can never be finally suppressed. Eminent in the example of Bellerophon; but especially of Joseph and his miraculous advancement. Miserably disjoynted Hippolytus is set together and restored to life by Æsculapius; Diana, his patronesse (changing his youth into age, and his former ominous name into Virbius, which signifies twice a man, the better to conceale him) conveyed him hither, and made him one of the Inferior Deities. But what saith Lactantius? Diana when she had almost lost her lover, much bruised and torn by his unruly horses, called Æsculapius, an excellent Physician (and therefore feigned to restore life unto the Dead) to his timely help, whom she as soone as he was recovered, conveyed to those sequestred aboads. What showed this diligence in his concealed cure? these private retreats? his long conversation with a woman, and that in a place unfrequented? the change of his name? and lastly her detestation of horses? but the guilt of her incontinency, and of such a love as agreed not with a virgin. This Virbius, who boasted to have been Hippolytus was according to some authors a cunning Imposter, suborned by the Priests of Diana Aricina, to draw a greater concourse to that Grove, that their gain might increase by more frequent devotion. Nor have others in latter ages served their turns with lesse incredible forgeries.

But



But nothing can comfort *Egeria*; she resolves into teares; and those teares into a fountaine. *Numa* is said to have beene her husband, as *Saint Augustine* reports out of *Varro*, in that often he repaired thither privately, and made use of that water in his *Hydromancy*. Thus the actions of men are mingled with falsehoods, and converted into fables. *Hydromancy* is an art of divining by water, first practised by the *Persians*. In which they also raised their Gods, or rather the infernall spirits by whom they were instructed. But as *Pfellus* observes, their answers were still delivered in a confused sound, which could not be fully understood (as their oracles elsewhere in words that admitted of severall constructions) to cover their deceit and uncertainty: From these this curious King is said to have received those superstitious lawes, which he gave to the *Romanes*. Many also in springs themselves (as he belike in this fountaine) did see apparitions of things to come. *Pausanias* makes mention of a well in *Ægina* by the Temple of *Ceres*, where the sick having sacrificed, beheld the end or continuance of their diseases. *Iamblicus* of another in a Cave at *Colophon*; of whose waters the Priest having tasted, after certaine night sacrifices, became invisible and gave answers. *Apuleius* writes out of *Varro*, that the *Trallians* enquiring by this kinde of Magick of the event of the warres of *Mithridates*, one appeared in the spring to the boy who lookt in, in the shape of *Mercury*, and sung the future successe thereof in three hundred and sixty verses.

ÆGERIA.

The transformation of *Egeria* no lesse amazed *Virbius* and the neighbouring Nymphes, then that moving clod did the *Thuscan Plowman*, which tooke a humane forme and was called *Tages*. Of whom thus *Cicero* in his second booke of divination. *Tages* when the earth was turned up, and the Plow had made a deeper impression, rose up, as they say, in the *Tarquinius* fields, and spake to the Tiller. It is written in the *Hetrurian* records, that he was seene in the forme of a boy, although old in his wisdom. The husbandman amazed, and exalting his voyce in admiration, drew thither a great concourse of people, and within a while all *Thuscany*; who spake many things in that populous audience, by them remembred and committed to writing. His oration contained onely the discipline of divination by the entrails of beasts, which after increased by experience, but is referred unto this originall; wherefore (saith that author in another place) the Senate in the dayes of our Ancestors, and flourishing estate of the Empire, did well decree, that six youths of principall parentage should be consigned to as many *Thuscans*, to be instructed in that knowledge; lest so great an art, by the meanes of the teacher, should diminish the authoritie of Religion in becoming mercenary. Now *Tages* his birth from a clod, declares him to have beene some obscure fellow and of unknowne originall (for such were called the sonnes of the earth) who suddenly grew famous by his skill in divination. Which kinde of *Prognosticks*, though frivolous in themselves, have that notable effect of raising the imagination and confidence of the souldier (the generall excuse by which such curious and superstitious Arts are palliated) yet had this religious truth interwoven with their vanity, that Victory was disposed by the divine appointment.

No lesse wonderfull then this was the transformation of *Romulus* his lance into a *Cornell Tree*: for *Romulus* as *Plutarch* relates, throwing for exercise his *Cornell Lance* on Mount *Palatine*, stuck it so deepe in the earth, as it could not be pulled up, though attempted by many, which after sprouted and became a tall tree: the prodigie declaring how that common-wealth should flourish by armes. It prospered as long as their Empire, and in the beginning of their civill warres began also to wither. In the end, the root being violated by the uncircumspect workmen, employed by *Julius Cæsar* in his adjoining buildings, it utterly perished.

As much to be admired were the hornes of *Genutius Cippus*, a *Romane* Prætor. The history, agreeing with our Poets relation, is recorded by *Valerius Maximus* and others; but not in this particular believed by *Plinie*. Yet *Delcampus* makes mention of a certaine maide of a noble family, called *de Fortive*, who had a horne on her forehead as long as her finger; cut off by little and little with a thread, which was bound about it: and *Fabritius*, a Chirurgion of our times, of a youth in France, who had one so great, that it resembled a *Rams* both in shape and magnitude. Now hornes were the symbols of honour, fortitude, and Empire, not onely among the *Ethnicks*, but the *Hebrewes* themselves: insomuch as radiancy, the crowne, and horne, are in the sacred Scriptures univocall expressions of glory and dignity. So *Moses* was said to have hornes in regard of his faces refulgency: and such the Pagans did attribute to *Bacchus* and *Isis*; the one taken for the Sunne and the other for the Moone; as the *Auruspici* here, by the hornes of *Victorious Cippus*, foretell his succeeding Empire, if he did but enter the City. But observe the never to be imitated vertue of this *Romane*; who rather elected voluntary exile then to use his power, and the favour of the people, to deprive them of their liberty.

CIPPUS.

The



ÆSCULAP-  
IUS.

The Romanes afflicted with pestilence, sent Ogolenus unto Delphos to consult with the oracle. When humane helpe failes us, we are to flye to the heavenly Physitian; to whom even the Ethnicks could ascribe their recovery.

Non hac humanis opibus, non arte magistra  
Proveniunt, neque te Aeneas mea dextera ser-  
uat.  
Major agit Deus, atque opera ad majora re-  
servat. Virg. Æn. l. 12.

From humane helpe nor power of art this springs:  
Nor hath my hand, but that great King of Kings,  
Cur'd, and preserv'd thy life for greater things.

Apollo directs them to his sonne Æsculapius at Epidaurus; who forsaking his Temple, comes aboard their ship in the forme of a serpent, and sailing to Rome, makes choice of his seat in the Ile of Tyber. But the Tyrians and Lacedemonians bound their Gods in chaines to prevent their departure. This Æsculapius (of whom we have formerly spoken at large) was said to be begot by Apollo, in that the Sunne is the authour of salubrity. He was figured with a grave long beard, but Apollo beardless; not onely to shew how perfection in Physicke is not obtained but by long experience; but also how all things which are generated grow old, when the author of generation continues still youthfull. Dionysius of Syracuse tooke his golden beard from the Chin of his statue, saying, that it was unseemely for him to weare a beard, when his Father was without one. He was called Æsculapius of resisting, and subduing the deadly inclination of diseases. But to come to the history: It is reported by Lactantius how he was borne of unknowne parents; who being exposed, was found by hunters and committed to Chiron; who instructed him in Physick; that by birth he was a Messenian, but dwelt at Epidaurus; from whence, as Saint Augustine writes, he came to Rome; that so expert a Physician might practise with the greater reputation in so famous a City. He was numbred among the Gods, saith Celsus, for adding such excellency and lustre to that art, which before was but rude and undigested. The Epidaurians therefore consecrated a Temple unto him without the wals of their City, where he had his statue in the forme of a Physician, holding his long beard in one hand, and a staffe involved with a serpent in the other. For the Serpent was sacred unto him; not onely, according to Macrobius, for the quicknesse of his sight. Whereof Horace.

Cur in amicorum vitium tam cernis acutum  
Quam aut aquila, aut serpens Epidaurius?

Why of thy friends defects, dost thou such notice take?  
Sharpe sighted as Iove's bird, or Epidaurian snake.

But because so restorative and soveraigne in Physicke; and therefore deservedly the Character of health. So the Brasen Serpent, the type of our eternall health, erected by Moses, cured those who beheld it. How many ancient medals bore the figure thereof, with these inscriptions; Salus Publica, Salus Augusti, Salus Antonii, &c? And here Æsculapius is said to have converted himselfe into that forme, in that men, by diseases growing suddenly old; by health, as it were, renew their youth, as a Snake that hath cast her skinn. In this shape he sailed unto Rome (whom Lactantius affirms, to have bene the great Divell; called a Serpent in the sacred Scriptures, and said to have serpentine feet by Pherecydes) who chose his seat in the Ile of Tyber, and then vanished out of sight; where his Temple was built, and his festivals kept in the Calends of January. And in the Hortyards of Saint Bartholomeus at Rome there is a ship of marble to be seene, with a serpent on the hatches, in memoriall of his transmigration. His Temple was placed in that Ile, for the salubrity of the aire, the physycall use of water, and in that his Temple at Epidaurus stood without the City.

IULIUS  
CÆSAR.

Yet he a forraigne power: But Romane Cæsar was deified in Rome. Some few of whose atchievements are here revived: As his conquest of our Britaine, wherein the conquered were the gainers, having got thereby civility and letters, for a hardly won, nor a long detained dominion. In Egypt he overthrew the trecherous Ptolomey: at once revenging the death of Pompey, and gratifying the ominous love of Cleopatra with the gift of that Kingdome. At the battell of Thapsus in Africa he put Scipio to flight, with his associat Juba; the one wounding and throwing himselfe into the Sea, that Africa might not boast of the sepulcher of a vanquish't Scipio, which a Scipio had conquered; the other with Petreius, flying into Mauritania, at a sumptuous Feast invited one another to mutuall wounds; the royall and Romane blood polluting the funerall banquet: Pharnaces King of Pontus, and sonne to the great Mithridates, falling upon Cappadocia a Romane Province, was set upon by Cæsar with such incredible celerity, that like lightning he crusht him, as soone as seene; and as suddenly departed: whereupon he writ to the Senate, Veni, vidi, vici, and often called to minde the good hap of Pompey, who had got his principall honour in subduing a nation so feeble, as himselfe had vanquished in the space of foure houres with a peece of an Army. His victories merited many, and for some he



he triumphed. The first presented the Rivers of Rhene and Rhodanus, (the one in Germany, and the other in Gaule) with the fettered Ocean. The second, Nilus, Arlinoe, and the flaming tower of Pharus. The third the Charriot of Pharnaces, and the spoiles of Pontus. The fourth King Juba with his Mauritanians; and Spaine twice conquered. But no trophies were shovne for those his greater victories of Pharsalia, Thapsus, and Munda; For civill warres were not honoured with triumphs. Neither would he triumph for the conquest of Gaule, that it might not barre his standing to be Consul. But all these glories was not like unto that, saith our Author (O Ovid fore-see thy exile!) of his adoption of Augustus, the sonne of the daughter of his sister Julia; and therefore to be deified, that the other might proceede from no mortall parentage. But to this he must swim through his bloud, of which the Gods give certaine, but unavaileable Ostents; wherein our Author rather useth the libertie of a Poet then the strictnesse of an historian; not a few of those atheriall tumults being peculiar forerunners of the generall Iudgement; which perhaps he borrowed from these verses of the Sibyls.

Armes, trumpets, fearefull fragors, yelling cries,  
All eares shall heare about the suns uprise.

And in another.

Swords in the spangled heavens shall then by night  
In th' East and West extend their blazing light.  
Ashes in showres upon the earth shall fall:  
Luster desert the Sunne in hight of all  
Histowring pitch. The Moone shall then looke red,  
And teares of bloud from her dark Charriot shed.  
Hard rocks shall groan. Arm'd troops of foot and horse  
Incounter in the aire with horrid force.

Enses atque tuba simul, & sole exoriente  
Terribilem sonitum, mugitumque audiet omnis  
Mundus — Sib. Ora. l. 4.

Cum vis fuerint caeli stellantis in oris  
Nocturni gladii, casus ad solis & ortus.  
Pulsus & e caelo terram descendet in omnem  
Protinus, & medio cursu lux aurea solom  
Deferet, & terram fulgenti lumine luna,  
Sanguineus gurgis stillantibus, irradiabit,  
Signaque saxa dabunt, & in alta praelia nube  
Cernetis peditumque equitumque sonantibus  
auris. Sib. Ora. lib. 3.

Of the Latter we not onely read, but have heard of in our times. And even this last yeare, 1629. reported it was by some of good credit, how they saw two opposite Battalions, lancing out their speares, and discharging, as it were, their muskets in the aire, victory now reeling, and in the end one giving chase to the other. Of the Sunne and the Moones defects we have else-where spoken. Those fiery Meteors which are seene in the aire, are of diverse shapes, and distinguished by diversitie of names; as Torches, Beames, Lances, Goats, and Dragons: all terren and humid exhalations, inglobed in aire, and set on fire by agitation, extinguished with the dissolution of the inclosure, or consumption of the matter. But the rayning of bloud must needs be miraculous; whereof many histories, and our owne among others, make mention. The weeping of Images was ever held fatall to those whom they affected, as Apollo's Statue at Cuma, and Juno's at Lavinium: the one pretending destruction by warre to the Grecians (Cuma being a Greeke Colony although seated in Italy) and the other by pestilence to the Lavinians. For such, saith Plutarch, to sweat, to weepe, and shed seeming bloud, is not altogether impossible. For wood and stone, oft gather that rust from moysture which may againe dissolve, and contract the different colours of the former. Yet this denies not but that the like proceeded not seldome from their Gods (or much rather Devils) as presages of future calamities: and not seldome from the impostury of their Priests; as in our age an Image in Italy, famous for the sweating of bloud, was discovered by the tast to be the joyce of mulberies, conveyed into the hollowes thereof: found out as Blackwell the Arch-Priest reported by the Prelates deputed by the Pope to examine the truth of the miracle. So may Images appeare to sigh or grone; by the unseene breaking of some inward part, or a violent division. But no inanimate body can utter articulate sounds; or spirit without corporeall instruments. It was held an ill signe when the liver of the sacrificed Beast had neither head nor heart. And Cæsar, saith Suetonius, having at that time sacrificed many, and finding the entrailles in all unfavourable (that is, displaced, ill coloured, or some part thereof wanting) would notwithstanding goe unto the Senate in contempt of religion. Ghosts or rather Devills, assume an aiery, thin, and therefore fluxative body; which by heate is extenuated, and consequently dissipated; but condensed, and confirmed by cold; insomuch as not to be seene by the heatfull light of the day. Whereupon grew that opinion (as here) how Ghosts and other apparitions of terror, did wander onely in the night, and vanished with the dawning: So the Ghost of Anchises before the rising of the Sun was forced to part with Æneas.

And



*Iamque vale, torquet medius nox humida cur-  
sus  
Et me saevus equis oriens afflavit anhelis.  
Dixerat, & tenuis fugit cœn fumus in auras.  
Virg. Æn. l. 12.*

And now farewell : the humid night descends.  
I sent Dayes breath in his too swift repaire.  
This said, like smoake he vanisheth to aire.

But these forewarnings, and others more true, recorded by historians, could not prevaile, or keepe Cæsar at home ; all his honours and triumphs now proving no other then those ribands and Garlands which garnish an Ox prepared for the sacrifice ; basely and ingratefully slaine by those he trusted most, and of whom he had best merited. For unto Marcus Brutus he had given the government of Macedonia ; to Cassius that of Syria ; and had made the Sinon, Decimus Brutus, one of his heires in remainder. Who through his wounds gave a greater to the publique ; which exhausted more Romane bloud then all the rest of their civill Contentions ; who endeavouring by an ignoble way to recover, lost their liberty for ever. And withall themselves ; abhorred and chased out of the City by the incensed people ; some dying by their owne hands, and all of them violently within three yeares after. Thus fell the perfection of man (who even in death had a care to dye decently) excellent in arts, and glorious in armes ; whose actions no penne but his owne (and yet how modestly !) could expresse. The great enlarger of the Romane Empire ; nor lesse to be renowned for the sweetnesse of his inclination, his facility in forgetting of injuries, munificency and clemency ; more deserving divine honours, then any of those so celebrated sonnes of Jupiter, Bacchus, Alcides, or Alexander.

Destinies.

Afflicted Venus (the supposed mother of the Julian family, whose effigies Cæsar bore for his impresse) endeavours (as here feigned) to prevent the decree of the destinies : but by Jupiter informed how vainely, since irrevocable and permanent. And therefore feigned to be the daughters of Necessity.

*Fatis agimur : cedite fati,  
Non sollicita possunt cura  
Mutare rati flamina fusi.  
Quicquid patimur mortale  
genus,  
Quicquid facimus, venit ex alto.  
Omnia certo tramite vadunt,  
Præmissusque dies dedit extremum.  
Senec. in Oedi.*

Fates guide us ; unto Fates yeeld wee  
Care cannot alter their decree.  
For what we suffer, what we doe,  
Cœlestiall orbes, proceeds from you.  
All goe in a perfixed way :  
The first prescribeth the last day.

They are called Parces of producing, in that they conferre at our births either good or evill : the one supposed to draw forth the thread of humane life ; the second to twist, and the third to cut it asunder. They are three, saith Aristotle, in regard of the triple division of time. Atropos, hath a respect to that which is past, signifying how things past can neither be changed nor revoked ; she who hath the care of the future is called Lachesis ; because the events of naturall causes are certaine : but Clotho intends the present ; and therein onely dischargeth her duty. Yet Plato more divinely : how there is one God the Creator of the Universe, the Prince and Father of the Gods and cœlestiall vertues : who are onely his ministers, and order all things at his obeyed direction ; his lawes constant and unevitable, and therefore called Fate or necessity ; whose effects no force, no art, nor wisdom can impeach or alter. The Stoicks held all things to be governed by Fate, and the Epicures by Fortune.

*Sive parent rerum cum primum informia  
regna,  
Materiamque rudem flamma cedente recepit,  
Pinxit in æternum causas, qua cuncta coercent,  
Se quoque lege tenens & secula iussa seren-  
tem,  
Æterum immoto divisi limite mundum ;  
Sive nihil positum est, sed fors incerta vaga-  
tur,  
Fertque refertque vices, & habent mortalia  
casum.  
Luca. l. 2.*

The Sire of all, when he the world had made  
Of Chaos first, and circumscrib'd the flame,  
Or fixt eternall lawes, and to the same  
Himselfe subjected, with the world beside ;  
To Destiny unseparably ty'd :  
Or wandring chance at randome rules the state  
Of mortall things, not preordain'd by Fate.

But this must first be warily understood. For God hath not tied himselfe to the chaine and connection of second causes, as appeared by the standing still, and going back of the Sunne ; with other miracles that are contrary to the course of Nature : neither may we suppose his providence to be like a clock, whose plummetts were wound up at the beginning, and ever after goe of themselves. From this transcendent power of the Destinies over-ruling Jupiter, the scoffer Lucian drew arguments to dethrone him. Much lesse must we think that any thing happens by chance : for even in lots and accidental deaths



deaths he challengeth the disposition. But in common speech we call that fortune which falls out beyond the expectation of the agent. Betweene either opinion the gravest among the Heathen stood in suspence. When I heare of these and the like, saith Tacitus, I can give no certaine judgement, whether the affaires of mortalls be governed by Fate and immutable necessitie, or have their course and changes from fortune.

Jupiter comforteth Venus with revealing the future merits of Augustus; who should revenge the death of his father (which he did at the battle of Philippi; having also caused three hundred Senators and Roman gentlemen of the contrary party, to be slaine, like sacrifices, on the Ides of March, at the tombe of Julius) and should by armes subject the habitable world to his Empire: that after he should governe with justice and give peace to mankind (rather given by the King of peace who then entred the world.) For the gates of the Temple of Janus were at that time shut: which never hapned but twice before; once in the dayes of Numa, and againe in the Consulship of Manlius Torquatus. Of this tranquillity thus Virgill (here imitated by our Poet) makes Jupiter foretell.

Insuing times shall sacred peace install:  
Religion, ancient faith, and concord, shall  
Just lawes ordaine: the doores of horrid warre  
Huge Links of Brasse and Iron bolts shall barre.  
Dire Furie breathing bloud within shall sit  
On heapes of armes; his hands behinde him knit.

*Aspere tum positum mitescent secula belli,  
Cana fides et vesta, Remo cum fratre Quirinus  
Iura dabunt: dira ferro et compagibus artis  
Claudens belli porta: furor impius intus  
Seda sedens super arma, et centum vincta manibus  
Post tergum nodis, fremet horridus ore cruento.*

Virg. Æn. l. i.

This temple was built by Romulus, upon the peace concluded with Tatius; wherein stood the Image of Janus with two faces, to expresse the union of those two nations. The doores locked up in the time of peace, were onely to be displayed when warres began, by the institution of Numa. Either (as we have said before) because the sudden eruption of the sulphurous fountaines in that place repulsed the surprising Sabins, and therefore to stand open in dangerous times, that from thence againe they might expect their safety; or that in warre they should thinke of peace, it being erected upon a reconciliation; or rather, that when they went to the warres they should pray and make vows for their owne and the publike safety.

Now Cæsars soule, expiring through three and thirty wounds; is received by ascending Venus; and in her odorous bosome contracting a deity, mounts up in a blazing starre unto heaven. Such Meteors are said to portend warre, pestilence, and famine, this then foreshewing the divine displeasure for his murder. Yet as themselves, so their effects proceed from naturall causes, being of the same matter with the starres, and generated by the concretion of some æthereall substance. The hayry bush is the irradiation of the sunne-beames through the body of the comets, for by manifold observation they are alwaies found to be directly opposite. These Meteors were held to be above the Moone two thousand yeares since by Hipparchus; and halfe as long agoe by Albumazaro; although hardly believed by any. Yet this latter age hath not onely discovered the same for truth by exact observation, but that many have bene above the orbe of the Sunne. Those with bushy traines last not long, because the matter is loosely compacted, and thereby afford the sunne-beames a passage. The other (which differ onely from the starres in continuance) continue commonly above a yeare, and sometimes as that in Cygnus, for many. These, as anciently held, by their hot and dry qualities drink up and inflame the bloud, which procures an excessive choler; and consequently incites the minde, which followes the temperature of the body, to impatience, wrath, and hostility. So the earth having her pregnant juyce exhausted by that thirsty heat, becomes barren, and famisheth her sons: the aire infected with stinking vapours, and distempered with immoderate fervor, joyning with the ill inclination of the body, ingenders burning feavers, frensies, and pestilence. This the ancient referred to the matter of the comet, conceiving the bush to be a fiery and inflamed exhalation, which dissipated and dissolved, spreads abroad its fervor. But the Moderne judging the comet to be of a pellucid and diaphanous matter, conjecture that the consequent heat proceeds from the uniting of the sunne-beames in their passage through the same, as we see by experience in burning glasses: which others deny, because that onely happens in the center of union, or concourse of the recollected beames, whereas the streamings of the comet are dissipated rayes, and largely displayed. Great changes in the world have sometimes bene signed with propheticall wonders; but that these should portend the death of peculiar Princes, is perhaps but an old error, proceeding from an ignorant observation of such as dye the yeare following, which among so many will continually happen. Nero endeavoured to divert from himselfe their supposed malignity by the slaughter of his nobles, so advised by the Astrologian Babalus. More couragious and dis-

Blazing  
Starres.



creet was Vespasian, who, when one was judged to portend his death, made reply: This bushy haire doth not aime at me who am bald, but at the comet-like locks of the King of Parthia. But this appeared after the death of Julius; arising at the eleventh houre, and blasing for seven dayes together, the people beleeving that it was his soule assumed into Heaven; whereupon a starre was set upon the crowne of his statue; who decreed him divine honours, erecting to his service Temples and Altars; placing his name in the Zodiack, for so exactly conforming the computation of the yeare to the course of the sunne, although insensibly it hath gone awry. For the vernall Equinoctiall, which at the Nicean councell Anno Dom. 328. was upon the one and twentieth of March, falls out in our uncorrected Julian yeare on the tenth; because of the Sunnes finishing his annuall course, in three hundred threescore and five dayes, and neere eleven minutes lesse then sixe houres; when putting a whole day betweene every fourth yeare, and neglecting to subtract those exceeding minutes, in processe of time the Sunnes place in heaven did vary from his place in the Calender. This error is reformed (at lest in part) by the Gregorian Account; reckoning the Julian yeare over-long by so many minates, as in one hundred thirty and three yeares accomplish one day; making the period to consist of foure hundred yeares: in each of the first three Centuries upon the hundred yeare they forbear the supernumerary leap day, but the last century they follow the usuall course of intercalation; so that in foure hundred yeares they have three leap-yeares lesse then the Julian. This deification of Cæsar was a custome, which had beene discontinued from the dayes of Romulus (who fatally met with the same fortune in the Senate) but maintained long after; the succeeding Prince first setting fire to the funerall Pyle; when an Eagle was let out of the highest turret to carry his soule into heaven (whereof we have formerly spoken) reputed and adored for a God ever after. And some of account were suborned to swear that he saw him ascend: as Proculus for Romulus and Geminus for Drusilla; the latter receiving seven thousand and eight hundred pounds for reward. This custome endured so long, that even some of the Christian Emperours so deified their fathers and Predecessors. Julius joyes to see himselfe from heaven excelled by Augustus; in whose transcendent praises, and prayers for his safety, our Poet concludes this admirable Poem; now arrivving at the end of his first intention. Nor overvalued in his prophetivall rapture, it having so long outlasted the Romane Empire, and his fame outstretched the bounds of their Conquests.

FINIS.



## To the Reader.

**D**Ivers yeares are now past since I began the Translation of Virgils Æneis: but finding it too heavy a burthen (my minde being also diverted from these studies) I gave it over, even in the first entrance. Yet I have published this assay, in tender of my obedience to Sovereigne command; although with all my owne inability: having faire hopes that so Great an Authority attended by my free acknowledgment, will excuse my presumption, and mitigate the severitie of Censure.



## To the Reader.

**D**EAR READER, I have the pleasure to inform you, that the first volume of this work is now published. It contains a complete history of the reign of King Charles the First, from the year 1625 to 1649. The second volume is also now in the press, and will be published in a few days. I have endeavoured to make this work as useful and entertaining as possible, and I hope it will be found so by you. I am, Sir, your obedient servant, J. H. H.



The First Book of  
**VIRGILS**  
*ÆNEIS.*

THE ARGUMENT.

**Æ**neas, by wilde tempests crost,  
 Is throwne upon the Libyan coast:  
 Whom while Elisa entertaines,  
 Love sheds his poyson in his veines.

**L**O I, who whilom softly warbling plaid  
 On oaten reeds; the woods then leaving, made  
 The neighbouring fields obey the avarice  
 Of husbandmen; to these a worke of price:  
 Now horrid warre, and of that Heroe sing;  
 Who fatally from *Ilium* wandering,  
 First reacht *Italia* and *Lavinia's* strand.  
 Much suffer'd he by sea, and much by land,  
 Through wrath of Gods, by *Iuno's* hatred wrought,  
 And much by warre: while he to *Latium* brought  
 His Gods; a City built: whence Latines come,  
 Great *Alban* Sires, and walls of lofty *Rome*.  
 The cause, ô *Muse*, relate: what God his foe?  
 What made Heavens Queene a man so pious throw  
 Into so many dangers, so great toyle?  
 Doe soules coelestiall with such hatred boyle?

There was an ancient City, peopled by  
 The *Tyrian* Colonies, to *Italy*,  
 And farre-removed *Tyber* opposite;  
 Hight *Carthage*, proud in wealth, and fierce in fight.  
 In *Iuno's* love then all on earth more deare;  
 More prais'd then *Samos*: here her chariot, here  
 Her armes she plac't: this foster'd, this had made  
 The Worlds great Head, had *Destinyes* obeyd.  
 But she had heard the *Troian* Progeny,  
 Hereafter should the *Tyrian* towers destroy:  
 Thence that farre-ruling Race, in battle bold,  
 Should *Libya* wast: This fate the *Parce* told.  
 This feares, those armes remembers, which before  
*Troys* walls she for her much-lov'd *Argos* bore:  
 Old seeds of wrath, and bitter grieve, infest  
 As yet her minde: deepe rooted in her brest  
 Was *Paris* Iudgement, and the injury  
 Of her despised forme; his kindred high  
 In her distast; and *Iove-rapt Ganymed*  
 To honours rais'd: her flame this fuell fed.  
 Who farre from *Latium* drove the *Troians*, tost  
 On Seas; poore Reliques, which the *Grecian* Hoast  
 And dire *Achilles* fury left unslaine:  
 VVandering through all th' unhospitable maine  
 For many winters, driven by force of Fate.  
 A worke so great to raise the *Romane* state!

*Sicilia* yet in sight, they hoise their sailes  
 And plow the foming brine with prosperous gailles:  
 VVhen *Iuno*, who in rancled bosome bare  
 Eternall wounds, thus said; Must I despaire  
 And yeeld my selfe as vanquisht? Cannot I  
 This *Troian* Prince devert from *Italy*?  
 Because the *Fates* forbid. Could *Pallas* fire  
 The *Grecian* Fleete, and drowne them in her ire,  
 For one mans sin; *Oileus* rapefull love?  
 She horrid lightning from the clouds of *Iove*  
 Flung on their ships, and seas with stormes up-turn'd:  
 Him, vomiting hot flames, his entrailes burn'd,  
 Her whirle windes fixt on poynted rocks. But I,  
*Iove's* sister, wife, and empress of the sky,  
 Still with one nation warre: who will adore  
 Our Power, or offer on our altars more?  
 She this revolving in her burning brest,  
 T' *Eolia* flies, the land of windes, posselt  
 By *Eolus*: who here in fetters bindes  
 The howling Tempests, and still struggling windes;  
 Pent in vast caves: they muteny the more,  
 And in the hollow mountaine lowdly rore.  
 Great *Eolus*, thron'd in a lofty tower,  
 With scepter calmes their rage, and curbes their power;  
 Else Sea, Earth, and high Heaven, that heady throng  
 Would sweepe away, and hurry all along.  
 Almighty *Iove*, this fearing, these inclos'd  
 In pitchy caves; high hills thereon impos'd:  
 And gave a King, who knew how to restraine,  
 To calme their strife, and when to give the reine.  
 Whom *Iuno* thus intreats. O *Eolus*,  
 (For unto thee, the King of men, and us,  
 Give power to smooth, and lift the floods on high:)  
 A nation, long with me at enmitie,  
 Now sailes through *Tyrrhen* Seas; who *Ilium*  
 Would bring to *Italy*, and Gods' ore-com:  
 Their ships strike with thy stormes; or bury these  
 In the vast deepe, or scatter on the seas.  
 Twice seven Nymphs serve me, elegantly faire;  
 Yet none with *Deiopea* may compare:  
 Her for her merit, I to thee will joyne  
 In constant wedlock, to be onely thine:



She shall thy bed and boord for ever grace  
 And make thee father to a goodly race.  
 Then *Aeolus*: O Queene, 'tis thine to will;  
 My duty thy commandment to fulfill.  
 This kingdome, scepter, and my grace with *Iove*,  
 Sprung from thy bounty; that I feast above  
 Among the Gods: by thee so potent made  
 O're tempests and proud stormes. This hardly said,  
 His lance into the hollow mountaine pusht:  
 Windes as in troopes through that wide passage rusht  
 Earth rend with whirlewindes: on vast seas now rave.  
 East, South, South-West windes, joyntly quit the cave  
 In hideous gusts; high billowes drive to shore:  
 Shrouds rattle, men cry out, and furies rore.  
 Forth-with darke cloudes from *Troians* take the fight  
 Of Heaven, and Day; the Sea usurpt by Night.  
 Skies thunder, and quick lightning fires the aire:  
 All menace instant ruine. Cold despaire  
 Dissolves *Aeneas* feeble knees: dismayd,  
 He sighs, and hand to heaven erecting, said:

Thrice happy you, who in your parents fight  
 Before *Troy* fell in honourable fight!  
 O *Diomed*, of *Greeks* the most renown'd;  
 Why could not thy strong hand this life confound  
 In *Phrygian* fields? Where great *Sarpedon*, where  
 Brave *Hector* fell by fierce *Achilles* speare:  
 Where *Simois* in his tainted streames o'rewhelmes  
 So many worthies, heapes of shields and helmes.

This utter'd, from the North the lowd winde warres;  
 Flats all their sailes; swolne seas advanc'd to starres:  
 Oares crack: the winding ships their sides expose  
 To crushing floods, which in huge mountaines rose.  
 These on high billowes hang; the yawning waves  
 Shew those their bottome sands, and troubled graves.  
 By South-windes rapt: on hidden rocks three fall,  
 (Those fatall rocks th' *Italians* Altars call)  
 The seas all-wracking Ridge: three *Eurus* spight  
 Drove on dire *Syrts*, (a lamentable sight)  
 Bilg'd on the flats, in quick-sands wrapt. Before  
 His eyes, a mightie Sea 'ore that which bore  
 Faithfull *Orontes*, and his *Lycians*, flew;  
 And from the Poop the Master head-long threw:  
 Then in swift eddies turnes; thrice hurries round  
 The foundred vessell, in that whirlepit drownd.  
 Armes, plancks, and *Troian* riches, here and there  
 Flote on broad seas. And now these tumults tere  
*Ilion's* strong ship; the ships which bold  
*Achates* held; which *Abas*, which the old  
*Alethes* bore: the hostill water breaks  
 Through all their ript-up seams, and springing leaks.

*Neptune* meane while perceiv'd the sea to rore  
 With blustering windes, which from the bottome tore  
 The tost-up waves, incens'd, the cause suspects;  
 And o're the flood his sacred head erects.  
 There sees *Aeneas* wretched fleet distrest:  
 His *Troian* friends by seas and skies oppress'd.  
*Inno's* deceit and hate her brother knew;  
 Who *Zephyrus* and *Eurus* hailes: Are you  
 (Said he) so confident in your high birth;  
 That dare, without our leave, mix heaven with earth,  
 And with your tumults swell th'irrag'd Seas?  
 Which I — Yet first we will our floods appease:  
 Nor shall like insolencies be forgot.  
 Fly timely hence; and tell your King, the lot

Gave us, not him, the empire of the Deepes,  
 And this fear'd Trident. Ragged rocks he keepes;  
*Eurus*, your court: there let him domineare;  
 And o're th'incav'd windes his Scepter beare.  
 Sooner then said, he calmes the boistrous maine;  
 Scatters the clouds, the Sun restores againe.  
*Cymothoe*, *Triton*, now their force unite;  
 Ships shove from rocks, rais'd by his Tridents might:  
 He loosens the vast *Syrts*, the furies raignes;  
 And rakes with nimble wheeles the liquid Plaines.  
 As when Sedition often flames among  
 A mighty People, the ignoble throng  
 To out-rage fall: then stones and fire-brands fly;  
 Rage armes provides: when they by chance espy  
 One reverenc'd for his worth, all silent stay  
 With listning eares; whose grave perswasions sway,  
 And pacifie their mindes: so when the rude  
 Tumultuous Seas their King and Father viewd,  
 Their fury fell. Who under clear'd-up skies  
 With slack rein'd steeds on prosperous chariot flies.  
 Altering their course, the weary *Troians* stand  
 For nearest shores, and reach the *Libyan* strand.

Deepe in a Bay an Ile with stretch-out sides  
 A Harbor makes, and breakes the justling tides:  
 The parting floods into a land-lockt sound  
 Their streames discharge, with rocks inviron'd round:  
 Whereof two, equall lofty, threat the skyes;  
 Under whose lee the safe Sea silent lies:  
 Their browes with darke and trembling woods arrayd,  
 Whose spreading branches cast a dreadfull shade.  
 Within the hanging rock a cave, well knowne  
 To sacred Sea-nymphs, bencht with living stone,  
 In fountaines fruitfull. Here no hauser bound  
 The shaken ships, nor anchor broke the ground.  
 Hither *Aeneas* brought seven ships: (no more  
 Were left of all) the much desired shore  
 The *Troians* now possesse: who land in hast,  
 And on the beache the Sea-sick bodies cast.  
 Then fire from flints *Achates* strikes: touch-wood  
 The sparkes receives, enlarg'd with flaming food.  
 Corne, in salt water drencht, they spent and pin'd,  
 In hast produce; some parch on coles, some grind.  
 Meane-while *Aeneas* climbs a steepe ascent;  
 And throwes his eyes on all the seas extent,  
 In search of *Phrygian* ships: for *Anthus*, chac't  
 By stormes; for *Caphis*; for the bright armes plac't  
 On *Caicus* high poope: but none descry'd.  
 Three stragling itaggs then on the shore espy'd,  
 Who all the heard, that followed slowly, led;  
 And now along the ranker valley fed.  
 His bow and quiver, which *Achates* bore,  
 In hast he snatcht; and those that stalkt before  
 (Their branched hornes aloft advancing) slew:  
 Then to the covert they the rest pursew;  
 Nor left, till seven lay bathed in their blood:  
 The number of those ships which scap't the flood.  
 Return'd to every one doth one afford:  
 Then wine (by good *Acestes* laid aboard  
 When lately they *Trinacria* left) imparts  
 In flowing bowels; thus chearing their sad hearts.  
 O Mates, (for we to sorrowes are inur'd)  
 O you who greater mischiefes have indur'd,  
 God also will impose an end to these.  
 You rabid *Scylla*, rocks irraging Seas,

And



And dire *Cyclopi*an clifles, have feen, and past :  
Raife up your spirits ; from your bosomes cast  
Dejecting feare. The memory of these  
Perhaps in future times as much may please.  
Through various fortunes, dangers more then great ;  
VVe *Latium* seek ; where *Fates* a quiet seat  
For us intend ; there shall we *Ilium* raife :  
Be bold ; your selves preserve for better dayes.

This said, with cheerefull looks the care opprest  
Disguiz'd his sorrow, smothered in his brest.  
They take the quarry, for repast provide ;  
And from their bodies strip the spotted hide :  
Some spit their panting lims, in pieces cut ;  
Fire under brazen caldrons others put :  
Then strength with food restore ; the ground their bed ;  
VVith old wine heated, and fat ven'son fed.  
Hunger with feasts subdu'd, the boords remov'd ;  
They now their grieve expresse for their belov'd  
Companions losse : perplext twixt hope and feare,  
VVhether alive, or dead ; nor cold could heare.  
But most *Aeneas* cares compassionate  
The stout *Orontes* death, the cruell fate  
Of *Lycus*, *Amicus*, *Cloanthus* bold,  
And valiant *Gyas*. Now the day grew old  
VVhen *Iupiter* from heavens high arch explores  
Ship-forrowed Seas, broad earth, resounding shores,  
And people farre dispers't : then from the sky  
Vpon the *Libyan* kingdoms fixt his eye.  
To whom, possessed with these cares, thus spake  
Sad *Venus*, while salt teares, through anguish, brake  
From her faire eyes : O thou eternall King  
Of men and Gods, whose armes the thunder fling :  
VVhat hath *Aeneas*, what could *Troians* do ?  
That all the world should thus reject these few  
( So many slain ) and all for *Latium* ?  
It was thy promise that in time to come  
The *Roman* Chieffes, deriv'd from *Teucers* blood  
Should rule the ample Earth and *Neptunes* flood.  
O what hath chang'd thy will ! Some hope of Ioy  
Declin'd my sorrows in the fall of *Troy*,  
And her sad ruine ; that a friendlier fate  
Should cure those wounds, and re-erect their state.  
Now like misfortunes no lesse spight extend :  
O King of Gods, when shall their travels end !  
*Antenor* yet could passe the *Gracian* Hoast,  
And safely land on the *Illyrian* coast ;  
March o're *Liburnia*, and *Timavus* spring,  
VVhich in nine channels lowdly murmuring  
Sweeps to the sea, and all the fields ore-flows  
With roaring waves : there for his *Troians* chose  
A constant seat ; there, to his living fame,  
Immur'd *Patavium* built, and gave a name  
To his own nation : there the armes of *Troy*  
They fixt ; who now untroubled peace enjoy.  
But we thy off-spring, to be deifi'd,  
Rob'd of our fleet ! Betray'd by *Innos* pride !  
From *Italy* repulst ! Is this the meed  
Of Vertue ? Thus inthronest thou thy seed ?

The fire of Gods and men his daughter cheares  
With such a smile as stormes and darknesse clears :  
Then kissing her, repli'd ; ô *Erycine*  
Dispaire not ; fates are firme to thee and thine.  
*Lavinium's* promist walls thou shalt behold,  
And to the ever-fixed starres great soul'd

*Aeneas* raife : this is our doome. Since care  
So pales thy cheeks, I will their fate declare.  
Sterne warres he shall in *Latium* wage, fierce foes  
Subdue ; a citie build, and laws impole :  
Whom Winters three, three Summers following,  
( The *Rutuli* o're-thrown ) shall see a King.  
But young *Ascanius*, now *Iulus* nam'd,  
VVho *Ilus* was ere stately *Ilium* flam'd ;  
VVhile slowly-sliding moneths fill up the date  
Of thirtie yeares, shall rule the *Latian* State.  
Removing from *Lavinium*, he shall place  
His throne at *Alba* ; where great *Hectors* Race  
Shall for three hundred yeares that Scepter sway :  
Till that faire Vestall, high-born *Ilia*,  
Two sons to *Mars* shall at one burden beare :  
Then wolfe-nurst *Romulus* the crown shall weare,  
And build the high *Mavortian* walls : he shall  
Of his own name the people *Romans* call.  
No limit nor no period we intend  
To their extent : their raig shall never end.  
Curst *Inno*, who sea, earth, and heaven above,  
VVith her distemper tires, shall friendly prove ;  
And joyne with us in gracing the long-gown'd  
And soveraign *Romans*, still with conquest crown'd.  
The time shall come, ordain'd by Fate, and us,  
VVhen as the Line of great *Assaracus*  
Shall *Phthia*, high *Mycene*, captivate ;  
And triumph o're the down-trod *Argive* state.  
*Troyes* *Caesar*, from divine originall  
( Whom they will *Iulius* of *Iulus* call )  
Shall then succeed : his far-stretch't victories  
The Ocean waves shall bound ; his fame, the skies.  
Laden with Eastern spoyle, him shalt thou then  
To heaven assume ; on earth ador'd by men.  
Insuing times shall sacred Peace install :  
*Faith*, *Vesta*, *Romulus* with *Remus*, shall  
Iust laws enact. The doores of horrid warre  
Huge links of brasse and iron bolts shall barre.  
Dire *Fury*, breathing blood, within shall sit  
On heaps of armes ; his hands behind him knit.

This said, he sends the sonne of *Maia* down  
That th' unknown land, and new erected town  
Might harbour give : least *Dido* from her state  
Should chace the *Troians* ; ignorant of Fate.  
VVith winged heeles fast stooping from the sky  
He lights on *Libya*, and his embassly  
Performes. The *Moors* aside their rudenesse lay ;  
And readily the will of *Iove* obey.  
The gentle Queene, to pittie first inclin'd,  
Receives them with a free and bounteous mind.

Pious *Aeneas*, having spent the night  
In wakefull cares, arose with early light ;  
To make discovery on what Countrey cast ;  
VVhether by beasts ( since all lay wild and wast )  
Or men posselt : this seriously intends ;  
And to impart his knowledge to his friends.  
Vnder a hanging rock the Navy lay,  
Conceal'd with trees, which made a night of day.  
VVith him he bold *Achates* onely took  
And in his hand two Steele-tipt javelins shook.  
His mother meets him in the silvan shade ;  
Arm'd and accoutred like a *Spartan* Maid :  
Or like the swift *Harpalice* of *Thrace* ;  
Out-stripping steeds, and *Hebers* heady Race.



The huntresse on her shoulder hung her bow ;  
 In amorous winds her dangling tresses flow,  
 Her spreading garments tuckt above the knee ;  
 VVho thus began : Harke young-men, did you see  
 None of my quiver-bearing sisters, clad  
 In Lynxes skins ? Nor heard them when they had  
 The foming bore in chace, with shouts and cryes ?  
 This *Venus* spake ; thus *Venus* sonne replies :  
 We nor thy sisters saw, nor heard their cry.  
 But ô what art thou ! sure a deity !  
 Such beautie shines not in a mortall face ;  
 Nor speake they so that are of humane race ;  
 Or *Phœbus* sister, or a Nymph thou art :  
 VVhat ere, ô favour ! and reliefe impart :  
 Say, under what strange clime ? In all the round  
 Of Earth, what land have our misfortunes found ?  
 Here wander we, the place nor people known ;  
 By Seas and tempests on this countrey thrown :  
 Thy Altars our fat offering shall imbrow.  
 She thus reply'd : Such honours are not dew.  
 The *Tyrian* virgins quivers use to beare :  
 And purple buskins, bound with ribands, weare.  
 The *Punick* Realmes, *Agenors* Citie, man'd  
 By *Tyrians*, know ; though in the *Libyan* land :  
 A Nation great in armes. Here *Dido* reigns ;  
 VVho fled from *Tyrus*, and her brothers trains.  
 The injuries and circumstance to tell  
 At large, were long : in brieft it thus befell.  
*Sycheus* was her spouse, in wealth above  
 All that *Phœnicia* knew ; nor lesse her love.  
 To him her sire, with sacred Auguries,  
 In nuptiall bands the modest Virgin tyes.  
 And now her brother, dire *Pigmalion*, held  
 The *Tyrian* scepter : he in ill exceld  
 Even men posselt with hellish Furies : who  
 VVith trecherous hands before the altar flew  
 Secure *Sycheus* : by the blind desire  
 Of gold incenst ; and flights his sisters fire.  
 The murder long conceal'd, with many wiles  
 And flattering hopes, the lovers grieve beguiles.  
 VVhen lo, her husbands Ghost (he un-inter'd)  
 In dead of sleep, with gasty look appear'd :  
 The bloody altar, his deep wounds displaies ;  
 VVithall the secret murderer bewrayes.  
 Then charg'd her to forsake that place with speed :  
 And hidden treasure to supply her need  
 Reveales. These motives *Dido's* thoughts incite :  
 VVho mustering up her friends, prepares for flight.  
 Such flock about her ; who or hate or feare  
 The Tyrant : Now in seaz'd-on ships they beare  
 Their wealth to Sea ; with it ill purchased  
*Pygmalions* treasure ; by a woman led :  
 And there arriv'd, where now to loftie skies  
 The stately walls and towers of *Carthage* rise  
 The purchas'd soyle called *Byrsa* : built within  
 The compasse of a Bulls extended skin.  
 But what are you ? whence come you ? whither bound ?  
 He sighing said, his words in passion drown'd :  
 Goddesse, should I from their originall  
 Our sufferings tell ; should you give eare to all  
 The Annals of our toyles ; approaching Night  
 First in *Olympus* would inclose the light.  
 We ancient *Troians* (if that name be known)  
 Long tost on sundry seas ; by tempests thrown

On *Lybian* shoares : *Aeneas* is my name,  
 VVho bring with me my rescu'd Gods ; my fame  
 Surmounts the starres : now *Italy*, the place  
 From whence we sprung, we seek ; *Ioves* sacred Race.  
 Lost *Phrygia* I with twentie ships forsook ;  
 And, by my mother-Goddesse counsell, took  
 The way which fates prescrib'd : seven, unbereft  
 By seas, and cruell stormes, alone are left.  
 Vnknown, distressed, on the *Libyan* wast  
 VVe stray ; from *Asia* and from *Europe* chas't.  
*Venus* the sad expressions of his heart  
 Thus gently interrupts : What ere thou art,  
 Thou by the favour of the heavenly Powers  
 Surviv'st to see the *Carthaginian* towers.  
 Go on to *Dido's* Court : thy men again  
 ( Vnlesse my skill in Augury be vain )  
 And scattered ships, thou shalt in safetie find ;  
 Born into harbour by the Northern wind.  
 Twelve joyfull swans behold, late chased by  
*Ioves* to wring Eagle through the emptie sky ;  
 VVhich now in ordred files together light  
 On under earth ; or thither bend their flight ;  
 How, freed from danger, sporting in a ring,  
 They clap their silver wings, and joyntly sing :  
 Even so those storme-chas'd ships in glad confort  
 Are entred, or now safely saile to Port.  
 Proceed, and tread that ready path. This said  
 In turning she her rosie neck display'd ;  
 Her tresses with Ambrosia dewd expire  
 A heavenly odor ; her enlarg'd attire  
 Trailes on the ground : her gate a goddesse shows,  
 He by these signes his flying Mother knows ;  
 And thus pursues her : Art thou cruell grown !  
 VVhy dost thou, to deceive thy sonne, put on  
 Such varied figures ? O, why may not we  
 Ioyn hands, discourse, and seeme the same we be !  
 Accusing thus, his way to *Carthage* holds :  
 VVhom *Venus* in a dusky cloud infolds ;  
 That none might see them in that gloomy mask,  
 Hurt, hinder, or their cause of coming ask.  
 The pleased Queene to *Paphs* then retires,  
 VVhere stood her Temple : there a hundred fires,  
 ( VVhose flagrant flames *Sabeen* gums devoures )  
 Blaze on as many altars, crown'd with flowers.  
 Meanewhile they both the trodden path pursue,  
 And from a hill the neighbouring Citie view :  
 That ample Pile ( a village late ) they then  
 Admire ; the gates, the streets, and noise of men.  
 The *Tyrians* ply their tasks : some bulwarks reare,  
 Strong walls extend, and stones or roule or beare :  
 Some seats for houses choose ; some laws project,  
 Grave Magistrates and Senators elect.  
 Here these an ample Haven dig ; there they  
 For loftie Theaters foundations lay :  
 Others in quarries mightie Pillars hew,  
 To grace the Spectacles that should ensue.  
 Industrious Bees so in the prime of May  
 By Sun-shine through the flowry meadows stray,  
 When they produce their young, or store their hive  
 With liquid honey, or in cabins stive  
 That pleasant Nectar : when they take the loads  
 VVhich others bring, or chase from their aboads  
 The lazy drone ; the honey redolent  
 VVith flowers of thyme : all hot on labour bent.



O happy you whose citie thus aspires!  
 (*Aeneas* said) and her high roofes admires.  
 VVith that (ô wonderfull!) wrapt in a clowd,  
 Invisible he mingles with the crowd.  
 A shady grove amidst the Citie stood:  
 Here *Tyrians* erst, when by the raging flood  
 And furious tempest on those borders thrown,  
 Dig'd up a *Horfes* head, by *Iuno* shown:  
 VVhich never failing Plentie did fore-tell;  
 And that they should in glorious armes excell.  
 Here *Tyrian Dido* *Iuno's* Temple plac'd;  
 In offerings rich, by her faire statue grac'd:  
 The staires of brasie, the beames with brasie were bound,  
 The brazen doores on grinding hinges found.  
 The sights within this sumptuous Fane his feare  
 Did first assuage; and first *Aeneas* here  
 Durst hope for safetie, his sad spirits rais'd:  
 For as on all those rarities he gaz'd,  
 (The Queene expecting) their felicities  
 And emulous arts admiring, he his eyes  
 Now fixt on *Ilium's* fatall fights, through all  
 The world divulg'd: the *Grecian* Generall,  
 Old *Priam* sees; and stern *Æacides*,  
 Cruell to both. Struck with such sights as these,  
 To *Achates* said; what place, what region  
 So distant, where our labours are unknown!  
 Loe *Priamus*! here vertue hath her meed:  
 And our misfortunes humane pittie breed.  
 This fame may help procure: suppress thy dread.  
 This said, his thoughts upon the picture fed;  
 His heart with sighs, his eyes with rivers fraught:  
 For now he sees how they at *Ilium* fought.  
 Here fled the *Greeks*, the *Troian* youth pursue:  
 Bright-helm'd *Achilles* there the *Phrygians* slew.  
 Not farre of *Rhesus* white pavilion stood,  
 By cruell *Diomed* through streames of blood  
 In dead of night surpriz'd; who bare away  
 His *Horfes* to the *Grecian* Camp, ere they  
 Of *Xanthus* drank, or of *Troyes* pastures fed.  
 Here *Troilus* disarm'd and wounded fled;  
 Poore boy, too weake to match *Achilles* force:  
 Cast from his chariot by his frighted horse,  
 Yet holds the reines; his neck and tresses trail'd  
 On purpled earth; his speare the dust ingrail'd.  
 Now with a robe the *Ilian* dames repaire  
 To partiall *Pallas* Fane, with flowing haire;  
 While they their bosomes beat, and sue for grace,  
 The angry Goddess turn'd away her face.  
 About *Troys* wall thrice *Hector* uncontrol'd  
*Achilles* drags, and sels his coarfe for gold.  
 Deep grones and sighs *Aeneas* heart oppresse;  
 VVhen he beheld th' insulting foe possesse  
 The body, armes, and chariot of his friend;  
 While *Priams* knees to proud *Achilles* bend.  
 Then sees himself amidst those sterne alarms:  
 The Eastern squadrons, and black *Memnons* armes.  
 With *Amazonian* troops, and moon-like shields,  
*Penthesilea* scoures the trampled fields;  
 Her feared brest bound with a golden bend:  
 Bold Maid that durst with men in armes contend.  
 While he these wonders sees; while yet amaz'd  
*Dardan Aeneas* on each object gaz'd;  
 Faire featur'd *Dido*, with a goodly train  
 Of gallant Courtiers, entred *Iuno's* Fane.

As when *Diana*, prest to revels, crowns  
*Eurotas* banks, or *Cynthus* loftie downs;  
 A thousand mountain Nymphs about her throng:  
 She with her quiver on her shoulder hung,  
 Marching in state, surmounteth all the rest,  
 And fills with joy *Latona's* silent brest.  
 Such, chearfull *Dido*; in such port past by:  
 Hastning the work, and future monarchy.  
 Then in the Temple, on a throne prepar'd,  
 High-mounted sits; environ'd by her guard:  
 VVho justice distributes, their taskes divides  
 In equall shares, or else by lot decides.  
 VVhen lo *Aeneas*, entring in a throng,  
*Antheus*, *Sergestus*, spies, *Cloanthus* strong,  
 And other *Troians*, scatter'd by the blast  
 Of furious winds, on shoares farre distant cast.  
 He stood amaz'd, amaz'd *Achates* stands,  
 VVith joy and feare; now greedy to joyn hands,  
 But troubled with unknown events forbore:  
 Who cloathed in that hollow clowd, explore  
 The fortune of their fellows; in what Port  
 They left their fleet, and cause of their resort.  
 For some by choice from every ship were sent  
 To sue for help; who now their wrongs present.  
 Access and audience given, the ablest man,  
 Vndaunted *Ilioneus*, thus began:

O Queene, by *Iove* inabled to erect  
 A Citie, and with justice to subject  
 A stubborn people: we, wrackt *Troians*, crave  
 Thy succour; from dire flame our navy save.  
 Pittie a pious Race; respect our state:  
 VVe come not hither to depopulate  
 The *Libyan* towns; nor prey upon your coast:  
 Such power, such pride, the vanquished have lost.  
 There is an ancient land, *Hesperia* nam'd  
 By those of *Greece*; for warre and plentie fam'd:  
 Tild by the *Oenotrii*; by their off-spring since  
 Call'd *Italy*, of *Italus* their Prince:  
 Hither our Course we bent.  
 When with the sudden flood *Orion* rose,  
 Wrapt all in stormes: the violent Southwind throws  
 Our ships on flats, twixt rocks and breaches tost;  
 Whereof a few were driven upon your coast.  
 What race of men is this! what barbarous guise  
 So much defames your countrey! which denies  
 To wretched men the hospitable strand!  
 But takes up armes, not suffering us to land.  
 If that mankind, and mortall power you slight;  
 Yet feare the Gods, who censure wrong and right.  
*Aeneas* was our prince; none more compleat,  
 More just, more pious, nor in warres more great.  
 VVhom if the *Fates* preserve, if yet he breath,  
 Nor cruell shades his generous soul receive;  
 You never shall repent to have begun  
 In courtesie, nor of the favour done.  
*Sicilia* too, our armes and towns sustains;  
 VVhere *Troian*-born renown'd *Acestes* reigns.  
 Bee't lawfull that we hale our ships ashore;  
 Rig; and repaire, what seas and tempests tore.  
 Our Prince and Mates refound, for *Italy*  
 VVe will (if *Fates* so please) our course apply.  
 But if our stay be lost; if *Libyan* waves,  
 O best of *Troian* Fathers, prove your graves;  
 Nor of *Iulus* any hope remains;

Then



Then back we faile to where *Aceſtes* raigns.  
Thus *Ilioneus* : all the *Dardans* joyn  
In loud conſent.

Then modeſt *Dido* briefly thus reply'd :  
You *Troians* ceaſe to feare, lay care aſide.  
Strong foes, and our new kingdome, us inforce  
To guard our bounds, and take ſo ſtrict a courſe.  
Who not *Aeneas*, who not *Ilium* knows ?  
Their vertues, valiant Worthies, warres and woes ?  
We *Moore*s are not ſo dull : nor doth the Sun  
With frighted ſteeds ſo much our *Carthage* ſhun.  
Whether you great *Hesperia*, *Iuno*'s land,  
Or *Eryx* ſeek, *Aceſtes* new command ;  
Depart you ſafely ſhall with aid and gold.  
VVill you with us this riſing Empire hold ?  
My Citie's yours ; hale up your ſhips : to me  
*Troians* and *Tyrians* ſhall one people be.  
And would the ſame South-winde had hither brought  
Your Prince *Aeneas* ! ſoone he ſhall be ſought  
Through all our confines : happily he may,  
Wrackt on the ſhore, in woods or cities ſtray.  
Chear'd with theſe words, *Aeneas* and the bold  
*Achates*, long their perſons to unfold.  
Thus firſt *Achates* urg'd his princely friend :  
O Goddeſſe-born, what do thy thoughts intend ?  
Thou ſeeſt all ſafe, thy fleet and followers found ;  
One only loſt, which in our ſight was drown'd :  
The reſt fore-told thee by the heavenly Faire.  
VVith that the breaking cloud reſolves to aie..

*Aeneas* ſhining in the light abode ;  
His looks and ſhoulders equall to a God :  
His mother curl'd his haire, his viſage deckt  
VVith roſie rayes of youth, and ſweet aſpect.  
Such art to Ivory adds ; ſuch we behold  
In *Parian* marble, garniſhed with gold.  
VVho thus beſpake the Queene, while all that were  
In preſence wonder ; Lo, the fought is here :  
*Troian Aeneas* rapt from *Neptunes* ſpoyles.  
O thou who only pittieſt our ſad toyles,  
We *Gracians* reliques, who have ſuffered all  
The ills that can by land or ſea befall,  
And thus neceſſitated, are by you.  
To harbor ta'ne : to render what is due,  
We *Dido* are too poore, for ſuch a grace :  
Though adding all the ſcattered *Dardan* race.  
The Gods (if they love vertue, if inclin'd  
To favour juſtice, and a noble minde )  
Thy bountie ſhall reward. What parentage  
Brought forth ſuch goodneſſe ! ō what happy age !  
VVhile ſhades the mountains caſt, ſtreames to the Main  
Their tribute, pay, or ſkyes the ſtarres ſuſtain ;  
( VVhat land ſo e're I tread ) we will proclame  
Thy honour, praifes, and deſerved fame.

Then *Ilioneus* by his right-hand takes,  
*Sergeſtus* by the left ; bold *Gyas* ſhakes,  
And ſcut *Cloanthus*. This in *Dido* breeds  
Wonder with pittie mixt ; who thus proceeds :

VVhat fortune hurries thee, ō Goddeſſe-born,  
Through ſo great dangers ! by what tempeſts torn !  
Art thou *Aeneas* which faire *Venus* bore  
To *Troyes Anchife*s by ſwift *Simoeis* ſhore ?  
For *Tencer*, baniſht *Greece*, for *Sidon* made ;  
To win another realme by *Belus* aid :  
My father *Belus* then in *Cyprus* fought ;

And that rich kingdome in ſubjection brought.  
Since when, the deſtiny of *Troy* I knew ;  
Your honour'd name, and *Gracian* princes too.  
He, though a foe, did much the *Troians* grace :  
And ſaid himſelf was of the *Troian* Race.  
O young-men, therefore enter our free Court.  
VVe, through a world of perils, in ſuch ſort,  
By fortune toſt, at length were hither brought :  
To help th' afflicted by affliction taught.

This ſaid, *Aeneas* to her Palace led,  
Gives thanks unto the Gods, their altars fed :  
Meane while t' his followers on the beachy ſhores  
Sends twentie bulls, a hundred briſtled bores ;  
Fat lambs a hundred, and their mother ewes ;  
VVith mirth-exalting wine.  
The inward Chambers exquisitely dreſt  
VVith princely ryot, they prepare to feaſt.  
The rare-wrought coverlets with purple ſhine :  
In gold, on ſilver boords, with art divine  
Their grand-fires valiant acts were carv'd ; and all  
The ſtory from their firſt originall.

*Aeneas* ( whole paternall love no reſt  
Affords ) *Achates* to his fleet adreſt  
To bring *Ascanius* to the court in haſt ;  
For all his care was on *Ascanius* plac't ;  
VVith preſents which from *Ilium* he brought,  
Rapt from thoſe ſpoyles : a Robe with tiſhue wrought ;  
A vail with bright *Acanthus* wreath'd, th' attire  
Of *Argive Helen*, when luſts fatall fire  
She brought from *Sparta*, which ſhould *Troy* devoure ;  
Her mother *Leda*'s admirable doure :  
A Scepter, which *Ilione* the faire,  
The eldeſt daughter of King *Priam* bare :  
A Carquet of pearle ; a Crown inchaſt  
VVith precious ſtones. *Achates* went in haſt.

But *Venus* to new arts and counſels flies :  
That *Cupid*, in *Ascanius* diſguiſe,  
Should beare theſe preſents ; wounding with deſire  
The furious Queene, her bones imbrac'd with fire.  
That wavering court, deceitfull *Moore*s, the ſpight  
Of *Iuno*, feares : theſe cares increaſe with night.  
She therefore thus to winged *Love* begun :

My ſtrength, my power, my glory ; ō my ſon,  
That *Iov's Typhoean* thunder ſlight'ſt : I fly  
To thee ; a ſuppliant to thy Deitie.  
Thy brother, my *Aeneas* wretched ſtate,  
Rapt on all ſeas and ſhores by *Iuno*'s hate.  
To thee is known : our ſorrow oft was yours :  
Whom *Dido* holds, and with kinde words allures.  
But yet I feare theſe hospitable rites  
May ſtrangely change, through fly *Saturnia*'s flights.  
Prevent we therefore fraud with fraud ; and wind  
The Queene inflames, leaſt *Iuno* change her mind ;  
That ſhe with me may my *Aeneas* love :  
VVhich how to compaſſe my advice approve.  
The Royall Boy, the chiefe of all my cares.  
Call'd by his fire, for *Carthage* now prepares,  
VVith gifts ſav'd from the flood of flaming *Troy* :  
Lull'd in ſoft ſleep, I will conceale the Boy  
In high *Cythera*, or *Idalian* ſhade ;  
Leaſt by ſome ſpy our practice be betray'd.  
Do thou but for one night this fraud purſue ;  
And boy, the figure of a boy indue,  
That when glad *Dido* layes thee on her breaſts,

Amidſt



Amidst full bowles of wine, and royall feasts;  
VVhen she shall cull and kisse, thou maist inspire  
Sweet poyson, and inflame with secret fire.

His mother *Love* obayes: his wings he straight  
Puts off, and jets in young *Iulus* gate  
But *Venus* with soft sleep *Iulus* charmes;  
And to *Idalia* beares him in her armes:  
VVhom sweet *Amaracus* infolds with flowers,  
And fannes with odors in those shady bowers.

*Cupid* with gifts to Court, without delay  
(Conducted by *Achates*) takes his way.  
Now entred; *Dido* on a golden bed  
Her person plac'd, with sumptuous carpets spread.  
Divine *Aeneas* and the youth of *Troy*  
Now meet, and on *Sidonian* purple lye.  
Some water for their hands; some baskets bare  
VVith *Ceres* gifts; some towels smooth and faire.  
The meat within prepar'd by fiftie Dames:  
VVho like wise incense threw on sacred flames.  
A hundred maids, and youth as many, wait;  
The boord with dishes charge, and massie plate.  
The joyfull *Tyrians* by command resort  
To this great feast; whom figured beds support:  
*Aeneas* gifts, *Iulus* they admire,  
The Gods fain'd speech, his looks that sparkle fire;  
The Robe, and vail with wreath'd *Acanthus* bound.  
The wretched Queen, now ready for a wound,  
Cannot behold enough; beholding furies;  
The Boy, and gifts, at once her heart surprises.  
He having hung about his neck, and shown  
Much love unto a father not his own;  
The Queen acost: fixt was her soul, her look:  
Now ignorant *Dido* to her bosome took  
The treacherous God. He of *Idalia*,  
His mother, mindfull, strives to steale away  
Her thoughts from dead *Sychens*; and remove  
Desires long buried to a living love.

The silent first feast past, and boords unspread,  
They set on crowned Goblets in their stead.  
Loud voices through the ample palace rung.  
On gilded yards, light-bearing cressets hung;  
VVhich sullen night subdue with flaring beames.  
When *Dido* took a bowle, impost with gems,  
Fill'd full of wine; by *Belus* us'd, and those  
Of *Belus* Race: then silence doth impose.

O *Iupiter*, be this a day of joy,  
Said she, to us of *Tyre*, and these of *Troy*;  
For strangers thou protect'st: let after dayes  
This day record, thou *Bacchus*, thou dost raise  
Free mirth; pleas'd *Inno*; all propitious prove:  
This night, O *Tyrians*, celebrate with love.

Vpon the boord the honour of the wine  
She powres: then sips; and doth the health assigne  
To *Bitias*; rouz'd, the sparkling bowle he quast  
At once, and steapt himself in a full draught.  
Next other Lords. On harp, with Ivory wrought,  
Vnshorn *Iopas* playes; by *Atlas* taught.  
He *Cynthia's* wanderings, and *Sol's* labours sung;  
Whence man & beast, whence rain & lightning sprung:  
Of both the *Beares*, *Arcturus*, *Hyades*,  
Why winters Suns so hast to set in seas;  
And what delay the tardy night with-draws.  
*Troians* and *Tyrians* joyn in loud applause.  
Poore *Dido* in discourse consumes the night;  
And fatall love carouseth with delight.  
Of *Priam* much, of *Hector* much inquir'd;  
The armour which *Aurora's* sonne attir'd.  
Now of *Tydidies* horses; now how great  
*Achilles* force. My guest, said she, repeat  
The *Grecian* treacheries, *Troys* finall fall:  
Your wanderings from their sad originall;  
That now have seven tempestuous winters past:  
Toft on all seas, and on all countries cast.

The end of the first booke of  
*Virgils Æneis.*

*Splendidis longum valedico nugis.*







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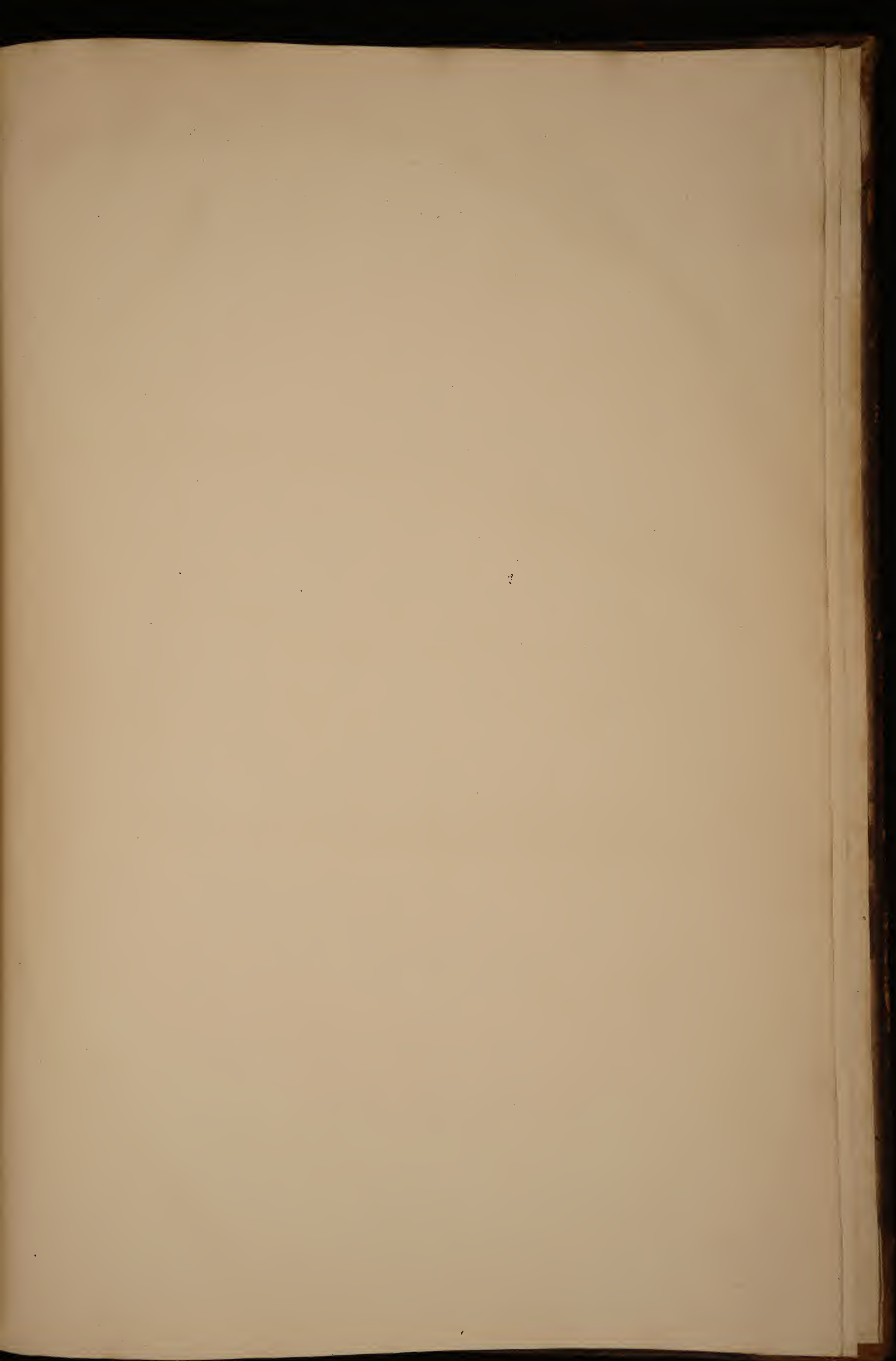
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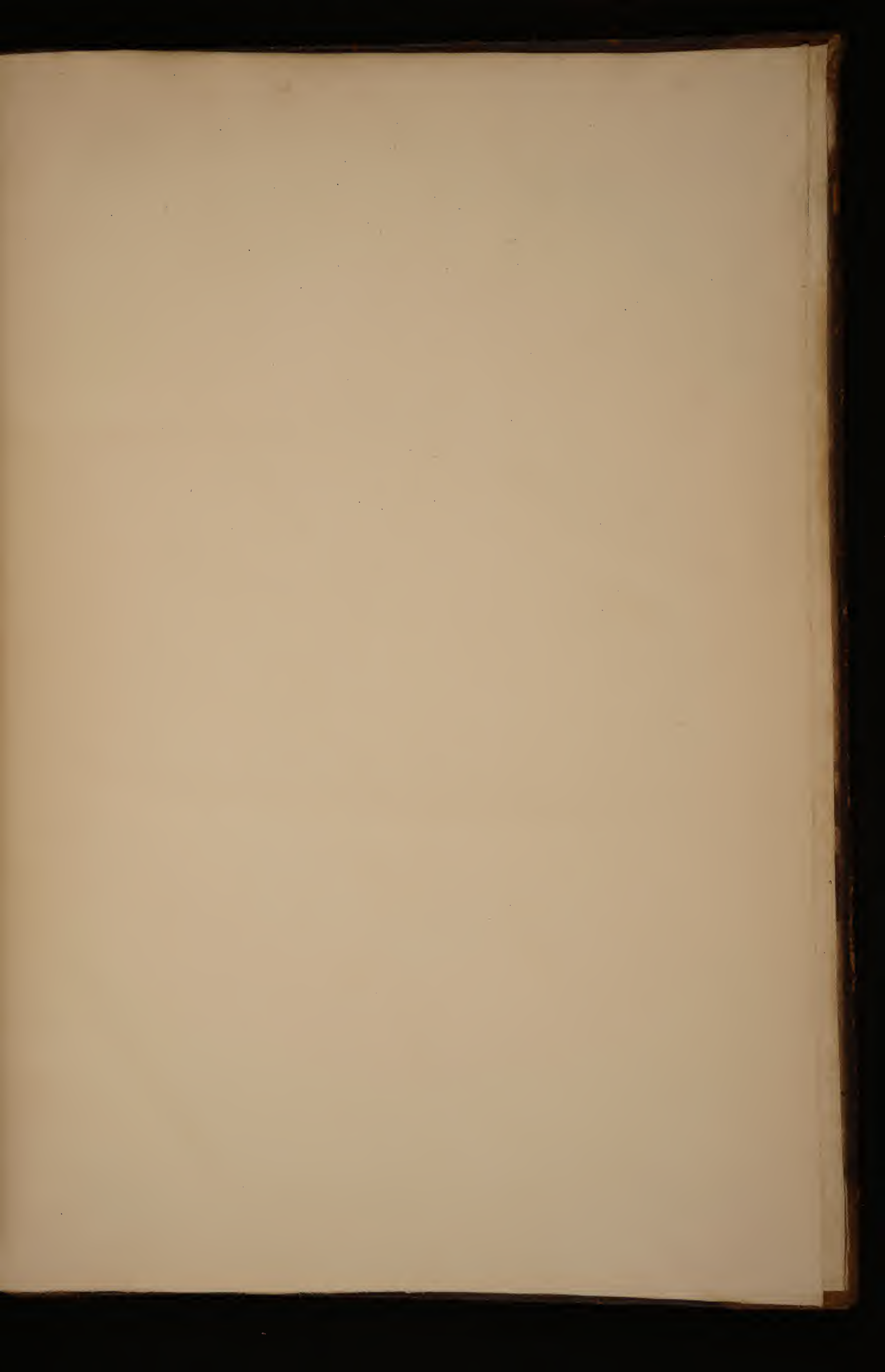


















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